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Priest, Josiah.

THE

WONDERS

OF

NATURE AND PROVIDENCE,

DISPLAYED.

COMPILED

FROM AUTHENTIC SOURCES, BOTH ANCIENT AND MODERN,

GIVING AN

ACCOUNT OF VARIOUS AND STRANGE PHENOMENA

EXISTING IN NATURE,

OF

TRAVELS, ADVENTURES, SINGULAR PROVIDENCES, &c.

Hearken—stand still and consider the wondrous works of God. Job.

ALBANY:

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"The Wonders of Nature and Providence displayed: compiled from authentic sources "both Ancient and Modern, giving an account of various and strange Phenomena exist- "ing in nature, and of travels, adventures, singular providences, &c. Hearken, stand "still, and consider the wondrous works of God.—Job. By Josiah Priest"

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R. R. LANSING, Clerk
of the Northern District of N. York.

PREFACE.

GREAT are the works of the Lord, sought out of them that fear him. The heavens, with all their brilliant hosts, declare his glorious majesty—the earth is full of the demonstrations of his goodness. He openeth his hand and satisfieth the desire of every living thing. *Nature* and *Providence* are one vast volume in which God's wondrous works are displayed: it is written in characters which may be read of all nations under the whole heavens, in their own language. It consists not of words, but of things, which admirably point out the Divine perfections.

The firmament and the great expanse of infinity, are probably garnished every where with the bright monuments of his power. The sun, robed in the mantle of his own fires, sits as a king in the midst of his shining courtiers. Myriads of other suns burn on their flaming axles, and from the centre of their systems, pour the ocean of their light all over the bosom of unbounded space, lighting up, in undescribed splendour, the great palace of the Universe. And around them move in mazy dance, the obsequious planets; whole armies of constellations keep watch while they travel the great circuit of other heavens, and with their tissues of primeval majesty, express the matchless power of the Creator.

Behold the great energies of nature are under his control! In his fist are gathered the roaring winds; the mighty storm sleeps there as the lion in the caves of the mountains. By his hand the red lightnings are held at bay, but at his word they fly and out speed the careering winds. By their flash the great concave of heaven is lighted up, from the tops of Pagan hills in the east, to where the fires of the sun plunge the western main. At his beck, the furious tornado is hushed to a zephyr, the thunders that ride upon the watery clouds are awed to silence; the cloud cap't billows of the deep, bow at his presence, and point their flashing summits to the gulphs below. The snow, the rain, and the hoar frost descend from the middle regions, by his providence; lo these are but parts of his ways. Anon he stoops from the highest heaven—from the clear hyaline where he stood, and lo his way is seen among the sons of men.

Now he treads upon the mountains—they smoke and tremble to their base—a fiery flame ascends to the midst of heaven, like a mighty furnace, and his voice is like the sound of many waters.

Earth groans to her centre—thunder and storm rage along their courses—earthquakes and volcanoes roar from the tops of the mountains—the ocean boils like a pot, and spouts from the

depths beneath, pyramids of fire. The fearful whirlwind plunges from the convulsed clouds, sweeps across the earth, dashing in heaps of ruin the fairest works of man. Tall forests bend beneath its force, taring the strongest oaks from their rooted base, and on its whirling bosom bares them aloft to the wondering skies. Mountains tremble beneath the dreadful pressure, and from their benched cliffs, tumble the loosened rocks to the vales beneath: these are the ministers of his providence and power.

The infinite variety of creatures that inhabit the earth, the ocean, and the air, show his amazing skill; the teeming shower, the sunshine and the yellow sheaf, show his bounteous goodness.

The contemplation of a Divine Providence is consoling and profitable: we feel ourselves drawn from the creature to the Creator.

The Lord reigneth, let the earth rejoice! the reigns of government are in the hands of him who needs no counsellor. Though the fool has said in his heart there is no God, yet both His word and providence declare to the ends of the earth, saying, verily there is a God, who hath set his throne in the heavens, and his kingdom reigneth over all. Shall we not say providence is God in motion, is God teaching by facts, is God fulfilling and explaining his word in his own way however inscrutable to the ken of men or angels?

Though clouds and darkness are round about him, righteousness and judgment are the habitations of his throne.

No pains have been spared in the compilation of this book, to collect from rare and valuable publications, both of Europe and America, (which are but little known by reason of their magnitude and scarcity,) such accounts as show the way of the Lord in his works and providence. There can be no doubt, that to be indifferent to these, whether it be a nation or an individual, is highly sinful.

The eyes of all ought to wait upon him, whose wonders fill heaven, earth and hell. How vast the amplitude of his power! the ocean of illimitable space is the field of his operations.

The accounts given respecting the Roman Catholic hierarchy, are a record of facts which show that a spirit of persecution was not only an ancient mark of that overgrown superstition, but that it retains all its virulence to the present day.

It affords much pleasure to reflect, that so large a work is now presented to its thousands of patrons, for so small a price, gathered from those who have recorded, from age to age, the wonderful works and providences of the Most High.

JOSIAH PRIEST.

Albany, August 17, 1825.

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THE GREAT BOA-CONSTRICTOR OF AFRICA.

THE

WONDERS OF NATURE, &c.

OF SERPENTS.

Extracted from the celebrated Calmet's Dictionary of the Bible.

The following account may be relied on as truth. Calmet being well known to the literary world as a judicious writer of natural history.

It may be remarked, that the account here given of Dragons and those large and fearful Serpents which inhabit the mountains, low lands, and seas of the Indies, Africa, &c. remarkably illustrate many passages found in the writings of the Holy Scriptures, where those monsters are alluded by way to of comparison.

THE DRAGON, SEA SERPENTS, AND FLYING SERPENTS.

IT appears, from several places in this work, that if we have not annihilated those numerous *dragons* which occur in our public translation, yet we have changed them for creatures of very different kinds; it is therefore, in some degree, incumbent on us to clear up, so far as our information reaches, the true creature which Scripture intends by the term *dragon:* and that we may be certain of our instance on this subject, we select that of the great red dragon of the Revelations, which also is expressly called a *serpent.* Chap. xii. 3. "Behold, 1st, a great, 2dly, a red dragon, δρακων, having 3dly, seven heads. and 4thly, ten horns, his tail drew the third part of the stars of heaven, the dragon stood before the woman to devour her child, and the οφις, serpent cast out of his mouth water as a stream [flood] after the woman, that he might cause her to be knocked down, carried away, by the stream of water." The description and manners of this dragon have greatly embarrassed commentators. Dr. Doddridge observes on the passage," I suppose most of my readers well know, that a dragon is a vast serpent of enormous

bulk. Job the celebrated African, assured me, that one of them carried away a live cow in its mouth, before his face." But on this serpent's ejection of water, he professes his "ignorance of any fact to illustrate it." I shall observe on the particulars of this dragon in their order.

1st, The dimensions of this dragon, "great." We may, I presume, seek the counterparts of this reptile among serpents of the largest size, for which we shall look to that class called by naturalists, *boa*.

The dragon is frequently mentioned by ancient naturalists: by Aristotle, lib. ix. Diod. Sicul. lib. iii. &c. St. Ambrose, de Mor. Brach. p. 63. says, there were dragons seen in the neighbourhood of the Ganges near seventy cubits in length.* Alexander and his army saw one of this size in a cave, to their great terror, Elian, lib. xv. cap 21.

Three kinds of dragons were formerly distinguished in India. 1st, Those of the hills and mountains; 2dly, those of the vallies and caves; 3dly, those of the fens and marshes. The first is the largest, and covered with scales, as resplendent as burnished gold. They have a kind of beard hanging from their lower jaw, their aspect is frightful, their cry loud and shrill, their crest bright yellow, and they have a protuberance on their heads, the colour of a burning coal. 2dly, Those of the flat country are of a silver colour, and frequent rivers, to which the former never come. 3dly, Those of the marshes are black, slow, and have no crest. Strabo says, the painted serpents with wings is contrary to truth; but other naturalists and travellers, ancient and modern, affirm that some species are winged. [There is much confusion on this subject. Some have mistaken the hood of the *naja* for wings; others for a crest; others have confounded the innocent lizard-*dragon* with flying *serpents*; and therefore report, as Pliny does, that their bite is not venomous, though the creatures be dreadful, which indeed is true of the *boa*, or proper dragon.]

The following is mostly translated, or abstracted, from count de la Cepede: The boa is among serpents, what the lion or the elephant is among quadrupeds; he usually reaches twenty feet in length, and to this species we must refer those described by travellers, as lengthened to forty or fifty feet, as related by Owen, Nat. Hist. Serp. p. 15. Kircher mentions a serpent forty palms in length; and such a serpent is referred to by Job Ludolph, p. 165. as extant in Ethiopia. St. Jerom, in his life of Hilarion, denominates such a serpent, *draco*, a *dragon;* saying, that they were called *boas*, because they could swallow, *boves*, beeves, and waste whole provinces. Bosman says, entire men have, frequently, been found in the gullets of serpents, on the Gold Coast;

* About 167 feet.

but the longest serpent I have read of, is that mentioned by Livy, and by Pliny, which opposed the Roman army under Regulus, at the river Bagrada in Africa. It devoured several of the soldiers; and so hard were its scales, that they resisted darts and spears; at length it was, as it were, besieged, and the military engines were employed against it, as against a fortified city. It was an hundred and twenty feet in length. Its skin was sent to Rome as a trophy, and was preserved in one of the temples there, Plin. lib. xviii. capt. 14. Add the following testimonies:

"At Batavia was once taken a serpent, which had swallowed an entire stag of a large size: one taken at Bauda had done the same by a negro woman," Baldeus, in Churchill, vol. iii. p. 782.

"Leguat in his travels says, there are serpents fifty feet long in the island of Java. At Batavia they still keep the skin of one, which though but twenty feet in length, is said to have swallowed a young maid whole," Barbot, in Churchill, vol. v. p. 560

"The serpent *guaku*, or *liboya*, [boa] is questionless the biggest of all serpents; some being eighteen, twenty-four, nay, thirty feet long, and of the thickness of a man in the middle. The Portuguese call it *kobre de hado*, or the roebuck serpent, because it will swallow a whole roebuck, or other deer; and this is performed by sucking it through the throat, which is pretty narrow; but the belly vastly big. Such an one I saw near Pariba, which was thirty feet long, and as big as a barrel. Some negroes accidentally saw it swallow a roebuck, whereupon thirteen musketeers were sent out, who shot it and cut the roebuck out of its belly.—It is not venomous—This serpent being a very devouring creature, greedy of prey, leaps from among the hedges and woods, and standing upright on its tail, wrestles both with men and wild beasts; sometimes it leaps from the trees upon the traveller, whom it fastens on, and beats the breath out of his body with its tail," Nieuhoff, in Churchill, vol. ii. p. 13.

2dly, I would call the attention of the reader to the immense serpent of Regulus, especially because there is a strong probability that it might have been in the mind of the writer of the Revelations; who, as we have seen, describes a power most terribly distressing, under the figure of a dragon: a red dragon. On which observe, 1st, That the dragon of antiquity was, no doubt, a prodigious serpent, such as is described in our extracts above; for which acceptation Jerom's authority may be at present sufficient. 2dly, That the colour most conspicuous in the great boa is *red*, which is very handsomely formed into figures, and composes a beautiful maculated *pattern*; so that the idea of *red*, but not exclusively *blood red*, in this instance, is drawn from nature; and perhaps the colour of some individuals of this species may be of a deeper red than those of others. It is impossible to con-

vey the idea of this redness, and its application to the boa, without colours, but, so far as I recollect, the redness is rather that of brick than of blood. Our extracts assert, that this serpent strikes vehemently with his tail; which is according to the representation of the apocalyptic writer.

3dly, As to the *seven heads* of the great red dragon, it is well known, that there is a species of snake *amphisbenæ*, or double headed, but, the *apparent* heads of this snake are, one at each end of him, and one of these is *apparent* only, not real. There is, indeed, a kind of serpent which is so often found with *two heads growing from one neck*, that some have fancied it might form a species, but we have as yet no authority adequate to that effect It follows, that the number of heads is entirely allegorical. I only remark, that this dragon of the apocalypse is not absolutely singular, *if* the fable of the dragon having seven heads, compared with the dragon having seven tails, was extant anciently.

4thly, The *ten horns* of this dragon must be allegorical also.

As to the *flood of water* ejected by this dragon, I do not know of any receptacle which serpents have for containing such a provision; and the nearest approach toward it, which I have been able to find, is the following:

Beverly, in his account of Virginia, mentions, pressing the roof of the mouth of a rattlesnake, whose head was recently cut off, and the venom *spirted out like the current of blood in blood letting*.

Gregory, the friend of Ludolph, says, Hist. Eth. lib. i. cap. 13, "We have in our province a sort of serpent as long as the arm. He is of a glowing red colour, but somewhat brownish; he hides himself under bushes and grass. This animal has an offensive breath; and he breathes out [spirts out, ejects, I rather think] a poison so venomous and stinking, that a man or beast within reach of it, is sure to perish quickly by it unless immediate assistance be given."

"At Mouree, a great snake being half under a heap of stones, and the other half out, a man cut it in two at the part which was out from among the stones; and as soon as the heap was removed, the reptile, turning, made up to the man, and *spit such venom in his face as quite blinded him*, and so he continued some days, but at last recovered his sight," Barbot, in Churchill, vol. v. p. 213.

This history is remarkable, because the venom of poisonous serpents is usually ejected by a perforation in their cheek teeth, or fangs; this ejection accompanies the act of biting, and it does not appear that this man was bitten. Moreover, whether the matter spirted by this serpent was venom, does not appear, nor what effect it had, or might have had on parts not so tender as

the eye. Nevertheless, we learn from this instance, that serpents have a power of throwing out from their mouth a quantity of fluid, of an injurious nature, and a quantity of such fluid proportionate to the immense size of this dragon, is what in the Revelations is called a *stream*,* which, happily for the woman at whom it was aimed, was received by the opening earth. [I rather think this was not properly venom, and the writer of the apocalypse does not say it was; these great serpents not being venomous, strictly speaking.]

Having thus admitted the real dragon of Scripture to its proper place, and proved not only the existence, but the manners of this reptile, in conformity to Scripture accounts, it may not be amiss to consider, whether he does not pretty closely represent the Hebrew *nahash*: which, perhaps, is sometimes taken *generically for all the serpent tribes*; and sometimes for the largest kind, "the serpent," or dragon, by eminence. Of the first acceptation of the word *nahash*, we have an instance, Jer. viii. 17. where we read of serpents, *nahashim*, which is explained by *tjephonim*, hereby determining what kind of *nehashim* should be selected as most venomous and fatal. The second acceptation of this word is not uncommon; and Parkhurst assimilates it to the *dragon* of the Greeks.

But we ought to observe the application of this word, *nahash*, to a *sea serpent* also; and here I confess want of information. Is there more than one kind of sea serpent? if so, what are their differences? These questions I have not been so happy as to answer to my own satisfaction; but, observe, 1st, That most serpents are *amphibious*, and take to the water readily. 2dly, That the great boa is not afraid even of wide rivers and high waves: he may be destroyed by fire, but water he does not fear. Let us combine our evidence on this difficult article.

There seems to be at least one kind of large serpent, which ventures a considerable distance out to Sea; this appears to be a land serpent, equally as it is a water serpent; but, I have read of proper water serpents, seen too far out at sea to be supposed natives of the land; these are true *hydras*; but their varieties, colours, manners, and other particularities, are not, I believe, well understood. The following histories seem rather to belong to *amphibious* serpents.

"Serpents are very common all over the isle of Ceylon; *the* SEA SERPENTS *are sometimes eight, nine, or ten yards long.* The most dangerous serpents are the cobras di capellas. The Malabars call the serpents pambo and najah, and give their cattle and children their names: nay, they feed them because they should do them no harm," Baldæus in Churchill, vol. iii. p. 731.

"Peter Van Coerden, admiral of the Dutch fleet in the East

Indies, says, that while he was at anchor on the coast of Mozambic, a boy that was washing himself by the ship's side was seized by the middle by a serpent of enormous size, that dragged him under water at once in the sight of the whole fleet," Harris, Voyages, vol. ii. p. 475.

P. Van den Broek says, that at Golconda there are serpents of prodigious size, the bite of which is instantly mortal; and observes further, that *whenever these creatures are seen at sea*, it is a certain sign of their being near the Indian coast."

"Admiral Verhoven tells us a singular story of a sea serpent in the straits of Sincapoua. A seaman, washing himself by the ship's side, was seized by one of these creatures, on which he roared so loud, that one of his companions threw him a rope, and pulled him into the ship; but the serpent had torn such a piece out of his side, that he died immediately. The serpent continued about the ship, till at last it was taken, *and was the largest they had ever seen.* On opening its belly, they found therein the piece of flesh which he had torn from the sailor, and which they buried with him," Harris, ib. Adm Verhoven's Voyage, p. 92.

I see no reason for doubting the existence of true sea serpents at least equal in dimensions with land serpents; I think I have read of some eight or nine feet long; but whether these possess venom I do not know. However, the stories quoted may justify the sacred writers in speaking of sea serpents, which they call *nahash:* as Amos ix. 3. "Though they hide in the bottom of the sea, thence will I command the serpent, *nahash*, and he shall bite them."

The reader will connect with this, the recollection that we have a nahash also in the heavens, for so Job expresses himself xxvi. 12. "By his spirit he hath garnished the heavens; his hand hath formed the *crooked serpent.*" This *crooked serpent*, whatever constellation it may be, is clearly referred to the heavens; and whether it is, as some have supposed, a constellation around the north pole, or, as others think, the milky way, whose tortuous course not unaptly represents the windings of a serpent's form and track, can only be hinted at, not fully discussed, in this place.

I would merely hint further, that since it was a *nahash* which tempted Eve, not a *peten*, nor a *tjephon*, it is of consequence to notice the application of this word; lest, peradventure, we should attribute that action to a serpent of a kind totally different from what was designed by the sacred writer; which error could only be the occasion of others, perhaps not equally innoxious.

I take the present opportunity of suggesting a thought or two, on the existence of flying serpents; as Scripture is usually understood to mention them.

Michælis says, Quest. lxxxiii. speaking of such serpents, "Although modern naturalists have not communicated any satisfactory information respecting *flying* serpents, yet they are so often spoken of by the ancient writers of nations near to the equator, who may be better acquainted with the nature of serpents than we are, that I dare boldly recommend further inquiries to travellers, respecting the existence of flying serpents. If there be any, and if they have been seen by witnesses deserving of credit, I beg every information, name, &c." This inquiry is interesting; and though we are unable to affirm, that serpents, flying by means of wings, inhabit those countries to which Scripture more particularly refers, yet if they exist *now* in any country, it will be so much in proof of the possibility, that they formerly might exist in other countries.

Barbot, after mentioning serpents on the coast of Guinea thirty feet long, as the blacks assured him, says, "They also told me, there are *winged serpents* or *dragons*, having a forked tail, and a prodigious wide mouth, full of sharp teeth; extremely mischievous to mankind, more particularly to small children. If we may credit this account of the blacks, these are of the same sort of winged serpents, which some authors assure us, are to be found in Abyssinia, being very great enemies to the elephants. Barbot, in Churchill, vol. v. p. 213.

"In the woods of Java are certain flying snakes, or rather drakes, [*drakos*] they have four legs, a long tail, and their skins speckled with many spots; their wings are not unlike those of a bat, which they move in flying, but otherwise keep them almost unperceived close to the body. They fly nimble, but cannot hold it long, so that they fly from tree to tree, at about twenty or thirty paces distance. On the outside of the throat are two bladders, which being extended when they fly, serve them instead of a sail. They feed on flies and other insects. The Javanesses do not in the least account them poisonous, but handle them just like common snakes, without the least danger," Nieuhoff in Churchill, vol. ii. p. 296. [These are flying *lizards*, not *serpents*.]

Niebuhr says, "There are at Bazra a sort of serpents called *heie sursurie*, or *heie thiâre*. They commonly keep on the date trees; and as it would be troublesome to them to come down a high tree, and creep up another, they hang by the tail to a branch of one tree, and by swinging that about, take advantage of its motion to leap to a second. These the modern Arabs call *flying serpents*, *heie thiâre*. I do not know whether the ancient Arabs saw any other kind of flying serpent. Some Europeans from Bombay assured me, that they had seen serpents with two heads: and others with two feet," [which is certainly true.] Then he alludes to Anson's Voyage in further proof.

The words in Anson's Voyage are, "The Spaniards too, *informed us*, that there was often found in the woods a most mischievous serpent, called the *flying snake;* which, *they said*, *darted itself* from the boughs of trees, on either man or beast that came within its reach, and whose sting *they believed* to be inevitable death," p. 308. 8vo. The reader will observe, this is *report.*

To conclude by returning to the *dragon:*

The following is the latest, and most distinct account of one of these large serpents which I have been able to procure: I hope no apology is necessary for alluding to an inhabitant of South America; I have been extremely jealous on such *excursions.* It combines several particulars which coincide with our purpose, though it differs certainly from the *red* dragon of Asia or Africa.

"We had not gone above twenty yards through mud and water, the negro looking every way with an uncommon degree of vivacity and attention; when, starting behind me, he called out, "Me see snake!" and in effect, there lay the animal, rolled up under the falling leaves and rubbish of the trees; and so well covered, that it was some time before I distinctly perceived the head of this monster, distant from me not above sixteen feet, moving its forked tongue, while its eyes, from their uncommon brightness, appeared to emit sparks of fire. I now, resting my piece upon a branch, for the purpose of taking a sure aim, fired; but missing the head, the ball went through the body, when the animal struck round, and with such astonishing force as to cut away all the underwood around him with the facility of a scythe mowing grass; and by flouncing his tail, caused the mud and dirt to fly over our heads to a considerable distance. Of this proceeding however we were not torpid spectators, but took to our heels, and crowded into the canoe . . . I now found the snake a little removed from his former station, but very quiet, with his head as before, lying out among the fallen leaves, rotten bark, and old moss. I fired at it immediately, but with no better success than the other time: and now, being but slightly wounded, he sent up such a cloud of dust and dirt, as I never saw but in a whirlwind, and made us once more suddenly retreat . . . . Having once more discovered the snake, we discharged both our pieces at once, and with this good effect, that he was now by one of us shot through the head. David, who was made completely happy by this successful conclusion, ran leaping with joy, and lost no time in bringing the boat rope, in order to drag him down to the canoe; but this again proved not a very easy undertaking, since the creature, notwithstanding its being mortally wounded, still continued to writhe and twist about, in such a

manner as rendered it dangerous for any person to approach him. The negro, however, having made a running noose on the rope, after some fruitless attempts to make an approach, threw it over his head with much dexterity; and now, all taking hold of the rope, we dragged him to the beach, and tied him to the stern of the canoe, to take him in tow. Being still alive, he kept swimming like an eel; and I having no relish for such a shipmate on board, whose length, notwithstanding, to my astonishment, all the negroes declared it to be but a young one come to about half its growth, I found upon measuring it to be twenty-two feet and some inches; and its thickness about that of my black boy Quaco, who might then be about twelve years old, and round whose waist I since measured the creature's skin.

The negro David having climbed up a tree with the end of the rope, let it down over a strong forked bough, and the other negroes hoisted up the snake, and suspended him from the tree. This done, David, with a sharp knife between his teeth, now left the tree, and clung fast upon the monster, which was still twisting, and began his operations by ripping it up, and stripping down the skin as he descended. Though I perceived that the animal was no longer able to do him any injury, I confess I could not without emotion see a man stark naked, black and bloody, clinging with arms and legs round the slimy and yet living monster. This labour, however, was not without its use, since he not only dexterously finished the operation, but provided me, besides the skin, with above four gallons of fine clarified fat, or rather oil though there was wasted perhaps as much more. When I signified my surprise to see the snake still living, after he was deprived of his intestines and skin, Carmaco, the old negro, whether from experience or tradition, assured me he would not die till after sunset.

This wonderful creature in the Colony of Surinam is called Aboma. Its length, when full grown, is said to be sometimes forty feet, and more than four feet in circumference; its colour is a greenish black on the back; a fine brownish yellow on the sides, and a dirty white under the belly; the back and sides being spotted with irregular black rings, with a pure white in the middle. Its head is broad and flat, small in proportion to the body, with a large mouth, and a double row of teeth; it has two bright prominent eyes: is covered all over with scales, some about the size of a shilling; and under the body, near the tail, armed with two strong claws like cockspurs, to help it in seizing its prey. It is an amphibious animal, that is, it delights in low and marshy places, where it lies coiled up like a rope, and concealed under moss, rotten timber, and dried leaves, to seize its prey by surprise, which from its immense bulk it is not active enough to

pursue. When hungry, it will devour any animal, that comes within its reach, and is indifferent whether it is a sloth, a wild boar, a stag, or even a tiger; round which having twisted itself by the help of its claws, so that the creature cannot escape, it breaks, by its irresistible force, every bone in the animal's body, which it then covers over with a kind of slime or slaver from its mouth, to make it slide; and at last gradually sucks it in, till it disappears; after this, the aboma cannot shift its situation, on account of the great knob or knot which the swallowed prey occasions in that part of the body where it rests, till it is digested; for till then it would hinder the snake from sliding along the ground. During that time the aboma wants no other subsistence. I have been told of negroes being devoured by this animal, and am disposed to credit the account; for should they chance to come within its reach when hungry, it would as certainly seize them as any other animal. The bite of this snake is said not to be venomous; nor do I believe it bites at all from any other impulse than hunger," Stedman's Expedition to Surinam, vol. i. p. 170.

OF THE CERASTES, AND SIMILAR SERPENTS.

The cerastes, or horned viper, is among the most fatal of the serpent tribe. It is, moreover, well distinguished from all others, by the peculiarity of its horns; and it is abundant in Egypt and in Syria, so that it could not escape the notice and allusions of the sacred writers. I believe it is agreed, on all hands, that this serpent is mentioned in scripture; but the difficulty is to determine which of the Hebrew appellations of serpents describes this species especially.

Mr. Bruce has favoured us with a figure of this creature, and with a considerable account of its manners, part of which we shall extract. He says, "there is no article of natural history the ancients have dwelt on more than that of the viper, whether poets, physicians, or historians. All have enlarged upon the particular sizes, colours, and qualities, yet the knowledge of their manners is but little extended.

"I have travelled across the Cyrenaicum in all its directions, and never saw but one species of viper, which was the cerastes, or horned viper, now before us; neither did I ever see any of the snake kind that could be mistaken for the viper.

"The basilisk is a species of serpent, frequently made mention of in Scripture, though never described, further than that he cannot be charmed so as to do no hurt, nor trained so as to delight in music; which all travellers who have been in Egypt know is exceeding possible, and frequently seen. "For behold I will

the side of the box, he leaped nearly the distance of three feet, and fastened between the man's fore finger and thumb, so as to bring the blood. The fellow showed no signs of either pain or fear: and we kept him with us full four hours, without applying any sort of remedy, or his seeming inclined to do so.

"To make myself assured that the animal was in its perfect state, I made the man hold him by the neck, so as to force him to open his mouth, and lacerate the thigh of a pelican, a bird I had tamed, as big as a swan. The bird died in about 13 minutes, though it was apparently affected in 50 seconds; and we cannot think this was a fair trial, because a very few minutes before it had bit and so discharged part of its virus, and it was made to scratch the pelican by force, without any irritation or action of its own.

"The cerastes inhabits the greatest part of the eastern continent especially the desert sandy parts of it. It abounds in Syria, in the three Arabias, and in Africa. I never saw so many of them as in the Cyrenaicum, where the jerboa is frequent in proportion. He is a great lover of heat; for though the sun was burning hot all day, when we made a fire at night, by digging a hole, and burning wood to charcoal in it, for dressing our victuals, it was seldom we had fewer than half a dozen of these vipers, who burnt themselves to death by approaching the embers.

"Galen, speaking of the aspic in the great city of Alexandria, says, I have seen how speedily they, the aspics occasioned death. Whenever any person is condemned to die, whom they wish to end quickly and without torment, they put the viper to his breast, and suffering him there to creep a little, the man is presently killed. Pausanias speaks of particular serpents that were to be found in Arabia among the balsam-trees, several of which I procured both alive and dead, when I brought the tree from Beder Hunein; but they were still the same species of serpent, only some from sex, and some from want of age, had not the horns, though in every other respect they could not be mistaken. Ibn Sina, called by Europeans Avicenna, has described this animal very exactly; he says it is frequent in Shem, that is the country about and south of Damascus, and also in Egypt, and he makes a very good observation on their manners; that they do not go or walk straight, but move by contracting themselves.

"The general size of the cerastes, from the extremity of its snout to the end of its tail, is from 13 to 14 inches. Its head is triangular, very flat, but higher near where it joins the neck than toward the nose.

"The cerastes has sixteen small immoveable teeth, and in the upper jaw two canine teeth, hollow, crooked inward, and of a remarkably fine polish, white in colour, inclining to bluish.

Near one fourth of the bottom is strongly fixed in the upper jaw, and folds back like a clasp knife, the point inclining inward; and the greatest part of the tooth is covered with a green soft membrane, not drawn tight, but, as it were wrinkled over it. Immediately above this is a slit along the back of the tooth, which ends nearly in the middle of it, where the tooth curves inwardly. From this aperture, I apprehend, that it sheds its poison, not from the point, where, with the best glasses, I never could perceive an aperture, so that the tooth is not a tube, but hollow only half way; the point being for making the incision, and by its pressure occasioning the venom in the bag at the bottom of the fang to rise in the tooth, and spill itself through the slit into the wound.

"The animal is supposed to eat but seldom, or only when it is with young.

"The poison is very copious for so small a creature; it is fully as large as a drop of laudanum, dropped from a phial by a careful hand. Viewed through a glass, it appears not perfectly transparent or pellucid. I should imagine it has other reservoirs than the bag under the tooth; for I compelled it to scratch eighteen pigeons upon the thigh as quick as possible, and they all died nearly in the same interval of time; but I confess the danger attending the dissection of the head of this creature, made me so cautious, that any observation I should make upon these parts would be less to be depended on.

"People have doubted whether or not this yellow liquor is the poison; and the reason has been, that animals who tasted it did not die, as when bitten; but this reason does not hold in modern physics. The viper, deprived of his canine teeth, an operation very easily performed, bites without any fatal consequence with the others.

"Of the incantation of serpents, there is no doubt of its reality. The Scriptures are full of it. All that have been in Egypt have seen as many different instances as they chose. Some have doubted that it was a trick, and that the animals so handled had been trained, and then disarmed of their power of hurting; and, fond of the discovery, they have rested themselves upon it, without experiment, in the face of all antiquity. But I will not hesitate to aver, that I have seen at Cario, and this may be seen daily without trouble or expense, a man who came from above the catacombs, where the pits of the mummy birds are kept, who has taken a cerastes with his naked hand from a number of others lying at the bottom of the tub, has put it upon his bare head, covered it with the common red cap he wears, then taken it out, put it in his breast, and tied it about his neck like a necklace; after which it has been applied to a hen, and bit it, which has died in

a few minutes; and to complete the experiment, the man has taken it by the neck, and beginning at its tail, has eaten it as one would do a carrot or a stalk of celery, without any seeming repugnance.

"I can myself vouch, that all the black people in the kingdom of Sennaar, whether Funge or Nuba, are perfectly armed against the bite of either scorpion or viper. They take the cerastes in their hands at all times, put them in their bosoms, and throw them to one another, as children do apples or balls, without having irritated them by this usage so much as to bite. The Arabs have not this secret naturally; but from their infancy they acquire an exemption from the mortal consequence attending the bite of these animals, by chewing a certain root, and washing themselves with an infusion of certain plants in water.

"I constantly observed, that however lively the viper was before, upon being seized by any of these barbarians, he seemed as if taken with sickness and feebleness, frequently shut his eyes, and never turned his mouth towards the arm of the person that held him. I asked Kitton how they came to be exempted from this mischief? He said, they were born so, and so said the grave and respectable men among them. Many of the lighter and lower sort talked of enchantments by words and by writing: but they all knew how to prepare any person by medicines, which were decoctions of herbs and roots.

"I have seen many thus armed for a season do pretty much the same fetes as those that possessed the exemption naturally; the drugs were given me, and I several times armed myself, as I thought, resolved to try the experiment, but my heart always failed me when I came to trial." So far Mr. Bruce.

The cerastes is well known under the name of "horned viper," it is effectually distinguished, by two small horns, one over each eye. It was adopted as a hieroglyphic among the Egyptians, and appears not only on oblisks, columns of temples, statues, walls of palaces, but on mummies also. Notwithstanding which, the complete history of this creature is wanting.

The horns of the cerastes are placed immediately over the eyes; each of them is planted, as it were, among the small scales which form the superior part of the orbit; its root is surrounded by scales, smaller than those of the back; and it is of a pyramidical form, each face having a grove running up it. In general appearance, it resembles a grain of barley. The general colour of the back is yellowish, heightened by irregular blotches of a deeper colour, which represents small bands, crossing it. The under part of the body is lighter. The serpent is about two feet long, says count de la Cepede. This serpent supports hunger and thirst longer than most others; but is so ravenous, that he throws him-

self with avidity on the small birds, and other animals on which he feeds; and as, according to Belon, his skin is capable of the greatest distension, even to double its natural size, it is not surprising that he swallows so great a quantity of food as to render digestion extremely difficult; so that he falls into a kind of lethargic slumber, during which he is easily killed.

Most authors of antiquity, and of the middle ages, thought that this was one of those serpents which could, with the greatest ease, turn themselves all manner of ways; and they report, that instead of advancing in a streight line, he always took more or less of a circuitous course to attain his object. But, whatever be the address or swiftness of his motions, he escapes with difficulty from those eagles, or rather, perhaps, vultures, which stoop at him with exceeding rapidity: and which, for their services in ridding the country of these venomous reptiles, were considered as sacred by the Egyptians. Nevertheless, these serpents have always been considered as extremely cunning, both in escaping their enemies, and in seizing their prey: they have even been named *insidious;* and it is reported of them, that they hide themselves in holes adjacent to the highways, and in the ruts of wheels, in order more suddenly to spring upon passengers.

Belon says, that the young of the cerastes burst their eggs in the womb of the parent; but Gesner reports, that a noble Venetian kept a female cerastes, three feet in length, during some time, which laid four or five eggs, the size of pigeons' eggs: perhaps both ways may take place.

It is thought the cerastes was consecrated by the ancient Egyptains; for Herodotus describes serpents which answer to the character of this reptile, as being kept in a temple.

So far is abstracted from the successor to Buffon. I would only add on this last article, that as we have seen the *naja* worshipped in India, so the cerastes might be worshipped in Egypt, as being one of the symbols of that deity who more immediately presides over death. *Vid* FRAGMENT, No. 495.

It is proper now to endeavour to apply this information to a specific object. It will be seen in the EXPOSITORY INDEX, that I have thought *shephiphoon*, to which the tribe of Dan is compared, Gen. xlix. might be the cerastes: it is so rendered by the Vulgate. I shall, however, abstract the remarks of Michaelis, Quest. lxii. because they manifest the importance of that information on Scripture natural history, which it is our present endeavour to promote.

The Arabs name this serpent *siff*, [*siphon* or *suphon*,] and that seems not very distant from the Hebrew root of the word *siffoon*, or *shephiphon*. This serpent, or some other, but this most probably, is called by the Orientals, "the *lier* in ambush; for

so both the LXX and Samaritan, who are not in the habit of copying each other, render the text in Genesis: and this appellation well agrees with the manner of the cerastes. Pliny says, that "the cerastes hides its whole body in the sand, leaving only its horns exposed; which attracts birds, who suppose them to be grains of barley, till they are undeceived, too late, by the darting of the serpent upon them." The Chaldee of Jonathan translates "*heads of serpents*," which seems to allude to such a story; and which may be an appellation of the cerastes. Ephraim the Syrian says, there is a kind of serpents, whose heads only are seen above the ground. Prosper Alpinus thinks, that only the male has horns. Bocart thinks that the hemorrhois also has horns. On this article, we refer to Mr. Bruce, who mentions a cerastes without horns, which we may conjecture to be the hemorrhois.

As to the effects of the venom of the cerastes, the ancients say, Nicander for instance, that its bite causes but little pain; the wound hardens; blisters, filled with a dark matter, rise around it; the upper part of the feet, then the knees, experience a disagreeable weariness: some add, that violent vertigoes succeed, and a tension in the private parts. Some say, that death follows on the third day; but Nicander says on the ninth.

Michaelis finds a difficulty in the mode of attack of the Hebrew *shephiphon* on "the heels of a horse, so as to make his rider fall backward." He supposes that the phrase strictly means, that the horse throws the rider off behind him: "and" says he, "I should be curious to know how that is accomplished. Commentators commonly say, because the horse rears up when wounded in the heel. Perhaps they are bad horsemen. In such circumstances a horse would kick, rather than rear up on his hind legs: and the rider would be thrown over his neck, rather than over the crupper." I feel the force of this observation, and cannot but agree to it. I would therefore doubt, whether the word rendered *backward* should be *restrictively* so taken; for instance, suppose the cerastes has bit the horse in the left hind leg, the horse kicking out that leg, and his rider perceiving the cause, would, to avoid the serpent, throw himself on the *further* side of the horse from where the serpent was. I say, he would throw himself off, by the *opposite* side of the horse; which I think sufficiently meets the meaning of the Hebrew word: and it makes no difference on this notion, whether the front leg or the hind leg be bitten; whether the right leg, or the left leg: the rider would certainly avoid *that* side of the horse where the serpent was, and would throw himself off on that side where he was not. Observe, that the margin instead of *ipel*, reads *nepel*: which, that it

may signify a person's causing himself to fall, *vide* FRAGMENT, No. 208.

In the EXPOSITORY INDEX, I have said that Dan probably resembled the cerastes, in feeding full, and then sinking into torpidity, in consequence of such repletion. I think the inducements held out by the spies of the Danites, Judg. xvii. 9, 10. are precisely adapted to such a people; and we are told in the end of the chapter, that they set up the graven image, had their priests, and here they remained, "till the day of the captivity of the land," *i. e.* distant from interference with the affairs of Israel, and determinately *settled* apart from their brethren. See verses 7, 28.

It remains that we pay some attention to the opinion of Mr. Bruce, that the cerastes is, under other names, the serpent meant by the banus ophites, ammodytes, torrida dipsas, and prester: for if this be true, we must refrain from appropriating these appellations to other serpents mentioned in Scripture. Mr. Bruce, however, says, that the serpents he found among the balsam-trees, were the cerastes; only some from sex, and some from want of age, had not the horns. We must pause here. Has the female cerastes no horns? This is contradicted by the experience of that noble Venetian, who saw a horned serpent lay eggs, consequently this was a female. Does the cerastes acquire horns by age? I should doubt it; and therefore presume to think, that Mr. Bruce has here, contrary to his design, given evidence of serpents resembling the cerastes, but of a *different* kind, as appears by their wanting the horns. I would therefore, apply to the cerastes the history related above by Mr. Bruce and others, but would refer to other species those which have not this conformation: such may be the ammodytes, the hemorrhois, the dipsas, &c.

I take this opportunity of adding, that the ammodytes is certainly allied to the cerastes, by its venom, by its habit of hiding itself in the sand, from whence its name is derived, the colour of its back being much of a sand colour, varied by large black spots running down it. It resembles the cerastes, too, by having, at the end of its snout, a little eminence, a sort of horn, about a quarter of an inch in height, moveable backward, from whence it has been called in many countries the "*horned asp*," or *aspic*. Its bite kills in three hours time; though some persons bitten may survive several days.

To this class may also be referred the *horned serpents* of the Gold Coast, mentioned by Bosman, who saw the skin of one five feet long; which apparently is the species described by Dr. Shaw, Naturalist's Miscell. plate 94. Bosman says, these serpents, when filled with prey, though trodden on, will hardly

awake. As this serpent is found in *western* Africa, may it not be extant in *eastern* Africa also? The following is Dr. Shaw's description.

THE HORN-NOSED SNAKE.

Olive brown snake, freckled with blackish, with a row of pale dorsal spots surrounded by black, and a flexuous pale fascia on the sides.

If at first glance of most of the serpent tribe, an involuntary sort of horror and alarm is so often felt by those who are unused to the examination of these animals, how much greater dread must the unexpected view of the species here exhibited be supposed to inflict? when to the general form of the creature is superadded the peculiar fierceness and forbidding torvity with which nature has marked its countenance: distinguished by the very uncommon appearance of two large and sharp pointed horns, situated, not as in the cerastes above the eyes, but on the top of the nose, or anterior part of the upper jaw. They stand nearly upright, but incline slightly backward, and a little outward on each side, and are of a substance not absolutely horny, but in some degree flexible. Their shape is somewhat triangular or three-sided. They are about half an inch in length, and at the fore part of the base of each stand an upright strong scale, of nearly the same shape with the horn itself, and thus giving the appearance of a much smaller pair of horns. The mouth is furnished with extremely large and long fangs or tubular teeth, situated as in other poisonous serpents, and capable of inflicting the most severe wounds: two of these fangs appear on each side of the mouth, of which the hinder pair are smaller than the others. The length of this animal is about thirty-five inches. Its colour is a yellowish olive brown, very thickly sprinkled all over with minute blackish specks. Along the whole length of the back is placed, at considerable distances, a series of yellowish brown spots or marks, each of which is imbedded in a patch of black; and on each side the body, from head to tail, runs an acutely flexuous or zigzag line or narrow band, of ochre colour. This band is bounded beneath by a much deeper or blacker shade than on the rest of the body. The belly is of a dull ochre colour, or cinereous yellow, freckled with spots and markings of blackish. Besides these there is a number of black spots of different sizes here and there dispersed over the whole snake. The tail is somewhat thin and short in proportion to the body. The scales of this snake are harsh and stiff, and are very strongly carinated. The head is covered with small scales, and is on its upper part marked by a very large longitudinal patch of brown, running out into

pointed processes at the sides, and bounded by a space of dull lead colour or cinereous. The shape of the head is broad and flattened; the cheeks are varied with blackish and yellow. This snake is supposed to be a native of the interior parts of Africa, and was obtained from the master of a Guinea vessel by the Rev. Edward Jenkins of Charleston, South Carolina, by whom it was lately presented to the British Museum.

THE ANACONDA OF THE EAST-INDIES.

An account of this dreadful serpent is taken from the letter of a gentleman who resided in the Indies many years where he saw it.

SIR,

I HAVE an account to give you here, which must startle you; but be assured, sir, I shall aggravate no circumstance, but merely tell you what myself and more than a hundred others saw, for two whole days together.

Some years since, the commands of my directors carrying me to Ceylon, to transact an affair of no little consequence, I had an apartment prepared me on the skirts of the principal town facing the woods: at some distance from my window there stood some large palm-trees, that afforded me a delightful prospect.

One morning, as I was looking at these trees, I saw, as I thought, a large arm of one of them in strange commotions, bending and twisting about, though there was no wind, and often striking one end to the earth and raising it again, and losing it among the leaves. I was gazing at this with great amazement, when a Ceyloneze coming in, I begged him to look and wonder with me: he looked, sir, and he was much more amazed and terrified than I; in short a paleness overspread his face, and he seemed almost sinking to the earth with terror.

He begged me to bar up all my doors; then told me, that what appeared an arm of a tree to me, was in reality a serpent of that monstrous size diverting itself there with its various commotions, and now and then darting down to the earth for its prey.

I soon found out the truth of what he told me; and looking more nearly, saw it seize a small animal before me and take it up into the tree.

Inquiring after this miracle, the Ceyloneze told me that the wonder was only that the creature was so near us, for that it was a serpent but too well known on the island; but that it usually kept in the inland parts of the woods, where it often dropped down from the covert of a large tree, and devoured a traveller alive.

A relation so strange as this could never have gained credit with me, but that I actually saw the creature, from its size, capable of doing more than was related.

It continued diverting itself till we assembled a body of twelve of us, to go on horseback well armed to destroy him.

We rode near the place, but not to expose ourselves to danger we rode behind a thicket from whence we might unseen level our fire-arms at him; but when we arrived there, we found him so much larger than we had conceived, that we wished ourselves at home again; and for along time we dared not fire.

We had now time to observe the creature; and believe me, sir, all the descriptions of monsters of this kind hitherto given are trifles to what we saw in him. The Ceyloneze all declared he was much larger than any they had ever seen, and such a mixture of horror and beauty together, no eye but that which saw it can conceive.

The creature was more than as thick as a slender man's waist, yet seemed far from fat, and very long in proportion to his thickness; often hanging himself by the tail from the highest boughs of the tree, and reaching the ground with his head. He was surprisingly nimble, and was now diverting himself in the heat of the day with a thousand gambols round the branches of the tree, and would sometimes come down and twist his tail round the bottom of the trunk, throwing himself to his whole length all around it. In the midst of one of these gambols, we were surprised to see him, all of a sudden, spring up into the tree; but the cause soon appeared an animal of the fox kind, which the serpent had seen, coming towards him, he took this way to be prepared for him. He darted down upon the unweary creature, and sucked him in in a few minutes, then licked his chops with a broad double tongue of a blackish colour, and laid himself at his ease at length upon the ground; but with his tail still twisted round the tree.

In this posture I had an opportunity with horror, yet with admiration, to behold him. He was covered with scales like a crocodile; his head was green, with a large black spot in the middle, and yellow streaks round the jaws; he had a yellow circle of a gold colour round his neck, and behind that another great spot of black. His sides were of an olive colour, and his back more beautiful than can be described: his head was very flat, but extremely broad, and his eyes monstrously large and very bright and terrible.—When he moved about in the sun he was, if possible, a thousand times more beautiful than before, the colour according to the several shades of light presenting a vast variety of colours, in many places looking like our changable colours in silk.

We all aimed our pieces at him as he lay, and fired at his head all at once; but whether he accidentally moved just at that time, or our fears made us take bad aim, we either missed him or never hurt him, for he took no notice of it: and after a council of war, we all agreed to make no farther attempt upon him at that time, but to go home, and return with a stronger party the next day.

The Cyloneze seemed to know the creature well; they called it Anaconda, and talked of eating its flesh when they caught it, as they had no small hopes of this: for, they say, when one of these creatures chooses a tree for its dwelling, he seldom quits it for a long time.

I detained my company to dine with me, and the afternoon was spent in relating the amazing things which one or other of the company had seen of this sort of monster; in short, they told abundance of things that far outwent my credulity; but what we saw the next day, as much exceeded all they had told me, as what they told seemed to exceed truth and probability.

It seems the custom of this creature to lay wait for its prey is, by hiding in the boughs of large trees, from whence it unexpectedly drops upon the creature, which is seized before it sees an enemy; but the instance we saw of this, I must relate to you.

The next morning, sir, we assembled to the number of 100, at the same thicket, where we had the pleasure (if I dare call it so,) to find our enemy at his old post. He seemed very fierce and very hungry this morning, and we soon saw the effects of it.

There are great plenty of tygers in that country; one of these, of a monstrous size, not less than a common heifer, as he went along, came at length under the serpent's tree; in a moment we heard a dreadful rustling in the tree, and swift as thought the serpent dropped upon him, seizing him across the back, a little below the shoulders, with his horrible mouth, and taking in a piece of the back bigger than a man's head; the creature roared with agony, and to our unspeakable terror, was running with his enemy toward us; his course however was soon stopped, for the nimble adversary winding his body three or four times round the body of his prey, girded him so violently, that he soon fell down in an agony. The moment the serpent had fixed his folds, he let go the back of the creature, and raising and twisting round the head, opened its horrid mouth to its full extent, and seized the whole face of the tyger in it, biting and grinding him in a most horrible manner, and at once choaking him and tearing him to pieces.

The tyger reared up again on this, and words are too poor to paint his seeming agony; he writhed and tossed about, but all in vain, the enemy wherever he went was with him, and his hollow

roaring from within the devourer's mouth was dreadful beyond expression.

I was for firing on the creature in this state, but they all declared against it; they told me, they knew his customs so well, that they were now very sure of him without any trouble or hazard, if they left him alone; but if they disturbed him in this condition, he would be so outrageous, that several of our lives would assuredly pay the forfeit. They seemed to know so well what they were about, that I readily acquiesced.

Several of us spent the whole day in observing this sight; and surely the agonies of the tyger were beyond all that can be conceived, and his death more horrid than a thousand other deaths with all their tortures put together.

The tyger was a strong and fierce creature, and though unable to hurt or get rid of its cruel enemy, yet gave him a world of trouble; a hundred times would he rear up and run a little way, but soon fell down again, partly oppressed by the weight, and partly by the writhed twists of the serpent round his body; but though he fell, he was far from being conquered.

After some hours he seemed much spent, and lay as if dead; and the serpent, who had many times girted himself violently round him, attempting to break his bones, but in vain, now let go his hold, and twisting his tail round the tyger's neck, who was now in no condition either to resist or escape, he made towards the tree, dragging with some pains the tyger after him.

Nature, it seems, informs this animal, that though it can conquer such large creatures as these, it can by no means devour them as they are, since their bodies are too thick for his swallow, and he must therefore break their bones, and reduce them to a soft mass, before he can manage them. This he usually does, as we saw him attempt it on the tyger, by getting his body very firmly and hard round them, by this means crushing them to pieces; but when this method will not do, he has recourse to the tree, as we now had an opportunity to observe. He dragged the tyger by degrees after him to the tree, and the creature being almost dead, unable to stand, he seized him lightly a second time by the back, and set him on his legs against the trunk of the tree, then immediately winding his body round both the tyger and the tree several times, he girted both with all his violence, till the ribs and other bones began to give way, and by repeated attempts of this kind, he broke all the ribs and legs in four or five different places; this took up several hours, and the poor creature all this while was living, and at every crack of the bones gave a howl, though not loud, yet piteous enough to pierce the cruellest heart, and make even man forget his natural hatred to its species, and pity its misery.

After the legs and ribs, the snake attacked the skull in the same manner, but this proved so difficult a task, that the monster, tired with fatigue, and seeing his prey in no condition of escaping, left him for the night at the foot of the tree, and retired into it himself to rest; upon which we went home, and I must assure you, I could not sleep for the poor tyger, who was naturally so strong, that we left him still alive, though mangled in this miserable manner.

In the morning I returned with several others to the thicket; but as we rode up, we saw a strange change; the body of the tyger, which we now saw no longer to be known as such, but looked like a red lump of shapeless matter, was dragged to some distance from the tree, and shone all over as covered with glue or jelly; when we arrived, we saw plainly the meaning of this, the snake was yet busied about it. He had laid his legs one by one close to the body, and was now placing the head straight before and licking the body (which had no remaining shape of one) and covering it with its slaver, which was what gave it that shiny look, coating it over like a jelly, and rendering it fit for swallowing; and having prepared it to his mind, seized the head, and began to suck that, and afterwards the body into his throat. This was a work of so much time, that I left him struggling at the shoulders, when I went home to dinner, and by the account of those that stayed to watch him, it was night before he got it all in.

Next morning we assembled for the last time, and the very women and children followed us, assuring us, that as the prey was gorged, there was no danger. I could by no means conceive the meaning of this, till I came to the place, but then I found it very true; the serpent had so loaded his belly, that he could neither fight, nor run away.

He attempted on our approach to climb the tree, but in vain, and was soon knocked on the head with staves.

We measured him, and his length was thirty-three feet four inches. He was soon cut up, and I assure you, sir, afforded a flesh whiter than veal, and, as they said that ate of it, finer tasted than any flesh whatever.

I hope the curious nature of this account will plead pardon for its length; and am with great wishes of success to you, worthy sir, your very humble servent.

Those blooming Indian wilds the Anaconda's home,
Where tygers howl and dreadful serpents roam;
Where terrors crawl the ground, and watch to seize,
And snaky hidras plunging from the trees;
In every blooming shade some hidden death resides,
And from the cavern drear, some monster glides.
Not so America, thy healthful woods and glens,
Wield no such monsters in thy hills nor plains.

MONSTROUS SERPENT OF THE OCEAN.

An account of the Halcydrus Pontoppidani, or enormous Sea Serpent. By Mr. GEORGE DERMOT.

[Meth. Mag. 3rd vol.]

"The works of the Lord are great, sought out of all them that have pleasure therein," saith the prophet of the most High; and as the most insignificant particle of organized matter displays the glorious wisdom and power of its Author, far beyond the brightest orb of universal light, the more perfectly we consider the animated creation, the more we shall adore the Great First Cause of all being and vitality; for matter only exists for the sake of intelligent beings, and we should "search it out" in the spirit of the Psalmist.

Useful information in the great volume of nature is still wanting, after all our scientific researches; and every fresh acquisition to our stock of facts in natural history, and other branches of useful science, is to be valued.

The current accounts of a monstrous sea-snake, repeatedly seen by many sea-faring persons on the North American coast, has disposed me to present you with a variety of memorandums on the same curious subject. These were collected some years ago, from the only documents, I believe, that the world has yet been favoured with.

This animal has hitherto been supposed to be peculiar to the Norwegian and Greenland seas; but as it is now proved that it may be met with in other latitudes also, we may hope, that in this age of improvements, we shall not long be without a specimen of the animal itself, by some providential or enterprising achievement, to enrich the department of Natural History.

At a meeting of the Wernerian Natural History Society, in the year 1808, Mr. P. Neill read an account of a great Sea Snake, lately cast ashore in Orkney, This curious animal, it appears, was stranded in Rotsholm Bay, in the island of Stronsa, North Scotland. Malcom Laing, Esq. M. P. being in Orkney at this time communicated the circumstance to his brother Gilbert Laing, Esq. Advocate at Edinburgh. Through this authentic channel Mr. Neill received his information.

The body measured fifty-five feet in length, and the circumference of the thickest part might be equal to the girth of an Orkney poney. The head was not larger than that of a seal, and was furnished with two blow-holes, such as whales have. From the back, a number of filaments (resembling in texture the fishing tac-

kle, known by the name of the silk-worm-gut) hung down like a mane. On each side of the body were three large fins shaped like paws and jointed. The body was knocked in pieces by a tempest, but the fragments have been collected by Mr. Laing, and are to be transmitted to the Museum at Edinburgh. Mr. Neill concluded with remarking, that no doubt could be entertained that this was the very animal described by Ramus, Egede and Pontoppedam, but which scientific and systematic naturalists had been induced hitherto to reject as spurious and ideal. Such was the account then laid before the public, and it was added, "We confidently hope that the particulars of this event will appear at full in the transactions of the Wernerian Society, when published." In the mean time, we add that another letter has appeared in print, in confirmation of the above account, and containing *some* additional *information*, viz. that as its tail seemed to have been broken by dashing against the rocks, it is calculated to have been sixty feet in the whole. The first pair of its fins were five feet and a half long, with a joint at the distance of four feet from the body. As the tempest had beat the carcase to pieces before men and ropes could be collected, only a fragment, about five feet of the back bone, and a whole paw are preserved.

These accounts are completely in conformity to what had been already communicated by writers on Natural History; and they happily vindicate the veracity of such writers, who because they have related instances of rare occurrence, have been treated as persons incapable of just discernment, if not as *immoral men*, attempting to impose on their readers fiction instead of truth. What was then published on this subject is supported by the following testimony, which was inserted in a periodical publication of great celebrity, a short time afterwards, and that in consequence of diligent inquiry being made.

"The particulars recorded concerning the great Sea Serpent are perfectly correct, and I beg leave to complete the account by the addition of the following particulars:—The specimen was examined by Mr. George Shearer, tenant of Rothsholm, who actually measured the parts and found the length of them fifty-five feet, and judged it might be, when perfect, sixty feet. The tapering towards the tail was gradual, the distance in length between the paws was about twelve feet; the paws appeared well adapted to the purpose of enabling the creature to fix itself strongly to the rocks; the mane from the head down the back was silver-coloured eighteen inches in length, and, *when dry*, of the appearance of cat-gut; the spout-holes were in the back part of the head, or in the neck; the vertebrae of the back-bone were numerous. Some of these have now been received in Edinburgh, and laid before the Wernerian Society.

Their structure is extremely curious and uncommon, evidently intended to accommodate a mode of life, of which we have little knowledge. It is understood that the head is saved, as well as one of the fins or paws. The whole has been presented to the Museum of the University of Edinburgh, by Gilbert Meason, Esq. on whose estate it came ashore. The Literati of Edinburgh have named it *Halsydrus* Pontoppidani, (from the Greek *hals*, sea, and *hydros*, water-snake.) This creature has been the subject of poetical description. Mr. Scott's "Minstrelsy of the Scottish border," vol. iii. contains the following reference to it in the Mermaid, a poem by J. Leyden.

"Shun, O Shun, the gulph profound,
Where Corriunckin's surges roar,
If from that unbottom'd deep,
With wrinkled form and writhed train,
O'er the verge of Scarbia's steep,
The *Sea snake* heaves his *snowy* mane,
Unwarp, unwind his oozy coils,
Sea green sisters of the main!
And in the gulph where ocean boils,
Th' unwielding wallowing monster chain."

It is possible that the poet might have seen the creature alive, which may account for the bold language he uses.—The authorities referred to certainly place the existence of this animal beyond all doubt. In Egede's journal of the Greenland mission, we find, that on the 6th day of July, 1734, a large and frightful sea monster raised itself so high out of the water, that its head reached above the main-top-mast of the ship; that it had a long sharp snout, broad paws, and spouted water like a whale; that the body seemed to be covered with scales, the skin was uneven and wrinkled, and the lower part was formed like a snake. It plunged itself backwards in the water, and then raised its tail above the surface a whole ship's length from the head. Its skin is smooth, without wrinkle, of a dark-brown colour, speckled or variegated like tortoise-shell, and it is said to shed it annually, as others of the serpent tribe. That its sense of smelling is very acute, the fishermen conjecture from the circumstance of its avoiding the scent of castor; a quantity of which they, therefore, are said to provide themselves with, when they go out to fish in the summer; and when they meet with the sea-snake they throw a small portion of it overboard. This huge animal is said to have sunk, or over-turned, many large vessels, and even to have raised itself up and snatched men out of boats. The fishermen practise different methods of avoiding this calamity, besides the experiment of castor: they sometimes row full against those volumes of it that appear above water, or throw a light piece of wood upon it; in that case it dives immediately. Sometimes they tack about in

order to gain the sun, whose beams the eyes of this creature cannot bear; but if they are near the shore they row into creeks where they cannot be pursued. The excrement, or spawn, of this animal which floats upon the surface, like a viscid slime, is so corrosive, that if it should touch the hands of the fishermen they will be instantly blistered and inflamed. The particulars related of this animal would be incredible, were they not attested upon oath, and confirmed by many witnesses.

Egede informs us, that it had been seen by many hundreds of persons, mariners, fishermen, and others. In the year 1746, Captain Lawrence de Ferry, of Bergen, shot at a sea-snake, which immediately disappeared; and when the boat was rowed near the place, the water appeared tinged with blood. The head of this animal, which it held at least two feet above the surface of the water, was of a greyish colour, and resembled the head of a horse. The mouth was very large and black, the eyes were of the same colour, and a long white mane hung down from its neck, and floated on the sea. Besides the head, they saw seven or eight coils of this snake, about the distance of a fathom one from another.

In 1756, it is upon record, that another was shot at and wounded also, which is described as being of an enormous length from one hundred to two hundred yards, by the different beholders.

This Sea Serpent does not seem to be a creature prepared for carnage and devastation, and whether it may possess venom of any kind, probably was not examined by those who discovered it. We rather think it to be slow, languid, and quiet, like the whale, which it also resembles in its power of ejecting waters through its blow-holes.

THE SCORPION.

[*From Calmet.*]

There seems to be no doubt that the Hebrew word *okrab.* means a scorpion. The figure of this insect is submitted to inspection above;* but the history of it should be known, in order to understand justly the force of passages where it is mentioned. The reader will observe particularly its articulated tail, at the end of which is its sting; and its pincers, or claws, in front, like those of a lobster. "In the tropical climates it is a foot in length. No animal in the creation seems endued with such an

* There was in the original, from which this was extracted, a plate of the scorpion, to which this remark alludes.

irrascible nature. When taken, they exert their utmost rage against the glass which contains them: will attempt to sting a stick, when put near them; will sting animals confined with them, without provocation; are the cruellest enemies to each other. Maupertius put 100 together in the same glass; instantly they vented their rage in mutual destruction, universal carnage! in a few days only 14 remained, which had *killed and devoured* all the others. It is even asserted, that when in extremity or dispair, the scorpion will destroy itself. It is said to be a common experiment in Gibraltar, [and Goldsmith says he had been assured of such a fact, by many eye witnesses,] to take a scorpion newly caught, and surrounding him with burning charcoal, when he perceives the impossibility of escaping, he stings himself on the back of the head, and instantly expires." Surely Moses very properly mentions scorpions among the dangers of the wilderness? Deut. viii. 15. And what shall we think of the hazardous situation of Ezekiel, who is said to dwell among scorpions; chap. ii 6. people as irrascible as this venomous insect. Could a fitter contrast be selected by our Lord, "will a father give a scorpion to his child instead of an egg?" Luke xi. 12.

But the passage most descriptive of the scorpion is Rev. ix. 3. 4. 5. 10. which mentions, locusts, having power as scorpions; not to kill men, but to torment them, during five months, with the torment of a scorpion, when he strikes a man: they had tails like scorpions, and stings in their tails. Contrary to the nature of locusts, they were not to destroy vegetation, but to infest men.

These particulars deserve our notice: 1st, These scorpions have the power of flying. The ancients certainly ranged an insect of some kind, as a *flying scorpion*. Lucian says, in the Dipsades, "There are two kinds of scorpions, one residing on the ground, large, having claws, and many articulations *at the tail*: the other flies in the air, and has inferior *wings, like locusts*, beetles, and bats." Strabo, lib. xvi. reports "that in Mauritania, are found many flying scorpions; others without wings." Scheuzer mentions other testimonies. It is probable, therefore, that the ancients called that a "flying scorpion," which the moderns know under another name. 2dly, They did not *kill* men but only *torment* them. It is not every scorpion whose sting is fatal. In Europe they are seldom deadly, though always dangerous. "In some of the towns in Italy, and in the south of France, it is *one of the greatest pests that torments mankind*, yet its malignancy in Europe is trifling, compared to its powers in Africa and the East." Maupertius caused a dog to be stung; it died: another dog did not die, though more severely stung, in appearance: and it seems to be generally true, that

the stings of the old ones are the most dangerous, and during the heat of summer: which agree with, 3dly, *The five months* of the apocalypse, that this was known to the ancients we have the evidence of Tertullian, who says, "*The ordinary time of danger is during the heats;* the winds of south and southwest, excite its fury:" and Macrobius says, sat. lib. i. cap. 21. "The scorpion slumbers during winter; but when winter is over, its sting resumes its vigour, of which winter had not deprived it. 4thly, As to the torment of a scorpion when he strikes a man, Dioscorides thus describes it, lib. vii. cap. 7. "When the scorpion has stung, the place becomes inflamed, and hardened; it reddens by tention, and is painful by intervals, being now chilly, now burning. The pain soon rises high, and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering, and trembling; the extremities of the body become cold, the groin swells; the bowels expel their wind, the hair stands on end; the members become pale, and the skin feels throughout it the sensation of a perpetual pricking as if by needles:" such are the torments of a scorpion when he strikes a man! 5thly, As to the formation of the tail, and the sting at its point, the reader is referred to the figure. It remains only to be observed, that the ancients had remarked this particularity. So Julian Epig. on the heavenly signs.

Libra subit, caudaque animal quod dirigit ictum

So speaks Hilasius:

Libraque lancé pari, et violentus acumine caudae.

And to these we may add Eusthenius,

Momemtumque sequens, caudaque timendas adunca.

Upon the whole, we observe, that however metaphorical is the description of this depredator, by the apocalyptic writer, yet that the foundation of his description may readily be discovered in nature.

OF APPARITIONS.

Of apparitions in dreams, and how they are or are not real apparitions, with several curious relations.

THERE may be dreams without apparitions, as there may be apparitions without dreams; but apparition in dream may be as really an apparition as if the person who saw it was awake:

The difference may be here, that the apparition in a dream is visible to the soul only, for the soul never sleeps; and an apparition to the eye-sight is visible in common perspective.

How is it then that we see in our dreams the very faces and dress of the person we dream of; nay, hear their voices, and receive due impressions from what they say, and oftentimes speak to them with our own voices articulately and audibly, although we are fast asleep. What secret power of the imagination is able to represent the image of any person to itself, if there was not some appearance, something placed in the soul's view, by a secret but invisible hand, and in an imperceptible manner? which something is, in all respects, and to all purposes, as completely an apparition, as if it was placed in open sight when the person was really awake.—*Deacon and Walker's Dialogical Disquisitions on Spirits.* 4*to.* 1611.

The Scripture confirms this opinion by many expressions directly to the purpose, and particularly this of appearing, or apparition in dream. Gen. xx. 3. "God came to Abimelech in a dream;" had it been said, that Abimelech dreamed that God came to him, there might have been some exception to the parallel; but God actually came to him; and although Abimelech was asleep, and in a dream, it was not the less an apparition, for God came to him, and spoke, and said to him: and in the 4th verse, Abimelech spoke to the apparition. Whatever the shape was, that the text does not mention; but Abimelech knew whom he talked with too, that's evident, for the text mentions it fully: "And he said, Lord, wilt thou slay also a righteous nation?" And so he goes on, verse the fifth, to expostulate and plead for himself and his people, "said he not unto me, she is my sister?" so that he knew he was speaking to the Lord. The text is very remarkable; it is plain that there was an apparition, but the man was asleep, and in a dream.

Again, in the case of Laban pursuing Jacob, Gen. xxxi. 24. "God came to Laban the Syrian in a dream by night, and said unto him." Here again is an apparition, and a speaking apparition too; God came to him, and God spoke to him; and Laban owns, not that he dreamed of God's appearing, but that God really spoke to him, ver. 29. "The God of your father spake to me yesternight, saying."

Certainly dreams in those days were another kind of thing than they are now. God spoke to them, and they answered; and when they were awake, they knew that it was God that spoke, and gave heed to the vision or apparition of God to them.

There are many more instances of the like in the sacred history; as, first, in the remarkable case of king Solomon, 1 Kings,

iii. 5. "The Lord appeared to Solomon in a dream by night, and God said, ask what I shall give thee."

This is called in the scripture, a dream, ver. 15. "And Solomon awoke, and behold it was a dream;" and yet it is all confirmed; and the petition that Solomon made, though in his sleep, or dream is accepted and answered as his real act and deed, as if he had been awake.

That passage of Solomon is very remarkable to the case in hand. If my readers please to believe that there was such a man as Solomon, and that he had such a dream; they must allow also that it was a real apparition, God appeared to him in a dream.

To bring it down a step lower; as God has thus personally appeared to men in dreams, so have inferior spirits, and we have examples of this too in the scripture; Matt. i. 20. "While he thought on these things, behold the angel of the Lord appeared unto him in a dream." And again, Matt. ii. 13. Behold the angel of the Lord appeared unto Joseph in a dream saying: And a third time it is repeated: "The angel came again to him in Egypt," ver. 19 of the same chapter: When Herod was dead, "Behold an angel of the Lord appeareth in a dream to Joseph in Egypt."

I will for once suppose, that no man need desire any farther evidence than these, for the relation of the thing itself; we may bring it down from hence, by just parallels, to matters within our own reach; experience will furnish us with particular passages sufficient; and some account I shall give you within the compass of our own times, such as come within the verge of my own knowledge, or of the knowledge of such as I have good reason to give credit to. I believe a variety will be acceptable, and much more useful than a bare repeating of what others have said. If I find it needful to quote what others have published, you shall have it justly marked as a quotation, that you may search for the truth in its original.

Before I come to quotation, or to collection of story, 'tis needful to observe, that as it has pleased God to appear in this manner, and to cause angels to appear also in the same manner, and upon special occasions, so I make no question but the devil often appears in dreams too; and I might give but too many examples of it, as particularly one in the scripture.

It is apparent that God gave Satan a kind of general license to afflict Job, only not to kill him: with such a terrible commission, it might be expected that the devil would fall upon him with the utmost fury he was capable of, or allowed to take; he ruined his fortunes, reduced him to misery, murdered his children, tormented him with boils and sores; in short, left him nothing but

potsherds, and an ill wife to relieve him: as he had worried him, to use a modern phrase, within an inch of his life, he followed him in the night with apparition, lest he should recruit nature with rest, and be a little refreshed with sleep. Job himself complains of it, Job. vii. 14. "Thou scarest me with dreams, and terrifiest me with visions." Not that God appeared to Job in any frightful or terrible form; but the devil, to whom God was pleased to give a liberty of afflicting Job, took that liberty, and exerted his malice to the utmost of his power. We are not indeed told what methods the devil took to scare and terrify that poor distressed sufferer; but as he can shew us nothing uglier, and more frightful than himself, so it is very likely he appeared to him in person, and that in the most surprising manner possible, with all the circumstances of horror that he was able. But to pursue my subject:

The great and perhaps one of the greatest difficulties of life, I mean that relates to dreams, is to distinguish between such as are real apparitions, and such as are only the product of an incumbered brain, a distempered head, or, which is worse, a distempered mind: but some dreams are so insignificant, that there follows such an immediate visible effect, answering the designed illumination, that it cannot but be significant.—*Beaumont on Spirits.*

The following story I had from the mouth of the very person who was chiefly concerned in it. I mean the captain of the ship itself.

One Captain Thomas Rodgers, commander of a ship called the Society, was bound on a voyage from London to Virginia, about the year 1694.

The ship was hired in London, and being sent light, as they call it, to Virginia, for a loading of tobacco, had not many goods in her outward bound, suppose about two or three hundred ton, which was not counted a loading, or indeed half her loading; the ship being very large, about five hundred tons burden.

They had a pretty good passage, and the day before had had an observation, whereupon the mates and proper officers had brought their books and cast up the reckonings with the captain, to see how near they were to the coasts of America; they all agreed that they were at least about an hundred leagues distant from the capes of Virginia. Upon these customary reckonings, and withal heaving the lead, and finding no ground at an hundred fathoms, they set the watch, and the captain turned in (as they call it at sea,) that is, went to bed.

The weather was good, a moderate gale of wind, and blowing fair for the coast; so that the ship might have run about twelve or fifteen leagues in the night, after the captain was in the cabin.

He fell asleep, and slept very soundly for about three hours, when he awaked again, and lay till he heard his second mate turn out, and relieve the watch; and then he called his chief mate, as he was going off from the watch, and asked him how all things fared: who answered, that all was well, and the gale freshened, and they run at a great rate; but it was a fair wind, and a fine clear night; so the captain went to sleep again.

About an hour after he had been asleep again, he dreamed that a man pulled him, or waked him, and he did wake. I am not sure but I think he said, the thing that waked him, bade him get up, that is, turn out and look abroad. But whether it was so or no, he lay still and composed himself to sleep, and was suddenly awaked again, and thus several times; and though he knew not what was the reason, yet he found it was impossible for him to go to sleep: and still he heard the vision say, or thought he heard it say, turn out and look abroad.

He lay in this uneasiness near two hours; but at last it increased so upon him, that he could lie no longer, but got up, put on his watch gown, and comes out upon the quarter deck; there he found his second mate walking about, and the boatswain upon the fore-castle, the night fine and clear, a fair wind, and all well as before.

The mate wondering to see him, at first did not know him: but calling, Who's there? the captain answered, and the mate returns, Who, the captain! what's the matter, Sir?

Says the captain, I don't know; but I have been very uneasy these two hours, and some body, or my own fancy, bid me turn out, and look abroad, though I know not what can be the meaning of it.

There can be nothing in it, but some dream, says the mate.

Says the captain, How does the ship cape?

South-west by South, says the mate; fair for the coast, and the wind east by north.

That's all very good, says the captain; and so after some other usual questions, he turned about to go back to his cabin; when, as if it had been somebody that stood by him had spoke, it came into his mind like a voice, "Heave the lead, heave the lead."

Upon this he turns again to his second mate: Mate, says the captain, when did you heave the lead? what water had you?

About an hour ago, says the mate sixty fathom.

Heave again, says the captain.

There's no matter of occasion, sir, says the mate; but if you please it shall be done.

I dont know says the captain, 'tis needless indeed, I think, and so was going away again; but was, as it were, forced to turn back as before, and says to the mate, I know not what ails me,

but I cannot be easy; come, call a hand aft and heave the lead.

Accordingly a hand was called, and the lead being cast or heaved, as they call it, they had ground at eleven fathom.

This surprised them all, but much more when at the next cast it came up seven fathom.

Upon this the captain in a fright bade them put the helm a-lee, and about ship, all hands being ordered to back the sails, as is usual in such cases.

The proper orders being obeyed, the ship stayed presently, and came about; and when she was about, before the sails filled, she had but four fathoms and a half water under her stern; as soon as she filled and stood off, they had seven fathoms again, and at the next cast eleven fathom, and so on to twenty fathom; so she stood off to seaward all the rest of the watch, to get into deep water, till day-break, when being a clear morning, there were the capes of Virginia, and all the coast of America in fair view under their stern, and but a few leagues distance: had they stood on but one cable's length farther, as they were going, they had been bump a-shore, (so the sailors call it) and had certainly lost their ship, if not their lives.

Now, what could this be? Not the devil, that we may vouch for him; he would hardly be guilty of doing so much good; hardly an angel sent from heaven express, that we dare not presume; but that it was the work of a waking providence, by some invisible agent employed for that occasion, who took sleep from the captain's eyes; as once, in a case of infinitely more importance, was done to king Ahasuerus. This we may conclude, had the captain slept as usual, and as nature required, they had been all lost; the shore being flat at a great distance, and, as I suppose, the tide low, the ship had been a-ground in an instant, and the sea, which runs high, would have broke over her, and soon have dashed her in pieces.

How it happened that the mates and other navigators on board, should all of them have kept, and yet all be out in their reckoning, and that so much as to think themselves an hundred leagues from the coast, when they were not above twenty or twenty-five, that was to be accounted for among themselves; but certain it was that if it had not been for thus being alarmed in the night, the whole ship's company might probably have been lost.

If this was not an apparition, it must be what the scripture calls it, in another case, being warned of God in a dream, which by the way is the same thing; but here was something more than being warned, for the captain owned he was in no dream: he dreamed nothing at all, much less any thing of danger; he went to his bed or cabin, with all the prudent caution that any man in

that important trust of a ship in the ocean could do; and then, after having made their calculations, cast up their reckonings, set their watch, and made every thing sure, he laid down with all the satisfaction that it was possible for any man in a like case to have.

I come now to another relation of fact, which also I take upon me to vouch the reality of, having been present at the very instant of every part of it.

A person, says Dr. Beaumont, whose name it is not so proper to mention here, but who may be produced if there should be occasion, being still living, that was under the disaster, a few years ago, to fall under a party censure, (the occasion is needless to the present case.) In hopes, upon the recess of the House, which was not far off, he should (as usual) be at liberty, he withdrew himself, and avoided being taken up as much as he could; but the House resenting it, a vote was passed, ordering the secretary of state to prosecute him at law: this obliged him to resolve to leave the kingdom, and in the mean time to conceal himself with more exactness; the government having issued out a proclamation for apprehending him, with a reward to the person who should discover where he was, so as he might be taken.

In order to conceal himself more effectually, he left his lodging where he had been hid for some time; and removed to Barnet, on the edge of Hertfordshire; intending as soon as he had settled some family affairs, to go away north, into Scotland; but before he went away, he was obliged to come once more to London, to sign some writings for the securing some estate, which it was feared might be seized by outlaw, if the prosecution had gone on so far.

The night before he had appointed to come to London, as above, being in bed with one Mr. R——D———, he dreamed that he was in his lodgings in London, where he had been concealed as above, and in his dream he saw two men come to the door who said they were messengers, and produced a warrant from the secretary of state to apprehend him, and that accordingly they seized upon and took him.

The vision surprised and waked him, and he waked Mr. D———, his brother-in-law, who was in bed with him, and told him the dream, and what a surprise he was in about it. Mr. D———, seeing it was but a dream, advised him to give no heed to it, but compose himself, and go to sleep again; which he did.

As soon as he was fast asleep again, he was waked with the same dream exactly as before; and he waked his brother again, as before: this disturbed them both very much; but being heavy

to sleep, they both went to sleep again, and dreamed no more. It is to be observed, that he saw the very men that apprehended him, their countenances, clothes, weapons, &c. and described them in the morning to his said brother D——— in all the particulars.

However, the call to go to London being as he thought urgent, he got ready in the morning to set off, resolving to stay but one day, and then set forward for Scotland. Accordingly, he went for London in the morning, and, that he might not be known, walked it on foot; that so he might go by more private ways over Enfield Chase, and so to Southgate, Hornsey, &c.

All the way he walked, his mind was heavy and oppressed, and he frequently said to his brother, who walked with him, that he was certain he was going to London to be surprised; and so strong was the foreboding impression upon his mind, that he, once stopt at Hornsey, and endeavoured to get a lodging, intending to send his brother to London, to see if any thing had happened there, and to give him notice.

As he had just secured a convenient lodging, he accidentally saw a gentleman standing at the next door, whom he knew very well, but durst not venture to trust on that occasion; and finding on enquiry that he dwelt there, he concluded that was no place for him, and so resolved to go forward.

The impression on his mind continuing, he stopt again at Islington, and endeavoured to get a lodging there, but could not; at length, his brother brought him word he could not get a lodging, except where it was too public. Well, says he, then I must go to London, and take what follows, or to that purpose; and accordingly went, and the next morning was taken by the messengers, just in the very manner as he had been told in his dream; and the very same two men, whose faces he had seen, and with the same clothes on, and weapons, exactly as he had described.

This story I had from his own mouth, and confirmed by Mr. R———D———, his brother-in-law, to whom he related his vision at the very moment of it as above.

I refer it to any impartial judgment, to weigh every circumstance of this account, (the truth of which I have not the least reason to question,) and to tell me, by what powers, and from what influence, could these things be performed, if there were no invisible world, and no inhabitants there who concerned themselves with our affairs? no good spirits which conversed with our embodied spirits, and gave us due intelligence, notice, and warning of our approaching danger.

If there is any difficulty in this case, it seems to me to be in the event of the thing, as in the case mentioned: why was not the intelligence made so complete, so forcible, and the impres-

sion so plain, that the person in whose favour it was all done, might have been effectually alarmed, his going forward stopt, and consequently the mischief which was at hand, and which he had the notice of, effectually prevented?

It is not indeed so easy to answer that part; but it may be resolved into this, that the fault seems to be our own, that we do not give due attention to such notice, as might be sufficient to our deliverance.

Thus, if the invisible spirits give a due alarm, they do their part, if they jog us and awaken us in a deep sleep, and pull us again and again, and give us notice that something is coming, that some danger is at the door; if we still sleep on till it comes, if we will go on, happen whatever may, the kind spirit has done its duty, discharged its office, and if we fall into the mischief, the fault is our own, we can by no means blame the insufficiency of the notice, and say, to what purpose is it? seeing we had due and timely warning, but would not take the hint; we had due notice of the danger, and would not step out of the way to avoid it, the fault is wholly our own.

An account of apparitions and supernatural appearances, which were seen round about the city of Jerusalem, just previous to its overthrow by the Romans; as given by Josephus, the Jewish historian.

Our Lord said in reference to the ruin of that nation—"And fearful sights and great signs shall there be from heaven."

1. He says; "On the 8th of the month Zanthicus, (before the feast of unleavened bread,) at the ninth hour of the night, there shone round about the altar, and the circumjacent buildings of the temple, a light equal to the brightness of the day; which continued for the space of half an hour."

2. "About the sixth hour of the night, (says Josephus,) the eastern gate of the temple was found to open without human assistance." This gate was of solid brass; and so large and heavy, as to require twenty men to close it. And Josephus says, "it was secured by iron bolts and bars, that were let down into a large threshold consisting of one entire stone." The Jews themselves concluded, from the miraculous nature of this event, that the security of their temple had fled. When the procurator was informed of this event, he sent a band of men to close the door; who with great difficulty executed their orders.

3. Again, the same celebrated Jewish author says; "At a

subsequent feast of Pentecost, while the priests were going by night into the inner temple, to perform their customary ministrations, they first felt, (as they said) a shaking, accompanied by an indistinct murmuring; and afterwards voices as of a multitude, saying in a distinct and earnest manner: "Let us depart hence." How striking was this miraculous premonition. It commenced with a *shaking;* to call and fix the attention of the Jewish priests. Then was heard an *indistinct murmur.* This would make them listen with all possible heed. Then they heard the *distinct voices,* as of a multitude in great earnestness and haste;—"*Let us depart hence!*" And their last fatal war with the Romans commenced before the next season for celebrating this feast.

4. Another sign was the following. The same author says: "A meteor resembling a sword hung over Jerusalem, during one whole year." This could not have been a comet, for it was stationary a whole year, and seems from the words of Josephus, to have been much nearer than a comet, and appeared to be appropriated to that city. This reminds one of the sword of the destroying angel, stretched out over Jerusalem, 1 Chro. xxi. 16. This stationary position of the sword for a year, was a lively indication that the impending ruin was fatal.

5. Josephus says again: "As the high priests were leading a heifer to the altar to be sacrificed, she brought forth a lamb in the midst of the temple." Most striking rebuke to those infidel priests who had rejected the lamb of God, who had shed his blood once for all, and abrogate the Levitical sacrifices; which yet they were impiously continuing. This wonder was exhibited in the temple, the type of the body of Christ, and at the passover, when at a preceding passover Jesus was arrested and sacrificed; and it took place before the high priests and their attendants; so that they could never complain for want of evidence of the fact.

6. This author says: "Soon after the feast of the passover, in various parts of the country, before the setting of the sun, chariots and armed men were seen in the air passing round about Jerusalem:" This strange sight occurring before sunset, and being seen in various parts of the country, must have been a miraculous portent; a sign from heaven. The Jews had said, "what sign showest thou, that we may see and believe." Now they had their signs in abundance, yet they would not believe.

7. The last and most fearful sign Josephus relates; that one Jesus, son of Ananus, a rustic of the lower class, appeared in the temple at the feast of tabernacles, and suddenly exclaimed, "*A voice from the east—a voice from the west—a voice from the four winds—a voice against Jerusalem and the temple—a voice*

against the bridegrooms and the brides—a voice against the whole people!" These words he continued to exclaim through the streets of Jerusalem by day and by night, with no cessation (unless what was needed for the support of nature) *for seven years!* He commenced in the year 63, while the city was in peace and prosperity, and terminated his exclamations only in his death, amidst the horrors of the siege in the year 70. This strange thing, when it commenced, soon excited great attention: and this Jesus was brought before Albinus, the Roman governor, who interrogated him, but could obtain no answer except the continuation of his woes. He commanded him to be scourged, but to no effect. During times of festivals, this cry of his was peculiarly loud and urgent. After the commencement of the siege, he ascended the walls, and in a voice still more tremendous than ever, he exclaimed, "*Wo, wo to this city, this temple, and this people!*" And he then added, (for the first time for the seven years,) "*Wo, wo to myself!*" The words were no sooner uttered, than a stone from a Roman machine without the walls, struck him dead on the spot!

Such were the signs in the heavens and in the earth, which just preceded the destruction of Jerusalem. Several of them are recorded by Tacitus as well as by Josephus. The veracity of Josephus as a historian is probably allowed by all. Scaliger affirms that he deserves more credit as a writer, than all the Greek and Roman historians put together.

An Account of the commencement of the kingdom of Mexico, and by whom; of remarkable incidents attendant on their journeyings, until their establishment as such. Also, some account of Montezuma the II. and ninth king of Mexico. Of the supernatural phenomenon, or presages of the overthrow and revolution of his kingdom, by the Spaniards.

That region of country in South America, called New-Mexico, and more particularly the city, is the place at which several northern tribes of Indians arrived after wandering nearly forty years, and who came from a region of wilderness north of the gulf of California. The cause of their separation, and departure from their own people and country, arose very likely from some dispute or disaffection among their tribes. But they allege as a reason, something widely different from this, which we gather from their tradition of this affair, as recorded in their history.

There was, say they, amongst us at the time of our departure

from the Aztecas (this was their former name) a person of great authority called *Huitziton*, to whose opinion all paid great deference. This person exerted himself, though it is not known for what reason, to persuade his countrymen to change their country, and while he was meditating on his purpose, he heard once, by accident, a little bird singing on the branches of a tree, whose notes imitated the Mexican word *Tihui*, which means, *let us go*. This appeared a favourable opportunity to obtain his wish of his countrymen. Taking, therefore, another respectable person with him, he conducted him to that tree where the little bird used to sing, and thus addressed him: "Do you not "attend, my friend Tecpaltzin, to what this little bird says, "Tihui, Tihui, which it repeats every moment to us; what can "it mean, but that we must leave this country and find ourselves "another? Without doubt, it is the warning of some secret "divinity who watches over our welfare: let us obey, therefore, "his voice, and not draw his anger upon us by a refusal." "Tecpaltzin gave full assent to this interpretation, either from his opinion of the wisdom of Huitziton or because he was likewise prepossessed with the same desire. Two persons, so respectable, having agreed in sentiment, they were not long in drawing the body of the nation over to their party.

Although we do not give credit to such an account, it does not however, appear altogether improbable; as it is not difficult for a person who is reputed wise, to persuade an ignorant and a superstitious people, through motives of religion, to whatever he pleases.

Although we are far enough from believing that there was any supernatural communication through the voice of the bird, yet no doubt there was a bird whose voice in its chipperings, might resemble the Mexican word *Tihui*, and upon this the artful savage built his scheme of enterprise. Immediately departing at the voice of the bird to seek for themselves a kingdom in remoter forests. And accordingly after wandering many years, and passing over a tract of forest of more than one thousand miles, at length arrived at the vale of Mexico. Tochpanecatl, lord of this city, received them with singular humanity, and not contenting himself with granting them commodious dwellings, and regaling them plentifully; but becoming attached to them from long and familiar intercourse, he demanded from the chiefs of the nation, some noble virgin for a wife to his son Ilhuitcatl. The Mexicans obliged by such proofs of regard presented Tlacapantzin to him, who was soon after married to that illustrious youth; and from them the Mexican kings descended.

At this place the King whose name was Xolotl reviewed these

tribes, and was pleased with their chiefs, and soon became united by reciprocal marriages; and nobly gave permission that they might locate themselves where they could. And accordingly they sought their dwellings amongst those native philanthropists of the woods. Not many years, however, had elapsed, before they began to manifest their native character of enterprise, by depredations upon some of the neighbouring chiefs. This raised against them many enemies, and drove them for a shelter and place of defence, to a mountain situated on the western shore of that lake, two miles distant from the site of the city of Mexico. Here they suffered for the space of seventeen years, a rigorous persecution, which drove them again for a more secure asylum to several Islands in the southern end of the lake. Here they subsisted fifty years in perfect wretchedness, living upon roots, berries, fish, and whatever they could find within those narrow limits of the Islands. Covering themselves with a kind of large leaf, which grows plentifully in the lake, and living in huts made of reeds and rushes.

But from this place also they were driven, and enslaved by one of the petty kings, or chiefs of the country. After some years slavery, a war arose between two nations of that country, and the nation to whom the unfortunate Aztecas' were prisoners, were worsted in their engagement, and forced to call to their assistance the aid of their slaves. At which time, the fugitives Aztecas' proposed among themselves the following stratagem, in order to endeavour to please their lords by every effort of bravery. Accordingly, they armed themselves with long stout staves, the points of which they hardened in the fire, not only to be used against the enemy, but to assist them in leaping from one bush to another if it should prove necessary, as, in fact, they had to combat in the water. They made themselves knives of itzli, and targets or shields of reeds wove together. It was agreed among them, that they were not to employ themselves as it was usual in making prisoners, but to content themselves with cutting off an ear, and leaving the enemy without further hurt. With this disposition they went out to battle, and while the Colhuas and Xochimilcas, were engaged, either by land on the borders of the lake, or by water in their boats, the Mexicans rushed furiously on the enemy, assisted by their staves in the water; cut off the ears of those whom they encountered, and put them in baskets which they carried for that purpose; but when they could not effect this from the struggles of the enemy, they killed them. By the assistance of the Mexicans, the Colhuas obtained so complete a victory that the Xochimilcas not only abandoned the field, but afraid even to remain in their city, they took refuge in the mountains.

This action having ended with so much glory, according to the custom of those nations, the soldiers of the Colhuas presented themselves with their prisoners before their general; as the bravery of the soldiers was not estimated by the number of enemies which were left dead on the field, but of those who were made prisoners alive, and shewn to the general.

The Mexicans were likewise called upon to make the shew of their prisoners; but not having a single one to present, as the only four which they had taken were kept concealed for a particular purpose; they were reproached as a cowardly race by the general, and the soldiers of the Colhuas. Then the Mexicans holding out their baskets full of ears, said, "Behold from "the number of ears which we present, you may judge of the "number of prisoners we might have brought if we had inclined, but we were unwilling to lose time in binding them that "we might accelerate your victory" The Colhuas remained awed and abashed, and began to conceive apprehensions from the prudence as well as from the courage of their slaves.

The Mexicans or Aztecas, as they were then called, returned to their place of residence, and there erected an altar to their tutelary god; but being desirous at the dedication of it to make an offering of something precious, they demanded something of their lord for that purpose. He sent them in disdain, in a dirty rag of coarse cloth, a vile dead bird, with certain filth about it, which was carried by the priest of the Colhuas, who having laid it upon the altar without any salutation, retired. Whatever indignation the Mexicans felt from so unworthy an insult, reserving their revenge for another occasion, instead of such filth they placed upon the altar a knife of itzli, and an odoriferous herb. The day of consecration being arrived, the petty king of Colhua, and his nobility failed not to be present, not to do honour to the festival, but to make a mockery of his slaves. The Mexicans began this function with a solemn dance, in which they appeared in their best garments, and while the bystanders were most fixed in attention, they brought out the four Xochimilca prisoners, whom they had till then kept concealed, and after having made them dance a little, they sacrificed them upon a stone, breaking their breast with the knife of itzli, and tearing out their heart, which, whilst yet warm and beating, they offered to their god.

This human sacrifice, the first of the kind which we know to have been made in that country, excited such horror in the Colhuas, that having returned instantly to Colhuacan, they determined to dismiss slaves who were so cruel, and might in future become destructive to the state; on which *Coxcox*, so was the petty king named, sent orders to them to depart immediately

out of that district, and go wherever they might be most inclined. The Mexicans willingly accepted their discharge from slavery, and directing their course towards the north, came to *Acatzitzintlan*, a place situated between two lakes, named afterwards *Mexicaltzinco*, which name is almost the same with that of *Mexico*.

As soon as the Mexicans took possession of that place, they erected a temple for their god Huitzilopochtli. The consecration of that sanctuary, although miserable, was not made without the effusion of human blood; for a daring Mexican having gone out in quest of some animal for a sacrifice, he encountered with a Colhuan named Xomimitl; after a few words, the feelings of national enmity, excited them to blows; the Mexican was victor, and having bound his enemy carried him to his countrymen, who sacrificed him immediately, and with great jubilee presented his heart torn from his breast on the altar, exercising such cruelty not more for the bloody worship of that false divinity, than the gratification of their revenge upon the Colhuas. Around the sanctuary they began to build their wretched huts of reeds and rushes, being destitute at the time of other materials. Such was the beginning of the city of Tenochtitlan, which in future times was to become the court of a great empire, and the largest and most beautiful city of the new world.

We will now give some account of Montezuma the II. but ninth king of the Mexicans; also the names of the kings before him, and those who followed after him. History informs us, there were eleven kings of Mexico in succession. Their names were as follows: first,

Acamapitzin,	I.	King of	Mexico.
Huitzilihuitl,	II.	"	"
Chimalpapoca,	III.	"	"
Itzcoatl,	IV.	"	"
Montezuma,	V.	"	"
Axayacatl	VI.	"	"
Tizoc,	VII.	"	"
Ahuitzolt,	VIII.	"	"
Montezuma,	IX.	"	"
Cuitlahuatzin,	X.	"	"
Quauhtemotzin,	XI.	"	"

This last king was put to death by the soldiers of Cortez, by broiling him upon red hot coals of fire, endeavouring thereby, to extort from him some further account of treasures, hidden, as they imagined, by the poor suffering monarch. But he persisted in his silence upon that subject, and died as a sacrifice up-

on the bloody altar of avarice. At the time of the elevation of Montezuma, to the throne of Mexico, there was no heir to succeed the deceased monarch Ahuitzatl. Therefore the nobles proceeded to the election of one of the grandsons of the royal house, and that election fell on Montezuma Xocoyatzin.

Besides the bravery which he had displayed in several battles, in which he held the post of general, he was likewise a priest, and much revered for his gravity, his circumspection, and religion. He was a man of a taciturn temper, extremely deliberate, not only in words, but also in his actions; and whenever he spoke in the royal council, of which he was a member, he was listened to with respect. Notice of the election being sent to the two allied kings, they repaired instantly to the court to pay their compliments. Montezuma, being apprized of it, also retired to the temple, appearing to think himself unworthy of so much honour. The nobility went there to acquaint him with his being elected, and found him sweeping the pavement of the temple. He was conducted by a numerous attendance to the palace, where the electors, with due solemnity, intimated the election had fallen on him as the fittest person to fill the throne of Mexico. From thence he returned to the temple to perform the usual ceremonies, and as soon as they were finished he received on the throne the homage of the nobility, and heard the congratulatory harangues of the orators.

Who then like the silly sycophants of courts more refined, poured forth their congratulatory speeches, both to their king and country. To the former, for his royal Majesty, wisdom, and benignity; and to the latter for its singular happiness in having so glorious a prince for its ruler.

Montezuma heard these harangues with much attention, and was so greatly affected that he attempted three times to answer them, but could not from the interruption of the tears, which the secret pleasure he felt produced, and gave him the appearance of much humility; but, at last after checking his emotions, he replied in few words, declaring himself unworthy of the station to which he was exalted, and returning thanks to the orators for the praises which they bestowed on him; and then returned to the temple to keep fast for four days, at the end of which he was re-conducted with great state to the royal palace.

But contrary to the hopes and natural expectations of his subjects, he proved to be a proud, cruel, libidinous, and luxurious king. All the servants of his palace consisted of persons of rank. Besides those who constantly lived in it, every morning six hundred feudatory lords and nobles came to pay court to him. They passed the whole day in the anti-chamber, where none of their servants were permitted to enter, conversing in a

low voice, and waiting the orders of their sovereign. The servants who accompanied those lords, were so numerous as to occupy three small courts of the palace, and many waited in the streets. The women about the court were not less in number, including those of rank, servants, and slaves. All this numerous female tribe, lived shut up in a kind of seraglio, under the care of some noble matrons, who watched over their conduct; as these kings were extremely jealous, and every piece of misconduct which happened in the palace, however slight, was severely punished. Of these women the king retained those who pleased him; the others he gave away, as a recompense for the services of his vassals. All the feudatories of the crown were obliged to reside for some months of the year, at the court; and at their return to the states, to leave their sons or brothers behind them, as hostages, which the king demanded as a security for their fidelity; on which account they required to keep houses in Mexico.

The forms and ceremonials introduced at court, were another effect of the despotism of Montezuma. No one could enter the palace, either to serve the king, or to confer with him on any business, without pulling off his shoes and stockings at the gate. No person was allowed to appear before the king in any pompous dress, as it was deemed a want of respect to majesty; consequently the greatest lords, excepting the nearest relations of the king, stripped themselves of the rich dress which they wore, or at least covered it with one more ordinary, to shew their humility before him. All persons on entering the hall of audience, and before speaking to the king, made three bows, saying at the first, lord; at the second, my lord; and at the third, great lord.* They spoke low, and with the head inclined, and received the answer which the king gave them by means of his secretaries, as attentively and humbly as if it had been the voice of an oracle. In taking leave, no person ever turned his back upon the throne.

The audience hall served also for his dining room. The table was a large pillow, and his seat a low chair. The table cloth, napkins, and towels were of cotten, but very fine, white, and always perfectly clean. The kitchen utensils were of the earthen ware of Cholula; but none of these things ever served him more than once, as immediately after he gave them to one of his nobles. The cups in which they prepared his chocolate, and other drinks of the cocoa, were of gold, or some beautiful sea-shell, or naturally formed vessels curiously varnished. He had gold plate, but it was used only on certain festivals, in the temple. The

* The Mexican words are, *Tlalonai*, lord; *Notlatocatzin*, my lord; and *Huitlatoani*, great lord.

number, and variety of dishes at his table amazed the Spaniards who saw them. The conqueror Cortez says, that they covered the floor of a great hall, and that there were dishes of every kind of game, fish, fruit, and herbs of that country. Three or four hundred noble youths carried this dinner in form; presented it as soon as the king sat down to table, and immediately retired; and that it might not grow cold, every dish was accompanied with its chafing-dish. The king marked with a rod, which he had in his hand, the meats which he chose, and the rest were distributed among the nobles who were in the anti-chamber. Before he sat down, four of the most beautiful women of his seraglio, presented water to him to wash his hands, and continued standing all the time of his dinner, together with six of his principal ministers, and his carver.

As soon as the king sat down to table, the carver shut the door of the hall, that none of the other nobles might see him eat. The ministers stood at a distance, and kept a profound silence, unless when they made answer to what the king said. The carver and the four women served the dishes to him, besides two others who brought him bread made of maize baked with eggs. He frequently heard music, during the time of his meal, and was entertained with the humorous sayings of some deformed men whom he kept out of mere state. He shewed much satisfaction in hearing them, and observed that amongst their jests, they frequently pronounced some important truth. When his dinner was over he took tobacco mixed with liquid amber, in a pipe, or reed beautifully varnished, and with the smoke of it put himself to sleep.

After having slept a little, upon the same low chair he gave audience, and listened attentively to all that was communicated to him; encouraged those who, from embarrassment, were unable to speak to him, and answered every one by his ministers or secretaries. After giving audience, he was entertained with music, being much delighted with hearing the glorious actions of his ancestors sung. At other times he amused himself with seeing various games played.

When he went abroad, he was carried on the shoulders of the nobles in a litter covered with a rich canopy, attended by a numerous retinue of courtiers; and wherever he passed, every person stopped with their eyes shut, as if they feared to be dazzled with the splendour of majesty. When he alighted from the litter to walk on foot, they spread carpets, that he might not touch the earth with his feet.

The grandeur and magnificence of his palaces, houses of pleasure, woods, and gardens, were correspondent to this majesty. The palace of his usual residence was a vast edifice of stone,

and lime, which had twenty doors to the public square and streets; three great courts, in one of which was a beautiful fountain, several halls, and more than a hundred chambers. Some of the apartments had walls of marble and other valuable kinds of stone. The beams were of cedar, cypress and other excellent woods, well finished and carved. Among the halls there was one so large, that, according to the testimony of an eye-witness of veracity, it could contain three thousand people. Besides this palace, he had others, both within and without the capital. In Mexico, besides the seraglio for his wives, there was lodging for all his ministers and counsellors, and all the officers of his household and court; and also accommodation for foreign lords who arrived there, and particularly for the two allied kings.

Two houses in Mexico he appropriated to animals; the one for birds, which did not live by prey: the other for those of prey, quadrupeds, and reptiles. There were several chambers belonging to the first, and galleries supported on pillars of marble, all of one piece. These galleries looked towards a garden, where, in the midst of some shrubbery, ten fish-ponds were formed, some of them of fresh water for the aquatic birds of rivers, and others of salt water for those of the sea.

In other parts of the house were all sorts of birds, in such number and variety, as to strike the Spaniards with wonder, who could not believe there was any species in the world wanting to the collection. They were supplied with the same food which they fed upon while they enjoyed their liberty, whether seeds, fruits, or insects. For those birds which lived on fish, only, the daily consumption was ten Castilian *pesos* of fish, (according to the testimony of the conqueror Cortez, in his letters to Charles V.) which is more than three hundred Roman pounds. Three hundred men, says Cortez, were employed to take care of those birds, besides their physicians, who observed their distempers, and applied timely remedies to them. Of those three hundred men, some procured them their food, others distributed it, others took care of their eggs at the time of their incubation, and others picked their plumage at certain seasons of the year; for, besides the pleasure which the king took in seeing so great a multitude of animals collected together, he was principally careful of their feathers, not less for the sake of the famous Mosaic images, than of the other works which were made of them. The halls and chambers of those houses, were so many in number, as the conqueror above mentioned attests, that they could have accommodated two great princes with all their retinue. This celebrated house was situated in

the place where, at present, the great convent of St. Francis stands.

The other house appropriated to the wild animals, had a large and handsome court, with a chequered pavement, and was divided into various apartments. One of them contained all the birds of prey, from the royal eagle to the kestrel, and many individuals of every species. These birds were distributed, according to their species, in various subterraneous chambers, which were more than seven feet deep, and upwards of seventeen feet in length and breadth. The half of every chamber was covered with flat stones: and stakes were fixed in the wall, on which they might sleep, and be defended from rain. The other half of the chamber was only covered with a lattice, through which they enjoyed the light of the sun. For the support of these birds, were killed, daily, near five hundred turkeys. In the same house were many low halls filled with a great number of strong wooden cages, in which, lions, tigers, wolves, coyotoo, and wild cats were confined, and all other kinds of wild beasts, which were fed upon deer, rabbits, hares, techichis, and other animals, and the intestines of human sacrifices.

The king of Mexico not only kept all the species of animals, which other princes do for state, but likewise such as by nature seemed exempted from slavery, namely, crocodiles, and serpents. The serpents were kept in large casks or vessels; the crocodiles in ponds, which were walled round. There were also, various ponds, for fish, two of which, that are remaining and still beautiful, we have seen in the palace of Chapoltepec, two miles from Mexico.

Montezuma, who was not satisfied with having every sort of animal in his palace, also collected there all irregularly formed men, who either from the colour of their hair, or of their skin, or some other deformity in their persons, were oddities of their species. A humour this, however, not unattended with beneficial consequences, as it gave maintenance to a number of miserable objects, and delivered them from the inhuman insults of their other fellow-creatures.

All his palaces were surrounded with beautiful gardens, where there was every kind of beautiful flower, odoriferous herb, and medicinal plant. He had, likewise, woods inclosed with walls, and furnished with variety of game, in which he frequently sported. One of those woods was upon an island in the lake, known at present, among the Spaniards, by the name of *Pinon*.

Montezuma, after occupying the greater part of his reign in wars and expeditions against the surrounding nations, in which he acquired great strength, celebrity, and riches, came never-

theless, to be the subject of sorrows. Fears and apprehensions of evil to come upon his kingdom, occasioned by unusual phenomenas, presages, &c. of its dissolution. In an expedition in the latter part of his reign against the distant province of Atamala, on his march, which lay over a very lofty mountain, they were attacked by a furious north wind, accompanied with snow, which made great havoc in the army, as some of them who were accustomed to a mild climate, and travelling almost without clothing, perished with cold, and others were beat down by the trees which were rooted up by the wind. Of the remainder of the army, which continued their journey but feebly to Amatla, the greater part died in battle.

These and other calamities together with the appearance of a comet at that time, threw all the princes of Anahuac into the utmost consternation. Montezuma, who was too observing to look with indifference on so uncommon a phenomenon, consulted his astrologers upon it; but they being unable to divine its meaning, applied to the king of Acolhuacan, who was reputed able in astrology, and in the art of divination. These kings, although they were related to, and perpetual allies of, each other, did not live in much harmony together, the king of Acolhuacan having put to death his son *Huexotzincatzin*, paying no regard to the prayers of Montezuma, who, as the uncle of that prince, had interfered in his behalf. For a long time past they had neither met with their usual frequency, nor confidence; but on this occasion the mysterious dread which seized the mind of Montezuma incited him to profit by the knowledge of the king Nezahualpilli, for which reason he intreated him to come to Mexico to consult with him upon an event which appeared equally to concern them both. Nezahualpilli went, and after having conferred, at length, with Montezuma, was of opinion, according to the account of historians, that the comet predicted the future disasters of those kingdoms, by the arrival of a new people. This interpretation, however, being unsatisfactory to Montezuma, Nezahualpilli challenged him at the game of foot ball, which was frequently played at even by those kings themselves; and it was agreed between them that if the king of Mexico gained the party, the king of Acolhuacon should renounce his interpretation, adjudging it to be false; but if Nezahualpilli came off victor, Montezuma should acknowledge and admit it to be true; a folly though truly ridiculous in those men, to believe the truth of a prediction could depend on the player, or the fortune of the game; but less pernicious, however, than that of the ancient Europeans, who decided on truth, innocence, and honour, by a barbarous duel and the fortune of arms. Nezahualpilli remained victor in the

game, and Montezuma disconsolate at the loss and the confirmation of so fatal a prognostic: he was willing, however, to try other methods, hoping to find some more favourable interpretation which might counterbalance that of the king of Acolhuacan, and the disgrace he had suffered at play: he consulted therefore a very famous astrologer who was much versed in the art of divination, by which he had rendered his name so celebrated in that land, and acquired so great a respect, that without ever stirring abroad from his house he was considered and consulted by the kings themselves as an oracle. He knowing, without doubt, what had happened between the two kings, instead of returning a propitious answer to his sovereign, or at least one which was equivocal, as such prognosticators generally do, confirmed the fatal prophecy of the Tezcucan. Montezuma was so enraged at the answer. that in return he made his house be pulled to pieces, leaving the unhappy diviner buried amidst the ruins of his sanctuary.

These and other similar presages of the fall of that empire appear represented in the paintings of the Americans, and are related in the histories of the Spaniards. We are far from thinking that all which has been written on this subject is deserving of credit; but neither can we doubt of the tradition which prevailed among the Americans, that a new people totally different from the native inhabitants, were to arrive at that kingdom and make themselves masters of that country. There has not been in the country of Anahuac any nation more or less polished which has not confirmed this tradition either by verbal testimony or their own histories.

It is impossible to guess at the origin of a tradition so universal as this; but the event which I am going to relate, is said to have been public, and to have made a considerable noise; to have happened also in the presence of the two kings and the Mexican nobility. It is represented in some of the paintings of those nations, and a legal attestation of it even was sent to the court of Madrid.* Though in compliance with the duty of a historian, we give a place to many of the memorable traditions of those nations; on these, however, we leave our readers to form their own judgment and comments.

Papantzin, a Mexican princess, and sister of Montezuma, was married to the governor of Tlatelolco, and after his death lived in his palace until the year 1509, when she likewise died of old age. Her funeral was celebrated with magnificence suitable to her exalted birth, the king her brother, and all the nobility of Mexico and Tlatelolco being present. Her body was buried

* See Torquemada, lib. ii. cap. 91, and Betencourt, Part iii. Trat. i. cap. 8.

in a subterraneous cavern, in the garden of the same palace, near to a fountain where she had used to bathe, and the mouth of the cave was shut with a stone. The day following, a child of five or six years of age happened to pass from her mother's apartment to that of the major-domo of the deceased princess, which was on the other side of the garden; and in passing saw the princess sitting upon the steps of the fountain, and heard herself called by her, by the word *Cocoton*,† which is a word of tenderness used to children The little child not being capable, on account of its age, of reflecting on the death of the princess, and thinking that she was going to bathe as usual, approached without fear, upon which she sent the child to call the wife of her major-domo; the child went to call her, but the woman smiling and caressing her, told her, "My little girl, "Papantzin is dead, and was buried yesterday;" but as the child insisted, and pulled her by her gown, she, more to please, than from belief of what was told her, followed her; but hardly come in sight of the princess, when she was seized with such horror that she fell fainting to the earth. The little girl ran to acquaint her mother, who, with two other companions came out to give assistance; but on seeing the princess they were so affected with fear that they would have swooned away if the princess herself had not endeavoured to comfort them, assuring them she was still alive. She made them call her major-domo, and charged him to go and bear the news to the king her brother; but he durst not undertake it, as he dreaded that the king would consider the account as a fable, and would punish him with his usual severity for being a liar, without examining into the matter. Go then to Tezcuco, said the princess, and intreat the king Nezahualpilli, in my name, to come here and see me. The major-domo obeyed, and the king having received the information, set out immediately for Tlatelolco. When he arrived there, the princess was in a chamber of the palace; though full of astonishment, the king saluted her, when she requested him to go to Mexico, to tell the king her brother that she was alive, and had occasion to see him, to communicate some things to him of the utmost importance. The king set out for Mexico to execute her commission; but Montezuma would hardly give credit to what was told him. However, that he might not do injustice to so respectable an ambassador, he went along with him, and many of the Mexican nobility to Tlatelolco, and having entered the hall where the princess was, he demanded of her if she was his sister. "I am, indeed, sir," answered the princess, "your sister Papantzin, whom you

† *Cocoton* means little girl, only that it is an expression of more tenderness.

" buried yesterday ; I am truly alive, and wish to relate to you " what I have seen, as it deeply concerns you." Upon this the two kings sat down, while all the other nobles continued standing full of admiration at what they saw.

The princess then began to speak as follows: " After I was " dead, or if you will not believe that I have been dead, after " I remained bereft of motion and of sense, I found myself sud- " denly placed upon an extensive plain, to which there appeared " no boundaries. In the middle of it I observed a road which " I afterwards saw was divided into a variety of paths, and on " one side ran a great river whose waters made a frightful noise. " As I was going to throw myself into the river to swim to the " opposite bank, I saw before me a beautiful youth of handsome " stature, clothed in a long habit, white as snow, and dazzling " like the sun ; he had wings of beautiful feathers, and upon " his forehead, this mark," (in saying this the princess made the sign of the cross with her two fore fingers, " and laying hold of " my hand, said to me, *Stop, for it is not yet time to pass this* " *river. God loves thee, though thou knowest it not.* He then " led me along by the river-side, upon the borders of which I " saw a great number of human skulls and bones, and heard " most lamentable groans that waked my utmost pity. Turning " my eyes afterwards upon the river, I saw some large vessels " upon it filled with men of a complexion and dress quite dif- " ferent from ours. They were fair and bearded, and carried " standards in their hands, and helmets on their heads. The " youth then said to me, *It is the will of God that thou shalt live* " *to be a witness of the revolutions which are to happen to these* " *kingdoms. The groans which thou hast heard among these* " *bones, are from the souls of your ancestors, which are ever and* " *will be tormented for their crimes. The men whom you see* " *coming in these vessels, are those who by their arms will make* " *themselves masters of all these kingdoms, and with them will be* " *introduced the knowledge of the true God, the creator of heaven* " *and earth. As soon as the war shall be at an end, and the bath* " *published and made known which will wash away sin, be thou* " *the first to receive it, and guide by thy example the natives of* " *thy country.* Having spoke this the youth disappeared, and " I found myself recalled to life ; I rose from the place where " I lay, raised up the stone of my sepulchre, and came out to " the garden where I was found by my domestics."

Montezuma was struck with astonishment at the recital of so strange an adventure, and feeling his mind distracted with a va- riety of apprehensions, rose and retired to one of his palaces which was destined for occasions of grief, without taking leave of his sister, the king of Tacuba or any one of those who ac-

companied him, although some of his flatterers, in order to console him, endeavoured to persuade him that the illness which the princess had suffered, had turned her brain. He avoided for ever after returning to see her, that he might not again hear the melancholy presages of the ruin of his empire. The princess, it is said, lived many years in great retirement and abstinence. She was the first who, in the year 1524, received the sacred baptism in Tlatelolco, and was called from that time, *Donna Maria Papantzin.*

Among the memorable events, in 1510, there happened without any apparent cause, a sudden and furious burning of the turrets of the greater temple of Mexico, in a calm, serene night; and in the succeeding year, so violent and extraordinary an agitation of the waters of the lake, that many houses of the city were destroyed, there being at the same time no wind, earthquake, nor any other natural cause to which the accident could be ascribed. It is said also, that in 1511, the figures of armed men appeared in the air, who fought and slew each other. These and other similar phenomena, recounted by Acosta, Torquemada and others, are found very exactly described in the Mexican and Acolhuan histories.

That God in his providence, has, in former ages, afforded to the nations of the earth at various periods, as it pleased him, supernatural tokens or presages of future events, disastrous to the affairs of men, is evident. To believe this, requires no superstitious stretch of credulity, since history of the best authority, abundantly testify the facts. But to disbelieve it, requires a stretch of scepticism, bordering hard upon infidelity. There are many persons, who, notwithstanding their belief in supernatural existences, yet are slow to subscribe to the idea of supernatural communications to men. Let such remember, that God is an omniscient spirit, and also controls all the beings of the natural and supernatural state. And that it is perfectly consistent with his general providence, goodness, and power, to give to poor grovelling man, frequent tokens of his presence, as well to his mind, as sight and hearing. For further communications upon this subject, see pages 38. 46. 384. 546, 547, and 572, of this work.

A remarkable dream, its interpretation and fulfilment taken from the journal of Tho. Chalkley an eminent quaker minister, a native of London, but spent the greater part of his life in America who relates the following as being an eye witness of the fact. I give the account verbatim.

This great and good man being on his homeward bound passage from America to England, relates the following of the

physician of the ship, and says he dreamed while sleeping, himself relating it to me. He thought that he went on shore at a great and spacious town, the buildings whereof were high, and the streets broad; and as he went up the street he saw a large sign, on which was written in great golden letters, SHAME. At the door of the house, to which the sign belonged, stood a woman with a Can in her hand, who said unto him, 'Doctor, will you drink?' He replied, 'With all my heart; I have not drunk any thing but water a great while;' (our wine and cider were all spent, as we had had a long passage,) and he drank a harty draught, which he said made him merry: so he went up the street reeling to and fro, when a grim fellow coming behind him, clapped him on the shoulder, and said, *that he arrested him i the name of the Governor of the place.* He asked him *for what?* and said, 'What have I done?' He answered, 'For stealing the woman's Can:' the Can he had indeed. and so he was taken before the Governor, which was a mighty black dog, the biggest and grimest that he had ever seen in his life; and evidence was brought against him by an old companion of his, and he was found guilty; and his sentence was to go to prison, and there to lie for ever. He told me this dream so punctually, and with such an emphasis, that it affected me with serious sadness and caused my heart to move within me, for to me the dream seemed true, and the interpretation sure. I then told him he was an ingenious man, and might clearly see the interpretation of that dream, which exactly answered to his state and condition: And I thus interpreted it to him:—'This great and spacious place, whereof the buildings were high, and the streets broad, is thy great and high profession: the sign, on which was written SHAME, and the woman at the door, with the Can in her hand, truly represent that great, crying, and shameful sin of drunkenness, which thou knowest to be thy great weakness: the grim fellow which arrested thee, in the devil's territories is *Death*, who will assuredly arrest all mortals: the Governor which thou sawest under the form of a great black dog, is certainly the Devil, who, after his servants have served him to the utmost, will torment them eternally in hell! So he got up, as it were, in haste, and said, 'God forbid! It is nothing but a dream.' But I told him it was a very significant one, and a *warning* to him from the Almighty, who sometimes speaks to men in dreams."

But three days only were elapsed before we meeting with a Dutch vessel in Lime bay, hailed her and she us. They said, they came from Lisbon and were bound for Holland. She was loaded with wine, brandy, fruit, and such like commodities; and we, therefore, having little but water to drink, (because our passage had been longer than we expected) sent our boat to them.

in order to buy us a little wine to drink with our water. Our Doctor, and a Merchant that was a passenger, and one Sailor, went on board, where they stayed so long, that some of them were overcome with wine, although they were desired to beware thereof; so that when they came back, a rope being handed to them, they, being filled with wine unto excess, were not capable of using it dexterously, insomuch that they overset the boat, and she turned bottom upwards, having the Doctor under her, who was drowned, yet the rest of his companions were saved. This was the greatest misfortune we met with in our whole voyage; and the more so to me because the Doctor was of evil life and conversation, and much given to excess of drinking. The manner of his getting intoxicated was as follows. When he had got on board the aforesaid Dutch vessel, the Master sent for a Can of wine, and said, 'Doctor will you drink?' He replied, 'Yes, with all my heart, for I've drank no wine a great while.' Upon which he drank a hearty draught that made him merry, as he said in his dream. And notwithstanding the admonition which was so clearly manifested to him but three days before, and the many promises he had made to Almighty God, some of which I was a witness of when strong convictions were upon him yet now he was unhappily overcome, and in drink when he was drowned. This is, I think, a lively representation of the tender mercy, and just judgment of the Almighty to poor mortals, and worthy to be recorded to posterity, as a warning to all lovers of wine and strong drink. *O intemperance, hell is indebted to thee for many of her millions.*

HISTORY OF GIANTS.

A curious memorandum of the opinions of various writers upon this subject.

The romances of all ages have furnished us with so many extravagant accounts of giants of incredible bulk and strength, that the existence of such people is now generally disbelieved. It is commonly thought that the stature of man hath been, at least very nearly, the same in all ages; and some have even pretended to demonstrate the impossibility of the existence of giants mathematically. Of these, our countryman M'Laurin hath been the most explicit. "In general, (says he) it will easily appear, that the efforts tending to destroy the cohesion of beams arising from their own gravity, only increase in the quadruplicate ratio of their lengths; but, that the opposite efforts

tending to preserve their cohesion increase only in the triplicate proportion of the same lengths. From which it follows that the greater beams must be in greater danger of breaking than the lesser similar ones: and though a lesser beam may be firm and secure, yet a greater similar one may be made so long that it will necessarily break by its own weight. Hence Galielo justly concludes, that what appears very firm and succeeds very well in models, may be very weak and infirm, or even fall to pieces by its own weight, when it comes to be executed in large dimensions according to the model. From the same principle he argues, that there are necessary limits in the operations of nature and art, which they cannot surpass in magnitude. Were trees of a very enormous size, their branches would fall by their own weight. Large animals have not strength in proportion to their size; and if there were any land animals much larger than those we know, they could hardly move, and would be perpetually subject to the most dangerous accidents. As to the animals of the sea, indeed, the case is different; for the gravity of the water in a great measure sustains those animals; and in fact these are known sometimes to be vastly larger than the greatest land animals. Nor does it avail against this doctrine to tell us that bones have sometimes been found which were supposed to have belonged to giants of immense size; such as the skeletons mentioned by Strabo and Pliny, the former of which was sixty cubits high, and the latter forty-six: for naturalists have concluded on just grounds, that in some cases these bones have belonged to elephants; and that the larger ones were bones of whales, which had been brought to the places where they were found by the deluge. Though it must be owned that there appears no reason why there may not have been men who have exceeded by some feet in height the tallest now living."

It will easily be seen, that arguments of this kind can never be conclusive; because, along with an increase of stature, in any animal, we must always suppose a proportional increase in the cohesion of the parts of its body. Large works sometimes fail when constructed on the plan of models, because the cohesion of the materials whereof the model is made, and of the large work, are the same; but a difference in this respect will produce a very remarkable difference in the ultimate result. Thus, suppose a model is made of firewood, the model may be firm and strong enough; but a large work made also of fir, when executed according to the plan of the model, may be so weak that it will fall to pieces with its own weight. If, however, we make use of iron for the large work instead of fir, the whole will be sufficiently strong, even though made exactly according to the plan of the model. The like may be said with regard to large

and small animals. If we could find an animal whose bones exceeded in hardness and strength the bones of other animals as much as iron exceeds fir, such an animal might be of a monstrous size, and yet be exceedingly strong. In like manner if we suppose the flesh and bones of a giant to be greatly superior in hardness and strength to the bones of other men, the great size of his body will be no objection at all to his strength. The whole of the matter therefore, concerning the existence of giants must rest on the credibility of the accounts we have from those who pretend to have seen them, and not on any arguments drawn *a priori*.

In the scripture we are told of mighty men who were produced from the marriages of the sons of God with the daughters of men. In other parts of the scripture, giants with their dimensions are mentioned in such a manner that we cannot possibly doubt; as in the case of Og, king of Bashan, and Goliah. In a memoir read before the academy of sciences at Rouen, M. Le Cat gives the following account of giants that are said to have existed in different ages.

"Profane historians have given seven feet of height to Hercules their first hero; and in our days we have seen men eight feet high. The giant who was shewn in Rouen in 1735, measured eight feet some inches. The emperor, Maximin was of that size; Shenkius and Platerus, physicians of the seventeeth century, saw several of that stature, and Goropius saw a girl who was ten feet high. The body of Orestes, according to the Greeks, was eleven feet and a half; the giant Galbara, brought from Arabia to Rome, under Claudius Cæsar, was near ten feet; and the bones of Secondella and Pusio, keepers of the garden of Sallust, were but six inches shorter. Funnam, a Scotsman who lived in the time of Eugene II. king of Scotland, measured eleven feet and a half; and Jacob le Maire, in his voyage to the straits of Magellan, reports that on the 17th of December 1615, they found at Port Desire several graves covered with stones: and having the curiosity to remove the stones, they discovered human skeletons of ten and eleven feet long. The chevalier Scory, in his voyage to the Peak of Teneriffe, says, that they found in one of the sepulchral caverns of that mountain the head of Guanch which had eighty teeth, and that the body was not less than fifteen feet long — The giant Ferragus, slain by Orlando, nephew of Charlemagne, was eighteen feet high. Rioland, a celebrated anatomist, who wrote in 1614, says, that some years before there was to be seen in the suburbs of St. Germain the tomb of the giant Isoret, who was twenty feet high. In Rouen, in 1509, in digging in the ditches, near the Dominicans, they found a stone

tomb containing a skeleton whose skull held a bushel of corn, and whose shin-bone reached up to the girdle of the tallest man there, being about four feet long, and consequently the body must have been seventeen or eighteen feet high. Upon the tomb was a plate of copper, whereon was engraved, "In this tomb lies the noble and puissant lord, the chevalier Ricon de Vallemont, and his bones." Platerus, a famous physician, declares that he saw at Lucerne the true human bones of a subject which must have been at least nineteen feet high. Valence in Dauphine boasts of possessing the bones of the giant Bucart tyrant of the Vivarais, who was slain by an arrow by the count De Cabillon his vassal. The Dominicans had a part of the shin-bone, with the articulation of the knee, and his figure painted in fresco, with an inscription, shewing that this giant was twenty-two feet and a half high, and that his bones were found in 1705, near the banks of the Morderi, a little river at the foot of the mountain of Crussal, upon which (tradition says) that giant dwelt.

"January 11, 1613, some masons digging near the ruins of a castle in Dauphine, in a field which (by tradition) had long been called the giant's field, at the depth of eighteen feet discovered a brick tomb, thirty feet long, twelve feet wide, and eight feet high; on which was a grey stone, with the words *Theutolochus Rex*, cut thereon. When the tomb was opened, they found a human skeleton entire, twenty five feet and a half long, ten feet wide across the shoulders, and five feet deep from the breastbone to the back. His teeth were each about the size of an ox's foot, and his shin-bone measured four feet.—Near Mazarino in Sicily, in 1516, was found a giant thirty feet high; his head was the size of an hogshead, and each of his teeth weighed five ounces. Near Palermo, in the valley of Mazara, in Sicily, a skeleton of a giant thirty feet long was found, in the year 1548; and another of thirty-three feet high in 1550; and many curious persons have preserved several of these gigantic bones.

It is certain, that there have been nations of men considerably exceeding the common stature. Thus all the Roman historians informs us, that the Gauls and Germans exceeded the Italians in size; and it appears that the Italians in those days were of much the same stature with the people of the present age. Among these northern nations, it is also probable, that there would be as great differences in stature as there are among the present race of men. If that can be allowed, we may easily believe that some of these barbarians might be called giants, without any great impropriety. Of this superiority of size, indeed, the historian Florus gives a notable instance in Teuto-

bochus, above mentioned, king of Teutones: who being defeated and taken prisoner by Marius, was carried in triumph before him at Rome, when his head reached above the trophies that was carried in the same procession.

But whether these accounts are credited or not, we are very certain that the stature of the human body is by no means absolutely fixed. We are ourselves a kind of giants in comparison of the Laplander; nor are these the most diminutive people to be found upon the earth. The abbe la Chappe, in his journey into Siberia, in order to observe the last transit of Venus, passed through a village inhabited by people called Wotiacks, neither the men nor women of whom were above four feet high. The accounts of the Patagonians also, which cannot entirely be discredited, render it very probable, that somewhere in South-America there is a race of people very considerably exceeding the common size of mankind, and consequently that we cannot altogether discredit the relations of giants handed down to us by ancient authors; though what degree of credit we ought to give them, is not easy to be determined.

There is according to Mr. Morse, see his Geography, p. 611, upon the Rocky ridge, in the island of Ceylon, a tomb of immense length. How many feet long a tomb of immense length is, would be hard to tell, but I think it not unreasonable to say twenty feet.

Further remarks upon the subject of Giants.

At this day it is conceived, by some, extravagant to believe, there ever existed persons denominated giants. Although at first thought upon this subject, we are inclined to abandon such accounts as untrue; perhaps it would be well to consult the scriptures, which embrace the most ancient and the most authentic history of giants, before we pronounce the accounts alluded to altogether fabulous. First, in the book of Genesis, 6th chapter, verse 4th, it is said, "there were giants in the earth in those days." This was previous to the deluge, and the inhabitants of that time lived to the age of many hundred years.

There can be no doubt that the people of that age possessed a hardiness of constitution and a robustness of person quite unknown to the present inhabitants of any part of the globe.—From this very circumstance of longer date of life, greater magnitude of person might be expected to be the natural result. If so, where then is the absurdity of supposing them to be, in general, persons of greater stature? If at the present day there are found persons who are an exception from the common size of men, of which Doct. Adam Clarke, of London, gives us the

account, in his comment of the scriptures, upon the subject of giants; viz: that he had known a young man who measured eight feet and six inches in height, and every way well proportioned. If, therefore, at this day such a monster of a man is known to exist, how much more may we say, and with confidence too, that in those ages, when man lived longer on the earth, there were exceptions from the general size of men, of a more monstrous and astonishing description? Therefore it is said there were giants in the earth in those days.

The book of Numbers in the second place, chap. 13, notices this subject in the following manner. At the time when Moses sent out the spies to explore the country of the Canaanites, they returned with this account: that they had found cities which were walled, and very great; and that they had seen the children of Anak there, who were giants. And on this very account they were afraid, and discouraged the people from such an enterprise; declaring that they were not able to go up against them, because they were stronger than they.

And further, they said, that they were a people who eat up the inhabitants thereof; alleging that all the people they saw were men of great stature. And besides all this they had seen the sons of Anak, who came of the giants; in whose presence they felt themselves to be but grasshoppers, in comparison of them: while the giants esteemed the Israelites in the same light, as grasshoppers. When, therefore, this account was spread abroad, through the camp of Israel, they were terrified beyond measure, and wept all that night, for very fear that they should all be devoured of the giants: for the spies had said that they eat up the inhabitants of the land. But Moses, and Aaron, and Joshua, and Caleb, and some of the spies, endeavoured to encourage the people not to fear them, but to go up and possess the land. But this only enraged them, and they made haste to stone their leaders: which was prevented only by the sudden appearance of the glory of God in the tabernacle, who reproved them for their anger and unbelief.

Thirdly, we will notice the 2d chap. of Deuteronomy upon this subject, see verses 10, 11. 20, 21. The Emims dwelt therein in times past, a people great, and many, and tall as the Anakims; which also were accounted giants. Verse 20; That also was accounted a land of giants: giants dwelt therein in old time. Verse 21; A people great, and many, and tall as the Anakims; but the Lord destroyed them. From the above quotations it appears that there were an abundance of gigantic people in ancient days; but some may say, truly this is proved, but unfortunately their height is not spoken of so clearly as might be desired. To this we will answer, that the design of

God, in giving to us the history of his works and ways, was not to satisfy a vain curiosity, by telling us of the heights of men or the bulk of beast, &c. but to shew us his wonderous power, and amazing goodness and holiness, to excite our fear and love of him, and to imitate his holiness. Yet the scriptures have stooped and condescended to afford us four instances, the only that I recollect, which intimate pretty clearly what the height of some of those giants were: but this I consider is only to shew us that the Lord is stronger than the strongest; for it is said he destroyed those nations.

The scriptures I allude to are, first, the 3d chap. of Deuteronomy, 11th verse, where it is said, for only Og king of Bashan remained of the remnant of giants; behold, his bedstead was bedstead of iron: is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it. Doct. Adam Clarke, in his comment upon this, remarks, that bishop Cumberland, in his account of the length of a cubit, says it contains 21 inches and a trifle over. This being correct, we have, at once, the length of his bedstead, which was 15 feet; and 7 feet 8 inches in width.

The second instance is in the book of Amos, 2d chap. 9th verse, where the prophet relates what God had done for his people in times past, viz: that he destroyed the Amorite before them, whose height was like the height of the cedars, and he was strong as the oak. This it is conceived is spoken in the strongest terms; representing the height of *some* of those people at least, to be equal to the height of the cedar tree, which in that country is a tree of considerable magnitude and height.

The third instance is that of Goliath of Gath, whose height was six cubits and a span; which is eleven feet and three inches.

From the above remarks and quotations, we think it is safe to conclude, that anciently, giants were more common and enormous than at the present day. And we think by these that the accounts on page 63 of this work, are in some measure corroborated; and the reasons given for the finding of those large skeletons of the human kind, in the earth in various ages.

The fourth scripture account, which is upon this subject, is Chronicles, 11th chap. verse 23. And he, (Benaiah, one of David's captains,) slew an Egyptian, a man of great stature, five cubits high; which is eight feet and nine inches.

It is not unreasonable to believe that the antideluvians, many of them, and also since the deluge, of the ancient nations, were men of great stature; which is shewn, both from sacred and profane history.

The above scripture accounts seem to place the subject in a very definite light; and subdues the mind to a belief of the existence of giants anciently. If there have been beasts once, which now are extinct, of a greater size than any known at the present day, why not men therefore? one is as possible as the other. But what beast ever existed, that does not now exist? In the book of Job God says to Job, Behold now behemoth, which I made with thee; he eateth grass as an ox: his bones are as strong pieces of brass; his bones are like bars of iron: he trusteth that he can draw up Jordan into his mouth: he moveth his tail like a *cedar*. Behemoth cannot be supposed to be the elephant; because it is said of behemoth, that he moveth his *tail* like a *cedar;* for it is well known that the tail of the elephant is remarkably small, considering the great bulk of the animal. From this one circumstance, which God himself has pointed out as being remarkable, viz: that his *tail* has the appearance of a *cedar* tree, goes to show the great magnitude of behemoth. From this we will argue, and with safety too, that as this beast far exceeds, in bulk, any beast known on the globe at this time; so might some men at that day, as far exceed the largest men, now known among men. Perhaps behemoth is the same beast spoken of by authors of later years, called the mammoth; whose skeletons have been found in the earth, of such vast dimensions as to justify the above remarks, in application to behemoth. Our conceptions of things are apt to accord with such things as we have seen: but most assuredly the earth has afforded beasts larger than it does now; and men of greater bulk and strength than it affords at this day.

A WONDERFUL CONVERSION.

Conversion of a wicked sea Captain, by means, through grace, of his cabin Boy.

"*A brand plucked from the burning.*"

[Zion's Herald.]

A few months since, a vessel sailed from England with a captain whose habitual blasphemy, drunkenness, and tyranny, so disgusted the crew, that some of the most fatal consequences might have taken place, but for the sudden and alarming illness of this cruel and depraved commander. The mate took charge of the ship, and the captain, greatly afflicted in his cabin, was

left by the unaminous voice of a hardened crew, to perish. He had continued nearly a week in this neglected state, none venturing to visit him, when the heart of a poor boy on board was touched with the sufferings of this wicked man, and he determined, notwithstanding the opposition of the crew, to enter the cabin, and speak to the captain. He descended the companion ladder, and opening the state room door, called out, 'Captain, how are you?' A surly voice replied, 'What's that to you; be off!' Thus repulsed, the boy went on deck; but next morning he determined to make another attempt, and at the state-room cried, 'Captain, I hope you are better;' 'O Bob I am very bad, been very ill all night.' The boy encouraged with this mild answer, drew nigh the bed-place, and said, Captain, please let me wash your hands and face, it will refresh you very much.'—The captain nodded assent. Having performed this kind office, the boy said—'Please master, let me shave you.' He was permitted to do this also, and having adjusted the bed clothes, he grew bolder, and proposed 'some tea.' The captain had been a desperate and wicked man beyond many, and as he knew he had no mercy to expect from his crew, so he was determined not to solicit any. 'I'll perish,' said his obstinate perverse soul, rather than ask one favour of them.' But the unolicited and undeserved kindness of this poor boy found way to the heart of this violent man, and in spite of all his daring independent spirit, his bowels melted, and his iron face displayed the starting tear, while his soul involuntarily sighed. O brotherly kindness, in the hour of need, though issuing from a stripling, how amiable thou art! How many ways has the Almighty of gaining access to the hearts of his stubborn and rebellious creatures! A little captive maid directs the leprous Naaman, and a menial servant mildly subdues the haughty general into compliance with the prophet's order, 2d Kings, chap. v. The captain soon felt the good effect of the boy's attendance, and therefore permitted him to do what he pleased in future for the alleviation of his pains, or the restoration of his health.

The captain now declined apace; his weakness was daily increasing, and he became gradually convinced that he should not live many weeks at farthest. His mind was filled with increasing terror, as the prospect of death and eternity drew nearer to his confused and agitated view. He was as ignorant as he was wicked. Brought up among the worst of seamen in his early life, he had imbibed all their principles, followed their practices, and despised remonstrance or reproof. A man-of-war had finished his education, and a long course of successful voyages, as master of a vessel, had contributed to harden his heart, and not only to say there is no God, but to act under that persuasion.

Alarmed at the idea of death, and ignorant of the way of salvation, with a conscience now thundering conviction to his soul, he cried, one morning just as Bob opened the state-room door, and affectionately inquired, 'Well, master, how is it with you this morning?' 'Ah, Bob, I'm very bad, my body is getting worse and worse, but I should not mind that so much, were it not for my soul. O Bob, what shall I do? I'm a great sinner, I'm afraid I shall go to hell, I deserve it. Alas, Bob, I'm a lost man!' 'O my master,' said the boy, 'don't be alarmed; God is merciful, and I am sure you will not be lost. He knows what sailors are, and I dare say he'll save you.' 'No, Bob, no, I cannot see the least prospect of being saved. O what a sinner I have been, what will become of me?' His stony heart was broken, and he poured out his complaints before the boy, who strove all he could to comfort him, but in vain.

One morning the boy just appeared, when the captain sung out, 'O Bob, I've been thinking of a bible, I know there is not one in the cabin, go forward, and see if you can find one in the men's chests.' The boy succeeded, and the poor dying man beheld him enter with tears of joy. 'Ah, Bob, that will do, that will do, you must read to me, and I shall soon know whether such a wicked man as I can be saved, and how it is to be done. Now Bob, sit down on my chest, and read to me out of the blessed book.' 'Where shall I read, master?' 'I do not know, Bob, I cannot at present read myself; but try and pick out some places that speak about sinners and salvation.' 'Well, master, then I'll take the New-Testament: you and I shall understand it better, for as my poor mother used to say, there is not so many hard words there.' The boy read for two hours, while the captain, stretching his neck over the bed-place, listened with the eagerness of a man on the verge of eternity. Every word conveyed light to his mind, and his astonished soul soon beheld sin as he had never seen it before. The justice of God in his eternal ruin, struck him with amazing force, and though he heard of a Saviour, still the great difficulty of knowing how he could be saved, appeared a mystery unfathomable. He had been ruminating a great part of the night on some passages Bob had read, but they only served to depress his spirits, and terrify his soul. The next morning, when the boy entered the state-room, he exclaimed, 'O Bob, I shall never live to reach the land, I'm dying very fast: you'll soon have to cast me overboard, but all this is nothing—my soul! my poor soul! Ah, Bob, my dear lad, what will become of my soul? O I shall be lost forever.' 'No, no, master, don't be alarmed. I believe you will be saved yet; remember I read many fine things yesterday about salvation.' 'Bob, can you prey?' 'No, master,

I never prayed in my life any more, than say the Lord's prayer my mother taught me.' 'O Bob, pray for me'; go down on your knees and cry for mercy; do Bob, that's a good lad. God will bless you for it. O kneel down and pray for your poor wicked captain.'—The boy hesitated, the master urged, the lad wept, the master groaned, 'God be merciful to me a sinner.' Both cried greatly. 'O Bob, for God's sake kneel down and pray for me'. Overcome by importunity and compassion, the boy fell on his knees, and with heavy sobs cried out, 'Lord, have mercy on my poor dying captain. O Lord, I'm a poor ignorant, wicked sailor boy.—Lord, I don't know what to say: Lord, the captain says I must pray for him, but I don't know how—I am but a child. I should be glad to get him tea, or do any thing I can for him; but, Lord, I don't know how to pray for him—Lord, have mercy on him. He says he shall be lost, Lord save him! He says he shall go to hell, Lord, take him to heaven. He says that he shall be with devils, O that he may be with angels. Don't let him perish, O Lord. Thou knowest that I love him, and am sorry that he's so ill. The men won't come near him, but I'll do the best I can for him as long as he lives, but I can't save him. O Lord, pity my poor captain; see how thin and weak he is! O comfort his troubled mind. Lord, I never prayed before like this. O help me, Lord, to pray for my master!' Rising from his knees, he said, 'I have, master, I have done the best I could for you. Now cheer up: I think you'll get to heaven.'

The captain was too much affected to speak, the simplicity, sincerity, and humility of the lad's prayer, had much impressed his mind, so that he lay groaning inwardly with spiritual anguish, and wetting his couch with his tears. Bob retired on deck, for the scene had quite overcome him. In the evening he again read the Bible to the captain, whose soul appeared to receive every word with indescribable eagerness. The next morning on entering the state-room, the boy was struck with the extraordinary change visible in his master's features. That gloomy horror, which had so long added to the natural ferocity of his weather-beaten countenance, was fled, and while his affliction had softened and more fully exhibited the various parts of his countenance, the circumstances of the past night had settled the whole arrangement of his features into a holy, pleasant, calm, and resigned state, that would seem to say,

> The men of grace have found
> Glory begun below.

Bob had scarcely time to notice, with a smile of congratulation, this pleasing change, when the master in a low tone of

voice, but with great humility, began, 'O Bob, my dear lad, I fell into a sort of a doze—my mind was full of the blessed things you have been reading to me from the precious Bible: all on a sudden I thought I was in that corner of my bed-place, Jesus Christ hanging bleeding on the cross.—Struck with the sight, I arose and crawled to the place, and casting myself at his feet in the greatest agony of soul, I cried out for a long time like the blind man you read of, 'Jesus, thou son of David, have mercy on me.' At length I thought he looked on me—yes, my dear lad, he looked at your poor wicked captain—and O Bob, what a look it was—I shall never forget it. My blood rushed to my heart—my pulse beat high—my soul thrilled with agitation, and waiting for him to speak, with fear not unmixed with hope, I saw him smile; yes, and he smiled on me—on me, Bob. O my dear boy, he smiled on wretched me. Ah, what did I feel at that moment! My heart was too full to speak: but I waited and ventured to look up, when I heard him say, hanging as he did on the cross, the blood streaming from his hands and feet, and said: O Bob, what sounds were these, shall I ever hear his beloved voice again? I heard him say, in sounds that angels cannot reach, 'Son, be of good cheer, thy sins, which are many, are all forgiven thee!' My heart burst with joy; I fell prostrate at his feet; I could not utter a word, but glory, glory, glory! The vision vanished, I fell back on my pillow. I opened my eyes; I was covered with perspiration; I said, O this cannot be a dream. No, Bob, this is no vision, now I know my sins are pardoned; I know that Jesus bled and died for me; I can believe the promises, the many precious promises, you have read to me out of the Bible, and I feel that the blood of the cross can cleanse even me. I am not afraid to die; no, Bob, my sins are pardoned through Jesus. I want no more, I am now ready to die, I have no wish to live. I cannot, I feel I cannot be many days longer on this side of eternity. The extreme agitation of mind, of late, has increased the fever of my body, and I shall soon breathe my last. (The boy, who had silently shed many tears, now burst into a flood of sorrow, and involuntarily cried, 'No, my dear master, don't leave me.') 'Bob, said he, calmly, my dear boy, comfort your mind; I am happy; I am going to be happy forever. I feel for you, my bowels yearn over you as if you was my own child; I am sorry you live in such a wicked world, and with such wicked men as sailors are in general. O may you ever be kept from those crimes into which I have fallen. Your kindness to me, my dear lad, has been great: God will reward you for it. To you I owe every thing, as an instrument in God's hands! surely he sent you to me! God bless you my dear boy, tell my crew to for-

give me, as I forgive and pray for them.' Thus the day passed in the most pleasing and profitable manner, when Bob, after reading the Bible, as usual, retired to his hammock, full of mercy and good fruit.

Eager the next morning to meet again, Bob arose at day-light, and opening the state-room door, saw his master had risen from his pillow, and crawled to the corner of his bed-place where he beheld the cross.

There he appeared kneeling in the attitude of prayer, his hands clasped and raised, and his body leaning against the ship's side. The boy paused and waited a few minutes, fearful of disturbing his master; at length, he called in a sort of whisper, master; no answer! master; no reply! He ventured to creep forward a little, and then said, master! all was silent! again he cried, captain: silence reigned! He stretched out his hand and touched his leg; it was cold, and stiff, and clammy. He called again, captain; he raised his hand to his shoulder; he tenderly shook it. The position of his body was altered; it declined gently until it rested on the bed; but the Spirit fled some hours before to be with Christ, which is far better.

OF THE FIERY SIMOOM OF ARABIA.

An Account of the MOVING PILLARS *of* SAND, *in the desert of Nubia, given by Mr. Bruce, who describes this fearful Phenomenon, having encountered one in passing over that desert to Grand Cairo.*

[From Mr. BRUCE'S Travels.]

ON the 20th of October, 1772, Mr. *Bruce* left Chendi, intending to go to Grand Cairo, through the Nubian Desert. His company consisted of *Idris* their guide, who promised Mr. *Bruce* that he would live and die with him, and a young man a relation of his; *Ismael* a Turk; three Greek servants, one of whom was almost blind; and two Barbarians, who took care of the camels; in all nine persons, eight of whom were effective. They were all well armed, except Idris and his lad, who had lances, the only arms they could use. On the 9th of Nov. after having repeated the prayer of peace, they put on the best countenance possible, and committed themselves to the desert.

"On the 14th, (says Mr. *Bruce*) at seven in the morning, we left *Assa Nagga*, our course being due north. At one o'clock we alighted among some accacia-trees at *Waadi el Halboub*, hav-

ing gone twenty-one miles. We were here surprised and terrified by a sight, surely one of the most magnificent in the world. In that vast expanse of desert, from N. W. of us, we saw a number of prodigious pillars of sand at different distances, at times moving with great celerity, at others stalking on with a majestic slowness: at intervals we thought they were coming, in a very few minutes, to overwhelm us; and small quantities of sand did actually more than once reach us. Again they would retreat so as to be almost out of sight, their tops reaching to the very clouds. There the tops often separated from the bodies; and these, once disjoined, dispersed in the air, and did not appear more. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong at north. Eleven of them ranged alongside of us about the distance of three miles. The greatest diameter of the largest appeared to me, at that distance, as if it would measure ten feet. They then retired from us with a wind at S. E. leaving an impression upon my mind to which I can give no name, though surely one ingredient in it was fear, with a considerable degree of wonder and astonishment. It was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry us out of this danger, and the full persuasion of this rivetted me as if to the spot where I stood, and let the camels gain on me so much in my state of lameness, that it was with some difficulty I could overtake them.

The Arabs to whom this inhospitable spot belongs are the Adelaia. They are said to be a harmless race, and to do no hurt to the caravans they meet. We went very slowly to-day, our feet being sore and greatly swelled. The whole of our company were much disheartened, and imagined they were advancing into whirlwinds of moving sand, from which they should never be able to extricate themselves; but before four o'clock in the afternoon these phantoms of the plain had all of them fallen to the ground and disappeared. In the evening we came to *Waadi Dimokea*, where we passed the night, much disheartened, and our fears more increased, when we found upon awakening in the morning, that one side was perfectly buried in the sand that the wind had blown above us in the night.

From this day, subordination, though not entirely ceased, was fast on the decline; all was discontent, murmuring, and fear. Our water was greatly diminished, and that terrible death, by thirst, began to stare us in the face, and this was owing in a great measure, to our own imprudence. *Ismael*, who had been left sentinel over the skins of water, had slept so soundly, that this had given an opportunity to a Tucorory to open one of the skins

that had not been touched, and serve himself out of it at his own discretion. I suppose that, hearing somebody stir, and fearing detection, he had withdrawn himself as soon as possible, without taking time to tie the mouth of the girba, which we found in the morning with scarce a quart of water in.

On the 15th, at seven in the morning, we left *Waadi Dimokea*, keeping a little to the westward of north, just upon the line of *Syene*. The same ridge of hills being on our right and left as yesterday, in the centre of these appeared *Del Aned*. At two o'clock in the afternoon we came to an opening in the ridge of rocks; the passage is about a mile broad, through which we continued till we alighted at the foot of the mountain *Del Aned*.

The same appearance of moving pillars of sand presented themselves to us this day in form and disposition like those we had seen at *Waadi Halboub*, only they seemed to be more in number and less in size. They came several times in a direction close upon us; that is, I believe, within less than two miles. They began immediately after sun-rise, like a thick wood, and almost darkened the sun: his rays shining through them for near an hour, gave them an appearance of pillars of fire. Our people now became desperate: the Greeks shrieked out, and said it was the day of judgment. Ismael pronounced it to be hell; and the Tucorories, that the world was on fire. I asked *Idris* if ever he had before seen such a sight? He said he had often seen them as terrible, though never worse; but what he feared most was that extreme redness in the air, which was a sure presage of the coming of the Simoom. I entreated *Idris* that he would not say one word of that in the hearing of the people, for they had already felt it in their way from *Ras el Feel* to *Teawa*, and again at the Acaba of *Gerri*, before we came to *Chendi*, and they were now nearly distracted at the apprehension of finding it here.

At half past four o'clock in the afternoon we left *Waadi del Aned*, our course a little more to the westward than the direction of *Syene*. The sands which had disappeared yesterday, scarcely shewed themselves at all this day, and a great distance from the horizon. This was, however, a comfort but of short duration. I observed *Idris* took no part in it, but only warned me and the servants, that, upon the coming of the Simoom, we should fall upon our faces, with our mouths upon the earth, so as not to partake of the outward air as long as we could hold our breath. We alighted at six o'clock at a small rock in the sandy ground, without trees or herbage, so that our camels fasted all that night. This place is called *El Mout*, which signifies death, a name of bad omen.

On the 16th, at half past ten in the forenoon, we left *El Mout*, standing in the direction close upon *Syene*. Our men were in

better spirits than I had seen them since we left *Gooz*. At eleven o'clock, while we contemplated with great pleasure the rugged top of *Chiggre*, to which we were fast approaching, and where we were to solace ourselves with plenty of good water, *Idris* cried out, with a loud voice, Fall upon your faces, for here is the Simoom. I saw from the S. E. a haze come, in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of blush upon the air, and it moved very rapidly, for I could scarce turn to fall upon the ground with my head to the northward, when I felt the heat of its current plainly upon my face. We all lay flat on the ground, as if dead, till *Idris* told us it was blown over. The meteor, or purple haze, which I saw, was indeed passed, but the light air that still blew was of heat to threaten suffocation. For my part, I found distinctly in my breast that I had imbibed a part of it, nor was I free of an asthmetic sensation till I had been some months in Italy, at the baths of *Poretta*, near two years afterwards.

An universal despondency had taken possession of our people. They ceased to speak to one another, and whan they did, it was in whispers, by which I easily guessed their discourse was not favourable to me, or else they were increasing each other's fears, by vain suggestion calculated to sink each other's spirits still further, but from which no earthly good could possibly result. I called them together, and both reprimanded and exhorted them in the strongest manner I could; I bade them attend to me, who had nearly lost my voice by the Simoom, and desired them to look in my face, so swelled as scarcely to permit me to see; my neck covered with blisters, my feet swelled and inflamed, and bleeding with many wounds. In answer to the lamentation that the water was exhausted, and that they were upon the point of dying with thirst, I ordered each man a gourd full of water more than he had the preceding day, and shewed them at no great distance, the bare, black, and sharp point of the rock *Chiggre*, wherein was the well, at which we were again to fill our girbas, and thereby banish the fear of dying by thirst in the desert. I believe I never was at any time more eloquent, and never had eloquence a more sudden effect.—They all protested and declared their concern chiefly arose from the situation they saw me in; that they feared not death or hardship, provided I would submit a little to their direction in the taking a proper care of myself. They intreated me to use one of the camels, and throw off the load that it carried, that it would ease me of the wounds in my feet, by riding at least part of the day. This I positively refused to do, but recom

mended to them to be strong of heart, and to spare the camels for the last resource, if any should be taken ill and unable to walk any longer.

This phenomenon of the Simoom, unexpected by us, though foreseen by *Idris*, caused us to relapse into our former despondency. It still continued to blow, so as to exhaust us entirely, though the blast was so weak as scarcely would have raised a leaf from the ground. At twenty minutes before five the Simoom ceased, and a comfortable and cooling breeze came by starts from the north, blowing five or six minutes at a time, and then falling calm. We were now come to the Acaba, the ascent before we arrived at *Chiggre*, where we intended to have stopped that night, but we all moved on with tacit consent, nor did one person pretend to say how far he guessed we were to go.

At eight, we alighted in a sandy plain absolutely without herbage, covered with loose stones, a quarter of a mile due north of the well, which is in the narrow gorge forming the southern outlet of this small plain. Though we had travelled thirteen hours this day, it was but at a slow pace, our camels being famished as well as tired, and lamed likewise by the sharp stones with which the ground in all places was covered. The country, for three days past, had been destitute of herbage of any kind, entirely desert, and abandoned to the moving sands. We saw this day, large blocks and strata of pure white marble, equal to any in colour that ever came from *Paros*.

Chiggre is a small narrow valley, closely covered up and surrounded with barren rocks. The wells are ten in number, and the narrow gorge that opens to them is not ten yards broad. The springs however are very abundant. Wherever a pit is dug five or six feet deep, it is immediately filled with water.—The principal pool is about forty yards square and five feet deep; but the best tasted water was in the cleft of a rock, about thirty yards higher, on the west side of this narrow outlet. All the water, however was very foul, with a number of animals both aquatic and land. It was impossible to drink without putting a piece of our cotton girdle over our mouths, to keep, by filtration, the filth of dead animals out of it. We saw a great many partridges upon the face of the bare rock; but what they fed upon I could not guess, unless upon insects. We did not dare to shoot at them, for fear of being heard by the wandering Arabs that might be somewhere in the neighbourhood; for *Chiggre* is a haunt of the Bishareen of the tribe of *Abou Bertran*, who, though they do not make it a station, because there is no pasture in the neighbourhood, nor can any thing grow there, yet it is one of the most valuable places of refreshment, on account of the great quantity of water, being nearly half way.

when they drive their cattle from the borders of the *Red Sea* to the banks of the *Nile;* as also in their expeditions from south to north, when they leave their encampments in *Barbar*, to rob the Ababde Arabs on the frontiers of *Egypt*.

Our first attention was to our camels, to whom we gave that day a double feed of dora, that they might drink for the rest of their journey, should the wells in the way prove scant of water. We then washed in a large pool, the coldest water, I think, I ever felt, on account of its being in a cave covered with a rock, and was inaccessible to the sun in any direction. All my people seemed greatly recovered by this refrigeration, but from some cause or other, it fared otherwise with the Tucorory; one of whom died about an hour after our arrival, and another early the next morning."

Of Abram's ancient stock, and Ishmael's swarthy bands;
Their progeny's rove here amid the fiery sands,
The bond maid Hagar's seed, a sanguinary host,
Where Pyramids of whirling dust; and Simoom's walk the coast.

TRAVELS OF BRUCE.

Extracts from the travels and adventures of Mr. Bruce in various parts of the southern hemisphere.

Mr. Bruce on his return to Egypt from Gondar, the capital of Abyssinia, made some stay at the town of Tcherkin, situate in the north of that kingdom, on the confines of Atbara. Here he was hospitably entertained by a young nobleman named Ayto Confu, with whom he had been acquainted at Gondar, but was now at his country seat at Tcherkin. Our traveller gives us the following entertaining description of that part of Abyssinia, and the mode practised by the natives in hunting the elephant, rhinoceros and buffalo.

There is great plenty of game of every sort about Tcherkin; elephants, rhinoceroses, and a great number of buffaloes, which differ nothing in form from the buffaloes of Europe or Egypt, but very much in temper and disposition. They are fierce, rash, and fearless of danger: and contrary to the practice of every other creature not carnivorous, they attack the traveller and the hunter equally, and it requires address to escape from them. They seem to be, of all others, the creature the most given to ease and indulgence. They lie under the most shady trees, near large pools of water, of which they make constant use, and sleep soundly all the day long. The flesh of the female is very good when fat, but

that of the male, hard, lean, and disagreeable. Their horns are used in various manners by the turners, in which craft the Abyssinians are very expert. In the woods there are many civit cats, but they know not the use of them, nor how to extract the civit. The Mahometans only are possessed of this art.

On the 6th of January, 1772, an hour before day, we mounted on horseback, to the number of about thirty belonging to Ayto Confu. But there was another body, both of horse and foot, which made hunting the elephant their particular business. These men dwell constantly in the woods, and know very little of the use of bread, living entirely upon the flesh of the beasts they kill, chiefly that of the elephant and rhinoceros. They are exceedingly thin, light, and agile, both on horseback and foot; are very swarthy, though few of them black; none of them woolly-headed, and all of them have European features. They are called Agageer, a name of their profession, not of their nation, which comes from the word Agar, and signifies to hough or ham-string with a sharp weapon. More properly it means, indeed, to cut the tendon of the heel, and is a characteristic of the manner in which they kill the elephant, which is as follows:—Two men, absolutely naked, without any rag or covering at all about them, get on horseback; this precaution is for fear of being laid hold of by the trees or bushes, in making their escape from a very watchful enemy. One of these riders sits upon the back of the horse, sometimes with a saddle, and sometimes without one, with only a switch or short stick in one hand, carefully managing the bridle with the other; behind him sits his companion, who has no other arms but a broad-sword, such as is used by the Sclavonians, and which is brought from Trieste. His left hand is employed grasping the sword by the handle, and about fourteen inches of the blade is covered with whip-cord. This part he takes in his right hand, without any danger of being hurt by it; and, though the edges of the lower part of the sword are as sharp as a razor, he carries it without a scabbard.

As soon as the elephant is found feeding, the horseman rides before him, as near his face as possible; or, if he flies, crosses him in all directions, crying out, "I am such a man, and such a man; this is my horse, that has such a name; I killed your father in such a place, and your grand father in such another place, and I am now come to kill you; you are but an ass in comparison of them." This nonsense he verily believes the elephant understands, who, chafed and angry at hearing the noise immediately before him, seeks to seize him with his trunk or proboscis, and intent upon this, follows the horse every where, turning and turning round with him, neglectful of making his escape by running straight forward, in which consists his only safety. After having

made him turn once or twice in pursuit of the horse, the horseman rides close up along-side of him, and drops his companion just behind on the off side; and while he engages the elephant's attention upon the horse, the footman behind gives him a drawn stroke just above the heel, or what in man is called the tendon of Achilles. This is the critical moment; the horseman immediately wheels round, and takes his companion up behind him, and rides off full speed after the rest of the herd, if they have started more than one; and sometimes an expert Agageer will kill three out of one herd. If the sword is good, and the man not afraid, the tendon is commonly entirely separated; and if it is not cut through, it is generally so far divided, that the animal, with the stress he puts upon it, breaks the remaining part asunder. In either case, he remains incapable of advancing a step, till the horseman returning, or his companions coming up, pierce him through with javelins or lances; he then falls to the ground, and expires with the loss of blood.

The huntsman nearest me presently lamed his elephant, and left him standing, but failed in the pursuit of the second, and, being close upon him at entering the wood, he received a violent blow from a branch of a tree which the elephant had bent by his weight, and after passing, allowed to replace itself, when it knocked down both the riders, and very much hurt the horse. This, indeed, is the great danger of elephant hunting; for some of the trees, that are dry and short, break, by the violent pressure of so immense a body moving so rapidly, and fall upon the pursuers, or across the roads. But the greatest number of these trees, being of a succulent quality, they bend without breaking, and return quickly to their former position, when they strike both horse and man so violently, that they often beat them to pieces, and scatter them upon the plain. Dextrous, too, as the riders are, the elephant sometimes reaches them with his trunk, with which he dashes the horse against the ground, and then sets his feet upon him, till he tears him limb from limb with his proboscis; a great many hunters die this way. Besides this, the soil, at this time of the year, is split into deep chasms, or cavities, by the heat of the sun, so that nothing can be more dangerous than the riding.

The elephant once slain, they cut the whole flesh off his bones into thongs, like the reins of a bridle, and hang these, like festoons upon the branches of trees, till they become perfectly dry, without salt, and then they lay them by for their provision in the season of the rains.

I shall take upon me to resolve a difficulty, viz.—for what use the teeth of the elephant, and the horn of the rhinoceros were intended. The sheep, goats, horses, cattle, and all the beasts

of the country live upon branches of trees. There are, in every part of these immense forests, trees of a soft, succulent substance, full of pith. These are the principal food of the elephant and rhinoceros. They first eat the tops of their leaves and branches; they then, with their horns or teeth, begin as near to the root as they can, and rip, or cut the more woody part, or trunks of these, up to where they were eaten before, till they fall in so many p'iable pieces of the size of laths. After this, they take all these in their monstrous mouths, and twist them round as we could do the leaves of a lettuce. The vestiges of this process, in its different stages, we saw every day throughout the forest, and the horns of the rhinoceros, and teeth of the elephant, are often found broken, when their gluttony leads them to attempt too large or firm a tree.

There now remained but two elephants of those that had been discovered, which were a she one with a calf. The people having observed the place of her retreat, thither we hastily followed. She was very soon found, and as soon lamed; but when they came to wound her with the darts, as every one did in their turn, to our very great surprise, the young one, which had been suffered to escape unheeded and unpursued, came out from the thicket, apparently in great anger, running upon the horses and men with all the violence it was master of. I was amazed; and as much as ever I was, upon such an occasion, afflicted at seeing the great affection of the little animal defending its wounded mother, heedless of its own life or safety. I therefore cried to them, to spare the mother, though it was then too late; and the calf had made several rude attacks upon me, which I avoided without difficulty; but I am happy to this day, in the reflection that I did not strike it. At last, making one of its attacks upon a gentleman, it hurt him a little on the leg; upon which he thrust it through with his lance, as others did after, and it then fell dead before its wounded mother, whom it had so affectionately defended. It was about the size of an ass, but round, big bellied, and heavily made; and was so furious, and unruly, that it would easily have broken the leg either of man or horse, could it have overtaken them, and jostled against them properly.

Here is an example of a beast (a young one too) possessing abstracted sentiments to a very high degree. By its flight on the first appearance of the hunters, it is plain it apprehended danger to itself, it also reflected upon that of its mother, which was the cause of its return to her assistance. This affection or duty, or let us call it any thing we please, except instinct, was stronger than the fear of danger; and it must have conquered that fear by reflection before it returned, when it resolved to

make its best and last efforts, for it never attempted to fly afterwards.

The huntsmen having procured as much meat as would maintain them a long time, could not be persuaded to continue the hunting any longer. Part of them remained with the she elephant, which seemed to be the fattest; though the one they killed first was by much the most valuable, on account of its long teeth. It was still alive, nor did it seem an easy operation to kill it, though it was totally helpless, except with its trunk.

We sought about for the buffaloes and rhinoceroses, but though there were plenty of both in the neighbourhood, we could not find them; our noise and shooting in the morning having probably scared them away. One rhinoceros only was seen by a servant. We returned in the evening to a great fire, and lay all night under the shade of trees. Here we saw them separate the great teeth of the elephant from the head, by roasting the jaw bones on the fire, till the lower, thin, and hollow part of the teeth were nearly consumed; and then they came out easily the thin part being of no value.

The next morning we were on horseback by the dawn of day in search of the rhinoceros, many of which we had heard make a very deep groan and cry as the morning approached; several of the huntsmen then joined us, and after we had searched about an hour in the very thickest part of the wood, one of them rushed out with great violence, crossing the plain towards a wood of canes that was about two miles distance. But though he ran, or rather trotted, with surprising speed, considering his bulk, he was in a very little time, transfixed with thirty or forty javelins which so confounded him, that he left his purpose of going to the wood, and ran into a deep hole ditch, or ravine, a *cul de sac* without outlet, breaking above a dozen of the javelins as he entered. Here we thought he was caught in a trap, for he had scarce room to turn; when a servant, who had a gun, standing directly over him, fired at his head, and the animal fell immediately, to all appearance dead. All those on foot now jumped in with their knives to cut him up, and they had scarce begun when the animal recovered so far as to rise upon his knees; happy then was the man that escaped first; and had not one of the huntsmen, who was himself engaged in the ravine, cut the sinew of the hind leg as he was retreating, there would have been a very sorrowful account of the foot hunters that day.

After having dispatched him, I was curious to see what wound the shot had given, which had operated so violently upon so huge an animal; and I doubted not it was in the brain. But it had struck him no where but upon the point of the foremost horn, of which it had carried off above an inch; and this had oc-

casioned a concussion that had stunned him for a moment, till the bleeding had recovered him. I preserved the horn from curiosity, and have it now by me. I saw evidently the ball had touched no other part of the beast.

While we were busy with the rhinoceros, Ammonios joined us. He was a man of approved courage and conduct, and had been in all the wars of Abyssinia, and was placed about Ayto Confu, to lead the troops, curb the presumption, and check the impetuosity of that youthful warrior. He was tall and awkwardly made; slow in speech and motion, about sixty years of age, and more corpulent than the Abyssinians generally are; in a word, as pedantic and grave in his manner, as it is possible to express. He spent his whole leisure time in reading the scripture, nor did he willingly discourse of any thing else. He had been bred a foot-soldier; and, though he rode as well as many of the Abyssinians, yet, having long stirrup-leathers, with iron rings at the end of them, into which he put his naked toe only, instead of stirrups, he had no strength nor agility on horseback, nor was his bridle such as could command his horse to stop, or wind and turn sharply among trees, though he might make a tolerable figure on a plain.

A Boar, roused on our right, had wounded a horse and a footman of Ayto Confu, and then escaped. Two buffaloes were found by those on the right, one of which wounded a horse likewise. We killed the other, without being in any sort of danger. Our horses were considerably blown, not tired, and though we were beating homewards, still we were looking for more game. Ammonios was on the left among the bushes, and some large trees, close on the bank of the river Bedowi, which stands there in pools. Whether the buffalo found Ammonios, or Ammonios the buffalo, is what we could never get him to explain to us; but he had wounded the beast slightly in the buttock, which, in return, had gored his horse, and thrown both him and it to the ground. Luckily, however, his cloak had fallen off, which the buffalo tore in pieces, and employed himself for a minute with that and with the horse, but then left them, and followed the man as soon as he saw him rise and run. Ammonios got behind one large tree, and from that to another still larger. The buffalo turned very awkwardly, but kept close in pursuit; and there was no doubt he would have worn our friend out, who was not used to such quick motion.

The moment I heard his repeated cries, I galloped out of the bushes to the place where he was, and could not help laughing at the figure of our friend, very attentive to the beast's motions, which seemed to dodge with great address, and keep to his adversary with the utmost obstinacy. Confu immediately arrived, bu

did not offer to interfere; on the contrary, he clapped his hands, and cried, "Well done, Ammonios," declaring he never saw so equal a match in his life. The unfortunate Ammonios had been driven from tree to tree, till he had got behind one within a few yards of the water; but the brush wood upon the banks, and his attention to the buffalo, hindered him from seeing how far it was below him. And well he might be on his guard; for the animal was absolutely mad, tossing up the ground with his feet, both before and behind. "Sir, said I to Ayto Confu, this will be but an ugly joke to night, if we bring home that man's corpse, killed in the very midst of us, while we were looking on." Saying this, I parted at a canter behind the trees, crying to Ammonios to throw himself into the water, when I should strike the beast; and seeing the buffaloe's head turned from me, at full speed I ran the spear into the lower part of his belly, through his whole intestines, till it came out above a foot on the other side, and there I left it, with a view to hinder the buffalo from turning. It was a spear which, though small in the head, had a strong, tough, seasoned shaft, which did not break by striking it against the trees and bushes, and it pained and impeded the animal's motions, till Ammonios quitting the tree, dashed through the bushes with some difficulty, and threw himself into the river. But here a danger occurred which I had not foreseen. The pool was very deep, and Ammonios could not swim; so that though he escaped from the buffalo, he would infallibly have been drowned, had he not caught hold of some strong roots of a tree, shooting out of the bank; and there he lay in perfect safety from the enemy, till our servants went round, and brought him out of the pool on the further side.

In the mean time, the buffalo, mortally wounded, seeing his enemy had escaped, kept his eyes intent upon us, who were about forty yards from him, walking backwards towards us, with intent to turn suddenly upon the nearest horse; when Ayto Confu ordered two men with guns to shoot him through the head, and he instantly fell. The two we first killed were females; this last was a bull, and one of the largest, confessedly, that had ever been seen. Though not fat, I guess he weighed nearer fifty than forty stone. His horns from the root, following the line of their curve, were about fifty-two inches, and nearly nine where thickest in the circumference. We were now within sight of home, to which we went straight, without further hunting. Neither the ridicule nor the condolence of the young men could force one word from Ammonios; only when I asked him whether or not he was hurt, he answered from the scripture, "He that loveth danger shall perish in it." Eccl. iii. 26.

In the month of June 1768, Mr. Bruce arrived at Alexandria,

in Egypt. After visiting Cairo, the Pyramids, and other parts of lower Egypt, he ascended the Nile as far as the first cataract. He returned from this expedition in Jan. 1769, to Kennè, upon the Nile, in order to join the caravan that was carrying wheat from Egypt to Mecca, across the desert of the Thebaid. On the 16th of Feb. 1769. our traveller left Kennè. "All the way from Kennè," (says Mr. Bruce) "close on our left were desert hills, on which not the least verdure grew, but a few plants of a large species of Solanum, [i. e. *Nightshade.*] At half past two we came to a well, called Bir Amber, the well of spices, and a village of the same name, belonging to the Azaizy, a poor inconsiderable tribe of Arabs. They live by letting out their cattle for hire to the caravans that go to Coffeir; and attending themselves when necessary. It got its name, I suppose, from its having formerly been a station of the caravans from the Red Sea, loaded with this kind of merchandize from India. The houses of the Azaizy are of a very particular construction. They are all made of potter's clay, in one piece, in shape of a bee-hive; the largest is not above ten feet high, and the greatest diameter six. There are no vestiges here of any canal, mentioned to have been cut between the Nile and the Red Sea.

On the 17th, having mounted my servants all on horseback, and taken the charge of our own camels, (for there was a confusion in our caravan not to be described, and our guards we knew were but a set of thieves) we advanced slowly into the desert. There were about 200 men on horseback, armed with firelocks; all of them lions, if you believed their word or appearance; but we were credibly informed, that fifty of the Arabs, at first sight, would have made these heroes fly without any bloodshed.

I had not gone two miles before I was joined by Mahomet Abdel Gin, a Howadat Arab whom I had brought with me in the boat from Cairo. He offered me his service with great professions of gratitude, and told me, that he hoped I would again take charge of his money, as I had before done from Cairo. Our road was all the way in an open plain, bounded by hillocks of sand, and fine gravel, perfectly hard, and not perceptibly above the level of the plain country of Egypt. About twelve miles distant there is a ridge of mountains of no considerable height, perhaps the most barren in the world. Between these our road lay through plains, never three miles broad, but without trees, shrubs, or herbs. There are not even the traces of any living creature, neither serpent or lizard, antelope nor ostrich, the usual inhabitants of the most dreary deserts. There is no sort of water on the surface, brackish or sweet. Even the birds seem to avoid the place as pestilential, not having seen one of any kind so much as flying over. The sun was burning hot, and

upon rubbing two sticks together, in half a minute they bot took fire, and flamed; a mark how near the country was redu ced to a general conflagration!

At half past three, we pitched our tent near some draw-well which, upon tasting, we found bitterer than soot. We had in deed, other water carried by the camels in skins. This well-wa ter had only one needful quality, it was cold, and therefore ver comfortable for refreshing us outwardly. This unpleasant sta tion is called Legeta; here we were obliged to pass the nigh and all next day, to wait the arrival of the caravans of Cus, E nê and part of those of Kennê, and Ebanout.

While at the wells of Legeté, my Arab, Abdel Gin, came t me with his money, which amounted to nineteen sequins and half. "What! said I, Mahomet, are you never false amon your countrymen neither by sea nor land?" "Oh, no, replie Mahomet; the difference, when we were on board the boat, wa we had three thieves only; but, when *assembled here*, we sha have above three thousand.—But I have an advice to give you —"And my ears," said I, "Mahomet, are always open to ac vice, especially in strange countries."—"These people," con tinued Mahomet," are all afraid of the Atouni Arabs; an when attacked, they will run away, and leave you in the hand of these Atouni, who will carry off your baggage. But do no kill any of the Atouni if they come, for that will be a bad affai but go aside and let me manage. I will answer with my lif though all the caravan should be stripped stark-naked, and yo loaded with gold, not one article belonging to you shall be touch ed." I questioned him very particular about this intimation as it was an affair of much consequence, and I was so well sati fied, that I resolved to conform strictly to it.

In the evening came 20 Turks from Caramania, which is th part of Asia Minor immediately on the side of the Mediterran an opposite to the coast of Egypt; all of them neatly and clean dressed like Turks, all on camels, armed with swords, a pair o pistols at their girdle, and a short neat gun; their arms were i very good order, with their flints and ammunition stowed in ca tridge boxes, in a very soldier-like manner. A few of these spok Arabic, and my Greek servant, Michael, interpreted for the res Having been informed, that the large tent belonged to the Eng lishman, they came into it without ceremony. They told us that they were a number of neighbours and companions, who ha set out together to go to Mecca, to the Hadje; and not knowin the language or customs of the people, they had been but indi ferently used since they landed at Alexandria, that one of th Owam, or swimming thieves had been on board of them in th night, and had carried off a small portmanteau with about 20

sequins in gold; that though a complaint had been made to the Bey of Girgé, yet no satisfaction had been obtained; and that now they had heard an Englishman was here, whom they reckoned their *countryman*, they had come to propose, that we should make a common cause to defend each other against all enemies. What they meant by *countryman* was this:—There is in Asia Minor, somewhere between Anatolia and Caramania, a district which they call Caz Dagli, corruptly Caz Dangli, and this the Turks believe was the country from which the English first drew their origin; and on this account they never fail to claim kindred with the English wherever they meet, especially if they stand in need of their assistance.

I told them the arrangement I had taken with the Arab. At first, they thought it was too much confidence to place in him, but I convinced them, that it was greatly diminishing our risk, and, let the worst come to the worst, I was well satisfied that, armed as we were, on foot, we were more than sufficient to beat the Atouni, after they had defeated the clownish caravan of Egypt, from whose courage we certainly had nothing to expect. I cannot conceal the secret pleasure I had in finding the character of my country so firmly established among nations so distant, enemies to our religion, and strangers to our government. Turks from Mount Taurus, and Arabs from the desert of Libya, though themselves unsafe among their own countrymen, but trusted their lives and their little fortunes implicitly to the direction and word of an Englishman whom they had never before seen!

These Turks seemed to be above the middling rank of people; each of them had his little cloak bag very neatly packed up; and they gave me to understand that there was money in it. These they placed in my servants tent, and chained them all together, round the middle pillar of it; for it was easy to see the Arabs of the caravan had those packages in view, from the first moment of the Turk's arrival. On the 19th we departed from Legeta. Our journey, all that day, was through a plain, never less than a mile broad, and never broader than three; the hills, on our right and left, were higher than the former, and of a brownish calcined colour, like the stones on the sides of Mount Vesuvius, but without any herb or tree upon them.

At ten we passed a mountain of green and red marble, and at twelve we entered a plain called Hamra, where we first observed the sand red, with a purple cast, of the colour of porphyry. I dismounted here, to examine of what the rocks were composed; and found, with the greatest pleasure, that here began the quarries of porphyry, without the mixture of any other stone; but it was imperfect, brittle, and soft. I had not been engaged in this pursuit an hour, before we were alarmed with a report that the

Atouni had attacked the rear of the caravan; we were at the head of it. The Turks and my servants were all drawn together, at the foot of the mountain, and posted as advantageously as possible. But it soon appeared that they were some thieves only, who had attempted to steal some loads of corn from camels that were weak, or fallen lame, perhaps in intelligence with those of our own caravans. All the rest of the afternoon, we saw mountains, of a perfectly purple colour, all of them porphyry. At four, we pitched our tent at Main el Mafárek. The colour of the valley El Hamra continued to this station; and it was very singular to observe, that the ants, or pismires, the only living creature I had yet observed, were all of a beautiful red colour like the sand.

The 20th, we left Main el Maferak, and, at ten, came to the mouth of the defiles. At eleven we began to descend, having had a very imperceptible ascent from Kennê all the way. We were now indemnified for the sameness of our natural productions yesterday; for, on each side of the plain, we found different sorts of marble, twelve kinds of which I selected, and took with me. At noon, we came to a plain planted with acacia-trees, at equal distances; single trees, spreading broader than usual, as if on purpose to proportion the refreshment they gave to the number of travellers who stood in need of it. This is a station of the Atouni Arabs after rain. From our leaving Legeta, we had no water that. nor the following day. On the right hand side of this plain we found porphyry and granite, of very beautiful kinds. All the way, on both sides of the valley, this day, the mountains were of porphyry, and a very few of stone.

The 21st, we passed several defiles, perpetually alarmed by a report that the Arabs were approaching; none of whom we ever saw. We then proceeded through a long plain that turns to the east, then north-east, and north, so as to make a portion of a circle. At the end of this plain we came to a mountain, the greatest part of which was marble, *verde antico*, as it is called in Rome but by far the most beautiful of the kind I had ever seen. Having passed this, we had mountains on both sides of us, but particularly on our right. The only ones that I myself examined were a kind of granite, with reddish veins throughout, with triangular and square black spots. These mountains continued to Mesage el Terfowey, where we encamped at noon; we were obliged to bring our water from about five miles to the south-east.—This water lies in cavities and grottos in the rock, of which there are twelve in number. Great rains fall here in February. The clouds, breaking on the tops of these mountains, in their way to Abyssinia, fill these cisterns with large supplies, which the impending rocks secure from evaporation.

It was the first fresh water we tasted since we left the Nile; and the only water of any kind since we left Legeta. But such had been the foresight of our caravan, that very few resorted thither, having all laid in abundant store from the Nile; and some of them a quantity sufficient to serve them till their return. This was not our case. We had water it is true, from the Nile; but we never thought we could have too much, as long as there was room in our water-skins to hold more: I therefore went early with my camel-drivers, to the wells, where I shot two Antelopes. We continued at the well to assist our companions who came in want of water, a duty with which necessity binds us all to comply.

We returned near midnight, and found our tents all lighted, which at that time of night, was unusual. I thought, however, it was on account of my absence, and to guide me the surer home. We were however surprised, when, coming within a moderate distance of our tent, we heard *the word* called for; I answered immediately, *Charlotte;* and, upon our arrival, we perceived the Turks were parading round the tents in arms, and soon after our Howadat Arab come to us, and with him a messenger from Sidi Hassan, the commander of the caravan, desiring me to come instantly to his tent, while my servants advised me first to hear what they had to say to me in mine. I soon, therefore, perceived that all was not well, and I returned my compliments to Hassan, adding, that, if he had any thing to say to me so late, he would do well to come, or send, as it was past my hour of visiting in the desert, especially as I had not eat, and was tired with having the charge of the water. I gave orders to my servants to put out all the extraordinary lights, as that seemed to be a mark of fear: but forbade any one to sleep, excepting those who had charge of our beasts, and had been fetching the water.

I found that while our people had been asleep, two persons had got into the tent and attempted to steal one of the portmanteaus; but, as they were chained together, and the tent-pole in the middle, the noise had awakened my servants, who had seized one of the men; and that the Turks had intended instantly to have dispatched him with their knives, and with great difficulty had been prevented by my servants, according to my constant orders, for I wished to avoid all extremities, upon such occasions, when possible. They had indeed leave to deal with their sticks as freely as their prudence suggested to them; and they had gone, in this case, fully beyond the ordinary limits of *discretion*, especially, Abdel Gin, who was the first to seize the robber. In short, they had dealt so liberally with their sticks, that the thief was only known to be living by his groans, and

they had thrown him at a small distance, for any person to own him that pleased. It appeared that he was a servant of Sidi Hassan.

There were with me ten servants, all completely armed, twenty-five Turks, who seemed worthy to be depended upon, and four Janissaries, who had joined us from Cairo, so that there were of us forty men perfectly armed, besides attendants on the cattle. As we had people with us who knew the wells, and also a friend who was acquainted with the Atouni, nothing, even in a desert, could reasonably alarm us. With great difficulty we pulled down an old acacia-tree, and procured some old dried camel's dung with which we roasted our two antelopes; very ill-roasted they were; and execrable meat, though they had been ever so well dressed, and had the best sauce of Christendom. However, we were in the desert, and every thing was acceptable. We had some spirits, which finished our repast that night: it was exceedingly cold, and we sat thick about the fire.

Five men with firelocks, and a number of Arabs with lances having come towards us, and being challenged by the sentinel for not giving *the word*, were then desired to stand, or they would be fired upon. They all cried out, *Salam Alicum!* i. e. *Peace be between us*, and I intimated that any three of them might come forward, but desired them to keep away the Arabs. Three of them accordingly came and then two more. They delivered a message from Sidi Hassan, (the captain of the caravan,) that my people had killed a man; they desired that the murderer might be delivered to them, and that I should come to his tent, and see justice done. "I told them that none of my people, however provoked, would put a man to death in my absence, unless in defence of their own lives; that, if I had been there, I should certainly have ordered them to fire upon a thief catched in the act of stealing within my tent; but since he was dead, I was satisfied as to him, only expected that Sidi Hassan would give me up his companion who had fled; that as it was near morning, I should meet him when the caravan decamped, and hear what he had to say in his defence. In the mean time I forbade any person to come near my tent, or quarters, on any pretence whatever, till daylight." Away they went murmuring, and we heard no more of them. We since found, that we had stood in the way of a common practice, of stripping these poor strangers, the Turks who come every year this road to Mecca.

Opposite to where we were encamped is Terfowey, a large mountain, partly green marble, partly granite, with a red blush upon a grey ground, with square oblong spots. About forty yards within the narrow valley, which separates this mountain from its neighbour, we saw a part of the fust or shaft of a monstrous obe

lisk of marble, very nearly square, broken at the end, and towards the top. It was nearly thirty feet long, and nineteen feet in the face; about two feet of the bottom were perfectly insulated, and one whole side separated from the mountain. The gully had been widened and levelled, and the road made quite up to underneath the block. We saw likewise, throughout the plain, small pieces of jasper, having green, white, and red spots, called in Italy, "Diaspo Sanguieno." All the mountains on both sides of the plain seemed to be of the same sort.

Feb. 22d, at half past one in the morning, we set out full of terror about the Atouni. We continued in a direction nearly east, till at three we came to the defiles; but it was so dark, that it was impossible to discern of what the country on each side consisted. At day break, we found ourselves at the bottom of a mountain of granite, bare like the former. We saw quantities of small pieces of various sorts of granite and porphyry, scattered over the plain, which had been carried down by a torrent, probably from quarries of ancient ages; these were white, mixed with black spots; red, with green veins, and black spots. After this all the mountains on the right hand were of red marble in prodigious abundance, but of no great beauty. They continued, as the granite did, for several miles along the road, while the opposite side was all of dead green, supposed serpentine marble.

It was one of the most extraordinary sights I ever saw. The former mountains were of considerable height, without a tree, or shrub, or blade of grass upon them, but these now before us had all the appearance, the one of having been sprinkled over with Havanna, the other with Brazil snuff. I wondered, that, as the red is nearest the sea, and the ships going down the Abyssinian coast observes this appearance within lat. 26°, writers have not imagined this was called the *Red Sea* upon that account, rather than for the many weak reasons they have relied upon.

About eight o'clock we began to descend smartly, and, half an hour after, entered into another defile like those before described, having mountains of green marble on every side of us. On our left, we saw the highest mountain we had yet passed. We found it, upon examination, to be composed of serpentine marble; and, through about one third of thickness, ran a large vein of jasper, green, spotted with red. Its exceeding hardness was such as not to yield to the blows of a hammer; but the works of old times were more apparent in it, than in any mountain we had seen. Ducts, or channels, for carrying water transversely, were observed evidently to terminate in this quarry of jasper; a proof that water was one of the means used in cutting these hard stones.

About ten o'clock, descending very rapidly, with green marble and jasper on each side of us, but no other green thing whatever, we had the first prospect of the Red Sea, and, at a quarter past eleven, we arrived at Cossier. It has been a wonder with all travellers, and with myself among the rest, where the ancients procured that prodigious quantity of fine marble, with which all their buildings abound. That wonder, however, among many others, now ceases, after having passed, in four days, more granite, porphyry, marble, and jasper, than would build Rome, Athens, Corinth, Syracuse, Memphis, Alexandria, and half a dozen such cities. It seemed to be very visible, that those openings on the hills, which I call Defiles, were not natural, but artificial; and that whole mountains had been cut out at these places, to preserve a slope towards the Nile as gentle as possible; this, I suppose, might be a descent of about one foot in fifty at most; so that, from the mountains to the Nile, those heavy carriages must have moved with as little draught as possible, and, at the same time, been sufficiently impeded by friction, so as not to run amain, or acquire an increased velocity, against which, also, there must have been other provisions contrived. As I made another excursion to these marble mountains from Cossier, I will, once for all, here set down what I observed concerning their natural appearance.

The porphyry shews itself by a fine purple sand, without any gloss or glitter on it, and is exceedingly agreeable to the eye. It is mixed with the native white sand, and fixed gravel of the plains. Green unvariegated marble, is generally seen in the same mountain with the porphyry. Where the two veins meet, the marble is for some inches brittle, but the porphyry of the same hardness as in other places.

The granite is covered with sand, and looks like stone of a dirty brown colour. But this is only the change and impression the sun and weather have made upon it; for, upon breaking it, you see it is grey granite, with black spots, with a reddish cast, or blush over it. This red seems to fade and suffer from the outward air, but, upon working or polishing the surface, this colour again appears. It is in greater quantity than the porphyry, and nearer the Red Sea. Pompey's pillar seems to have been from this quarry.

Next to the granite, but never, as I observed, joined with it in the same mountain, is the red marble. It is covered with sand of the same colour, and looks as if the whole mountain were spread over with brick dust. There is also a red marble with white veins, which I have often seen at Rome, but not in principal subjects. I have also seen it in Britain. The common green (called Serpentine) looks as if covered over with Brazil snuff. Joined with this green, I saw two samples of that beautiful mar-

ble they call Isabella; one of them with a yellowish cast, which we call Quaker-colour; the other with a bluish, which is commonly termed Dove-colour. These two seem to divide the respective mountains with the serpentine. In this green, likewise, it was we saw the vein of jasper; but whether it was absolutely the same with this which is the bloody jasper, or blood stone, is what we had not time to settle.

I should first have made mention of the verde antico, the dark green with white irregular spots, because it is of the greatest value, and nearest the Nile. This is produced in the mountains of the plain green, or serpentine, as is the jasper, and is not discoverable by the dust, or any particular colour upon it. First, there is a blue fleaky stone, exceedingly even and smooth in the grain, solid, and without sparks or colour. When broken, it is something lighter than a slate, and more beautiful than most marble: it is like the lava of volcanoes when polished. After lifting this, we come to the beds, of verde antico; and here the quarrying is very obvious, for it has been uncovered in patches, not above twenty feet square. Then, in another part, the green stone has been removed, and another pit of it wrought.

I saw, in several places in the plain, small pieces of African marble scattered about, but no rocks or mountains of it. I suppose it is found in the heart of some other coloured marble, and in strata, like the jasper and verde antico, and, I suspect, in the mountains of Isabella marble, especially of the yellowish sort of it, but this is mere conjecture. This prodigious store of marble is placed upon a ridge, whence there is a descent to the east or west, either to the Nile or Red Sea. The level ground and hard-fixed gravel are proper for the heaviest carriages, and will easily and smoothly convey any weight whatever to its place of embarkation on the Nile; so that another wonder ceased, how the ancients transported those vast blocks of Thebes, Memphis, and Alexandria."

Cossier, is a small mud-walled village, built upon the shore, among hillocks of floating sand. It is defended by a square fort of hewn stone, with square towers in the angles, which have in them three small cannon of iron, and one of brass, all in very bad condition; of no other use but to terrify the Arabs, and hinder them from plundering the town when full of corn, going to Mecca in time of famine. The port is on the south-east of the town. It is nothing but a rock, which, runs out about four hundred yards into the Red Sea, and defends the vessels which ride to the west of it, from the north and north-east winds as the houses, of the town cover them from the north-west. There is a large

inclosure with a high mud wall, and, within, every merchant has a shop or magazine for his corn and merchandize.

The caravan from Syene arrived at this time, escorted by four hundred Ababdé, all upon camels, each armed with two short javelins. The manner of their riding was very whimsical; they had two small saddles on each camel, and sat back to back, which might be, in their practice, convenient enough: but, if they had been to fight with our travellers, every ball would have killed two of them.

Mr. Bruce now took up his quarters in the castle, and as the Ababdé had told strange stories about the mountain of Emeralds, he determined to make a voyage thither. He chose a man who had been twice at these mountains of emeralds; and with the best boat then in the harbour, on the 14th of March, 1769, they sailed from the harbour of Cossier. They kept coasting along, with a very moderate wind, much diverted with the red and green appearances of the marble mountain upon the coast. Their vessel had one sail, like a straw matrass, made of the leaves of a kind of palm tree, which they call *Doom*. It was fixed above, and drew up like a curtain, but did not lower with a yard like a sail; so that upon stress of weather, if the sail was furled, it was so top-heavy, that the ship must founder, or the mast must be carried away. But, by way of indemnification, the planks of the vessel were sewed together, and there was not a nail, nor a piece of iron, in the whole ship; so that when you struck upon a rock, seldom any damage ensued.

On the 15th, Mr. Bruce saw a large high rock, like a pillar, rising out of the sea. This island is about three miles from the shore, of an oval form, rising in the middle. It seems to be of granite, and is called in the language of the country, Jibbel Siberget, which has been translated *the Mountain of Emeralds*. Siberget, however, is a word in the language of the Shepherds, who, probably, never in their lives saw an emerald; and though the Arabic translation is Jibbel Zumrud, and that word has been transferred to the emerald, a very fine stone, oftener seen since the discovery of the new world, yet Mr. Bruce very much doubts, whether either Siberget or Zumrud ever meant emerald in old times.

Mr. Bruce, having satisfied his curiosity as to these mountains without having seen a living creature, returned to his boat. They continued this voyage, and, after encountering storms that were nearly proving fatal to them, they arrived safe at Cossier. On the 5th of April, Mr. Bruce, embarked on board a vessel he had procured for the purpose, and sailed from that port for Jidda.

On the 6th, they arrived at Tor, a small straggling village, with a convent of Greek Monks, belonging to Mount Sinai. It serves

as a watering-place for ships going to and from Suez. From this we have a distinct view of the the points of the mountains Horeb and Sinai, which appear behind and above the others, their tops being often covered with snow in winter.

The ridge of rocks that run along behind Tor, bound that low sandy country called the desert of Sin, to the eastward. On the 12th, they passed the island of Tyrone, in the mouth of the Elanitic Gulf, which divides it nearly equally into two; or rather the north-west side is the narrowest. The direction of the gulf is nearly north and south.

The following singular custom prevails on the Eastern Coast of the Red Sea, for the preservation of Christians who have the misfortune to be shipwrecked on that coast. "I would not have it imagined (says Mr. Bruce) that my case was absolutely desperate, even if I had not been known as a Christian, and had fallen into the hands of the Arabs, of Arabia Deserta, or Arabia Petrea, supposed to be the most barbarous people in the world, as indeed they probably are. Hospitality, and attention to one's word, seem in these countries to be in proportion to the degree in which the people are savage. A very easy method is known, and followed with constant success, by all the Christians trading to the Red Sea from Suez to Jidda, to save themselves if thrown on the coast of Arabia. Any man of consideration from any tribe among the Arabs, comes to Cairo, gives his name and designation to the Christian sailor, and receives a very small present, which is repeated annually if he performs so often the voyage. And for this the Arab promises the Christian his protection, should he ever be so unfortunate as to be shipwrecked on their coast.

The Turks are very bad seamen, and lose many ships, the greatest part of the crew are therefore Christians; when a vessel strikes, or is ashore, the Turks are all massacred if they cannot make their way good by force; but the Christians present themselves to the Arab, crying *Fiarduc*, which means, "we are under immediate protection." If they are asked, who is their Gaffeer, or Arab, with whom they are in friendship? They answer, Mahomet Abdelcader is our Gaffeer, or any other. If he is not there, you are told he is absent so many days journey off, or any distance. This acquaintance or neighbour, then helps you, to save what you have from the wreck, and one of them with his lance draws a circle, large enough to hold you and yours. He then sticks his lance in the sand, bids you abide within that circle, and goes and brings your Gaffeer, with what camels you want, and this Gaffeer is obliged, by rules known only to themselves, to carry you for nothing, or very little, wherever you go, and to furnish you with provisions all the way. Within that circle you are as safe on the desert coast of Arabia, as in a cit[illegible]

del; there is no example or exception to the contrary that has ever yet been known. There are many Arabs, who, from situation, near dangerous shoals or places, where ships often perish have perhaps fifty or a hundred Christians, who have been so protected: So that when this Arab marries a daughter, he gives perhaps, his revenue from four or five protected Christians, as part of his daughter's portion. I had, at that very time, a Gaffeer, called Ibn Talil, an Arab of Harb tribe, and I should have been detained perhaps three days till he came from near Medina, and carried me (had I been shipwrecked) to Yambo, where I was going.

A CONTINUATION OF BRUCE'S TRAVELS.

His account of the way the Israelites fled from Egypt, under the command of MOSES. *And the evidence of the Troglydites of their crossing the Red Sea on its bottom.*

As the Scripture teaches us, that this passage, was under the influence of a miraculous power, no particular circumstance of breadth, or depth, makes one place likelier than another The land of Goshen, where the Israelites dwelt in Egypt, was that country lying east of the Nile, and not overflowed by it bounded by the mountains of the Thebaid on the south, by the Nile and Mediterranean on the west and north, and the Red Sea and desert of Arabia on the east. It was the *Heliopolitan nome*, its capital was *On;* from predilection of the letter O common to the Hebrews, they called it Goshen; but its proper name was *Geshen*, the country of grass or pasturage; or of the *Shepherds;* in opposition to the rest of the land which was sown, after having been overflowed by the Nile.

There were three ways by which the children of Israel, flying from Pharaoh, could have entered Palestine. The first was by the sea coast by Gaza, Askelon, and Joppa. This was the plainest and nearest way; and, therefore, fittest for people incumbered with kneeding troughs, cattle, and children. The sea-coast was full of rich commercial cities, the mid land was cultivated and sown with grain. The eastern part, nearest the mountains, was full of cattle and shepherds, as rich a country and more powerful than the cities themselves.

This narrow valley, between the mountains and the sea, ran all along the eastern shore of the Mediterranean, from Gaza northward, comprehending the low part of Palestine and Syria Now, here a small number of men might have passed, under

the laws of hospitality; nay, they did constantly pass, it being the high road between Egypt and Tyre, and Sydon. But the case was different with a multitude, such as six hundred thousand men having their cattle along with them. These must have occupied the whole land of the Philistines, destroyed all private property, and undoubtedly have occasioned some revolution; and as they were not now intended to be put in possession of the land of promise, the measure of the iniquity of the nations being not yet full, God turned them aside from going that way, though the nearest, "Lest they should see war." Exod. xiii. 17. That is, lest the people should rise against them, and destroy them.

There was another way which led south-west, upon Beer-shebra and Hebron, in the middle, between the Dead Sea and the Mediterranean. This was the direction in which Abraham, Lot, and Jacob, are supposed to have reached Egypt. But there was neither food nor water there to sustain the Israelites. When Abraham and Lot returned out of Egypt, they were obliged to separate by consent, because Abraham said to his brother, "The land will not bear us both." Gen. chap. xiii. 6. Exod. xiii. 7.

The third way was straight east into Arabia, pretty much the road by which the Pilgrims go at this day to Mecca, and the caravans from Suez to Cairo. In this track they would have gone round by the mountains of Moab, east of the Dead Sea, and passed Jordan in the plain opposite to Jericho, as they did forty years afterwards. But it is plain from Scripture, that God's counsels were to make Pharaoh and his Egyptians an example of his vengeance: and, as none of these roads led to the sea, they did not answer the Divine intention.

About twelve leagues from the sea, there was a narrow road which turned to the right, between the mountains, through a valley called *Badeah*, where their course was nearly southeast; this valley ended in a pass, between two considerable mountains, called *Gewoube* on the south; and Jibbel Attakah on the north, and opened into the low stripe of country which runs all along the Red Sea; and the Israelites were ordered to encamp at Pihahiroth, opposite to Baal-zephon, between Migdol and that sea.

It will be necessary to explain these names. *Badeah*, Dr. Shaw interprets, *the Valley of the miracle*, but this is forcing an etymology, for there was yet no miracle wrought, nor was there ever any in the valley. But *Badeah*, means *barren*, *bare*, and *uninhabited*; such as we may imagine a valley between stony mountains, a desert valley. *Jibbel Attakah*, he translates also, *the mountain of deliverance*. But so far were the Israelites fr[illegible]

being delivered on their arrival at this mountain, that they we then in the greatest distress and danger. *Attakah*, means, hov ever, to *arrive*, or *come up with*, either because there they arri ed within sight of the Red Sea; or, as I am rather inclined t think, this place took its name from the arrival of Pharaoh, his coming in sight of the Israelites, when encamped betwe Migdol and the Red Sea.

Pihahiroth is the mouth of the valley, opening to the fl country and the sea; as I have already said, such are call *Mouths;* in the Arabic, *Fum;* as I have observed in my jou ney to Cossier, where the opening of the valley is called Fum Beder, *the mouth of Beder;* Fum el Terfowey, *the mouth Terfowey.* Hhoreth, the flat country along the Red Sea, is called from *Hhor*, a narrow valley where torrents run, occ sioned by sudden irregular showers. Such we have alread described on the east side of the mountains, bordering upo that narrow flat country along the Red Sea, where temporar showers fall in great abundance, while none of them touch th west side of the mountains or valley of Egypt. Pihahiro then is the mouth of the valley Badeah; which opens to Hh reth, the narrow stripe of land where showers fall.

Baal-Zephon, the God of the watch-tower, was probabl some idol's temple, which served for a signal house upon th cape which forms the north entrance of the bay opposite Jibbel Attakah, where there is still a mosque, or saint's tom It was probably a light house, for the direction of ships goir to the bottom of the gulf, to prevent mistaking it for anoth foul bay, under the high land, where there is also a tomb of saint called Abou Derage.

The last rebuke God gave to Pharaoh, by slaying all th first-born, seems to have made a strong impression upon th Egyptians. Scripture says, that the people were now urge with the Israelites to be gone, for they said, "We be all dea men." Exod. xii. 33. And we need not doubt, it was in o der to keep up in their hearts a motive of resentment, stron enough to make them pursue the Israelites, that God caused th Israelites to borrow, and take away the jewels of the Egyptian without some new cause of anger, the late terrible chastiseme might have deterred them. While, therefore, they journeye eastward towards the desert, the Egyptians had no motive attack them, because they went with permission there to sacr fice, and were on their return to restore them their mov ables.* But when the Israelites were observed turning to th

* Mr, Bruce's conjecture, that the children of Israel were upon the urn to restore the jewels, &c, they had borrowed of the Egyptians, ndoubtedly, very ingenious: but it may be necessary to observe, th

south, among the mountains, they were then supposed to flee without a view of returning, because they had left the way of the desert; and therefore Pharaoh, that he might induce the Egyptians to follow them, tells them that the Israelites were now entangled among the mountains, and the wilderness behind them, which was really the case, when they encamped at Pihahiroth, before, or south of Baal-Zephon, between Migdol and the sea. Here, then, before Migdol, the sea was divided, and they passed over dry shod to the wilderness of Shur, which was immediately opposite to them; a space something less than four leagues, and so easily accomplished in one night.

Three days they were without water, which would bring them to Korondel, where is a spring of brackish, or bitter water, to this day, which probably were the *waters of Marah.**

The natives still call this part of the sea Bahar Kolzum or the sea of Destruction; and just opposite to Pihahiroth is a bay, where the North Cape is called Ras Musa, or the Cape of Moses, even now. These are the reasons why I believe the passage of the Israelites to have been in this direction. There is about fourteen fathom of water in the channel, and about nine in the sides, and good anchorage every where; the farthest side is a low sandy coast, and a very easy landing place.

It was proposed to Mr. Niebuhr, when in Egypt, to inquire, upon the spot, Whether there were not some ridges of rocks, where the water was shallow, so that an army at particular times might pass over? Secondly, Whether the Etesian winds, which blow strongly all summer from the north west, could not blow so violently against the sea, as to keep it back on a heap, so that the Israelites might have passed without a miracle? And a copy of these queries was left for me, to join my inquiries likewise.

But I must confess, however *learned* the gentlemen were, who proposed these doubts, I did not think they merited any attention to solve them. This passage is told us, by scripture, to be a miraculous one; and if so, we have nothing to do with natural causes. If we believe in God that he made the sea, we must believe he could divide it when he sees proper reason, and of that he must be the only judge. It is no greater miracle to divide the Red Sea, than to divide the river of Jordan.

the Hebrew word שׁאל, signifies, (not to borrow) but, *To ask, request, demand, require:* And in this sense it must be understood, Exod. iii. 22.—xi. 2.—xii. 35, 36. The Egyptians had reduced the Israelites to a state of abject slavery for many years; but when the oppressed people, (by the divine command) requested a part of the wages justly due to them, the proud tyrants were so terrified by the judgments of the Almighty, that they were compelled to be honest, and grant the children of Israel their demands.

* Such is the tradition among the natives.

If the Etesian wind blowing from the north-west in summer could heap up the sea as a wall, on the right, or to the south, of fifty feet high, still the difficulty would remain, of building the wall on the left hand, or to the north. Besides, water standing in that position for a day, must have lost the nature of fluid. Whence came that cohesion of particles, that hindered that wall to escape at the sides? This is as great a miracle as that of Moses. If the Etesian winds had done this once, they must have repeated it many a time before and since, from the same causes. Yet, Diodorus Siculus says, the Troglodytes, the indigenous inhabitants of that very spot, had a tradition from father to son, from their very earliest and remotest ages, that once this division of the sea, did happen there, and that after leaving its bottom some time dry, the sea again came back, and covered it with great fury. The words of this author are of the most remarkable kind. We cannot think this heathen is writing in favour of revelation. He knew not Moses, nor says a word about Pharaoh, and his host; but records the miracle of the division of the sea, in words nearly as strong as those of Moses, from the mouths of unbiassed, undesigning Pagans.

The cause of the several names of the Red Sea, is a subject of more liberal inquiry. I am of opinion, that it certainly derived its name from Edom, long and early its powerful master, that word signifying Red in Hebrew. It formerly went by the name of the Sea of Edom, or Idumea; since, by that of the Red Sea.

It has been observed, indeed, that not only the Arabian Gulf, but part of the Indian Ocean, went by this name, though far distant from Idumea. This is true, but when we consider, that the masters of that sea were still the Edomites, who went from the one sea directly in the same voyage to the other, we shall not dispute the propriety of extending the name to part of the Indian Ocean also. As for what fanciful people* have said of any redness in the sea itself, or colour in the bottom, the reader may assure himself all this is fiction, the Red Sea being in colour nothing different from the Indian, or any other Ocean.

There is greater difficulty in assigning a reason for the Hebrew name, Yam Suph: properly so called, say learned authors, from the quantity of weeds in it. But I must confess, in contradiction to this, that I never in my life, (and I have seen the whole extent of it) saw a weed of any sort in it; and, indeed, upon the slightest consideration, it will occur to any one, that a narrow gulf, under the immediate influence of monsoons, blowing from contrary points six months each year, would have too

* Jerome Lobo, the greatest liar of the Jesuits, ch. iv. p. 46. English translation.

much agitation to produce such vegetables, seldom found, but in stagnant waters, and seldomer, if ever, found in salt ones. My opinion then is, that it is from the* large trees, or plants of white coral, spread every where over the bottom of the Red Sea, perfectly in imitation of plants on land that the sea has obtained this name. If not, I fairly confess I have not any other conjecture to make.

A continuation of Mr. Bruce's Travels through the Desert of Nubia to Egypt.

Mr. Bruce entered the kingdom of Abyssinia by the way of Masuah, an island in the Red Sea, in the latter end of the year 1769, in order to discover the Source of the Nile. Having accomplished the object of his perilous undertaking, he left Abyssinia in January, 1772, and returned to Egypt through Atbara, and the great Desert of Nubia. The difficulties he had to encounter in the Desert, not only bring us acquainted with that horrible country, but also illustrate the providential care of the Almighty over his creatures, in their greatest extremity and danger. Mr. Bruce arrived at Sennaar, the capital of Nubia, April 29 : having narrowly escaped from being robbed and murdered by the Shekh or governor of Teawa. At Sennaar he was detained till the beginning of Sept. soliciting, in vain, for assistance from the king to enable him to cross the Desert to Egypt. Here he became acquainted with Mahomet Towash, a person of consequence, being one of the black Eunuchs whose services are dedicated to the Temple at Mecca. Mr. Bruce cured Towash of a dangerous intermitting fever, and the Eunuch expressed much gratitude on this occasion, and engaged to take our traveller with him to Egypt. This was looked upon as a most favourable circumstance, but the scheme was defeated by the cruelty of the King of Sennaar, who prevailed with the Eunuch to set out upon his journey unknown to Mr. Bruce, and leave him to perish at Sennaar, or in the Desert. This was a heavy disappointment, but in the end proved, under the direction of Providence, the means of Mr. Bruce's preservation, and the destruction of the treacherous Mahometan. On the 4th of October, Mr. Bruce arrived at Chendi, on the borders of the great Desert. Here he found that Mahomet Towash had taken all the Hybeers, or guides of note, with him, on purpose to disappoint Mr. Bruce, who with great difficulty procured one to accompany him on the journey.†

* I saw one of these, which, from a root nearly central, threw out ramifications in a nearly circular form, measuring twenty-six feet diameter every way.

† A Hybeer, is a Guide, whose office is to conduct the Caravans through the Desert

October 20. Mr. Bruce left Chendi, his company consisted of Idris their guide; Ismael, an old Turkish Janissary; three Greek servants, two Barbarins, and a young man a relation of Idris's. They likewise reluctantly admitted into their company six of the Tucorory; being afraid they should be reduced to the disagreeable necessity of seeing them die with thirst before their eyes. They filled four girbas* with water, which altogether contained a hogshead and a half. Their food consisted of twenty-two goat's skins stuffed with a powder of bread made of dora. They pursued their journey in the Desert till the 14th of November, when they met with the moving Pillars of Sand, and the Simoom.

"On the 17th of November, (says Mr. Bruce) we left the valley and pool of Chiggre. At 11 o'clock we were again terrified by an army of Sand Pillars, whose march was constantly south, and the favourite field which they occupied was that great circular space which the Nile makes when opposite to Assa Nagga, where it turns west to Korti and Dongola. At one time a number of these pillars faced to the eastward, and seemed to be coming directly upon us; but, though they were little nearer us than two miles, a considerable quantity of sand fell round us. I began now to be somewhat reconciled to this phænomenon, seeing it had hitherto done us no harm. The great magnificence it exhibited in its appearance, seemed, in some measure, to indemnify us for the panic it had occasioned: But it was otherwise with the simoom; we all of us were firmly persuaded that another passage of the purple meteor over us would be attended with our deaths.

At half past four we alighted in a vast plain, bounded on all sides by low sandy hills, which seemed to have been transported hither lately. These hillocks were from seven to thirteen feet high, drawn into perfect cones, with very sharp points and well-proportioned bases. The sand was of an inconceivable fineness, having been the sport of hot winds for thousands of years. There could be no doubt that the day before, when it was calm, and we suffered so much by the simoom between El Mout and Chiggre, the wind had been raising pillars of sand in this place, called Umdoom; marks of the whirling motion of

They are men of great consideration, knowing perfectly the situation and properties of all kinds of water to be met with on the route, the distance of wells, the places occupied by the simoom, or burning winds, and the seasons of their blowing in those parts; likewise those occupied by moving sands.

* A Girba is an ox's skin squared, and the edges sewed together by a double seam, which does not let out water. An opening is left in the top of this Girba; around this the skin is gathered to the size of a large handful, which when the Girba is full of water, is tied round with whipcord. Two of these Girbas are the load of a camel. They are besmeared on the outside with grease, to prevent the evaporation or oozing of the water.

the pillars were distinctly seen in every heap, so that here again, while we were repining at the simoom, Providence was busied keeping us out of the way of another scene, where, if, we had advanced a day, we had all of us been involved in inevitable destruction.

On the 18th we passed through a sandy plain, without trees or verdure. About three hundred yards (out of our way,) to the left, among some sandy hillocks, where the ground seems to be more elevated than the rest, Idris the guide told me, that one of the largest caravans which ever came out of Egypt, under the conduct of the Ababde and the Bishareen Arabs, was there covered with sand, to the number of some thousands. At ten o'clock we alighted at a place where are some trees, to feed our camels. The trees which the camels eat, are a kind of dwarf acacia, growing only to the heighth of bushes; at five o'clock we alighted in the wood, which is a station of the Bishareen in the summer months; but these people were now east of us, three days journey, towards the Red Sea, where the rains had fallen, and there was plenty of pasture. In the evening we alighted in a wood, called Terfowey, full of trees and grass. The trees are the tallest and largest we had seen since leaving the Nile. We had this day enjoyed, as it were, a holiday, free from the terrors of the sand, or dreadful influence of the simoom. This poisonous wind had made several attempts to prevail this day, but was always overpowered by a cool breeze at north.

On the 19th we left the wood, and in the evening arrived at the well. It is about four fathoms deep, but the spring not very abundant. We drained it several times, and were obliged to wait its filling again. These last two days, we had seen more verdure than we had altogether since we left Barbar. The acacia trees are tall and verdant, but the mountains on each side appear black and barren beyond imagination.

As soon as we alighted at Terfowey, and had chosen a proper place where our camels could feed, we unloaded our baggage near them, and sent the men to clean the well, and wait the filling of the skins. We had lighted a large fire. The nights were excessively cold, though the thermometer was at 53°: and that cold occasioned me inexpressible pain in my feet, now swelled to a monstrous size, and every where inflamed and excoriated. I had taken upon me the charge of the baggage, and Mahomet, Idris's young man, the care of the camels; but he too was gone to the well, though he expected to return immediately.

Our camels were always chained by the feet, and the chain secured by a padlock, lest they should wander in the night, or be liable to be stolen and carried off. Musing upon some geo-

graphical difficulties which then occurred, and gazing before me, without any particular intention or suspicion, I heard the chain of the camels clink, as if somebody was unloosing them and then, at the end of the gleam made by the fire, I saw distinctly a man pass swiftly by, stooping as he went along, his face almost to the ground. A little time after this I heard another clink of the chin, as if from a pretty sharp blow, and immediately after a movement among the camels. I then rose and cried in a threatening tone in Arabic, "I charge you on your life, whoever you are, either come up to me directly, or keep at a distance till day, but come that way no more; why should you throw your life away?" In a minute after, he repassed in the shade among the trees, pretty much in the manner I had done before. I advanced some steps, as far as the light the fire shone, on purpose to discover how many there were and was ready to fire upon the next I saw. "If you are an honest man, cried I aloud, and want any thing, come up to the fire and fear not, I am alone; but if you approach the camels or the baggage again, the world will not be able to save your life, and your blood be upon your own head." Mahomet Idris's nephew, who heard me, came running up from the well to see what was the matter. We went down together to where the camels were, and, upon examination, found that the link of one of the chains had been broke, but the opening not large enough to let the corresponding whole link through to separate it. A hard blue stone was driven through a link of one of the chains of another camel, and left sticking there, the chain not being entirely broken through; we saw, besides, the print of a man's feet on the sand. There was no need to tell us after this that we were not to sleep that night; we made therefore another fire on the other side of the camels, with branches of the acacia tree, which we gathered. I then sent the man back to Idris at the well, desiring him to fill his skins with water before it was light, and transport them to the baggage where I was, and to be all ready armed there by the dawn of day; soon after which, if the Arabs were sufficiently strong, we were very certain they would attack us. This agreed perfectly with Idris's ideas also, so that, contenting themselves with a lesser quantity of water than they first intended to have taken, they lifted the skins upon the camels I sent them, and were at the rendezvous near the baggage, a little after four in the morning.

The Barbarins, and, in general, all the lower sort of Moors and Turks, adorn their arms and wrists with amulets; these are charms, and are some favourite verse of the Koran wrapt in paper, neatly covered with Turkey leather. The two Barbarins that were with me had procured for themselves new ones

a Semaar, which were to defend them from the simoom and the sand, and all the dangers of the Desert. That they might not soil these in filling the water, they had taken them from their arms, and laid them on the brink of the well before they went down. Upon looking for these after the girbas were filled, they were not to be found. This double attempt was an indication of a number of people being in the neighbourhood, in which case our present situation was one of the most desperate that could be figured. We were in the middle of the most barren, inhospitable desert in the world, and it was with the utmost difficulty that, from day to day, we could carry wherewithal to assuage our thirst. We had with us the only bread it was possible to procure for some hundred miles; lances and swords were not necessary to destroy us, the bursting or tearing of a girba, the lameness or death of a camel, a thorn or sprain in the foot which might disable us from walking, were as certain death to us as a shot from a cannon. There was no staying for one another; to lose time was to die, because, with the utmost exertion our camels could make, we scarce could carry along with us a scanty provision of bread and water sufficient to keep us alive.

That Desert, which did not afford inhabitants for the assistance or relief of travellers, had greatly more than sufficient for destroying them. Large tribes of Arabs, two or three thousand, encamped together, were cantoned, as it were, in different places of this Desert, where there was water enough to serve their numerous herds of cattle, and these, as their occasion required, traversed in parties all that wide expanse of solitude, from the mountains near the Red Sea east, to the banks of the Nile on the west, according as their several designs or necessities required. These were Jaheleen Arabs, those cruel, barbarous fanatics, that deliberately shed so much blood during the time they were establishing the Mahometan religion. Their prejudices had never been removed by any mixture of strangers, or softened by society, even with their own nation after they were polished; but buried, as it were, in these wild deserts, if they were not grown more savage, they had at least preserved, in their full vigour, those murdering principles which they had brought with them into that country, under the brutal and inhuman butcher Kaled Ibn el Waalid, impiously called *The Sword of God.* If it should be our lot to fall among these people, and it was next to a certainty that we were at that very instant surrounded by them, death was certain, and our only comfort was, that we could die but once, and that to die like men was in our own option. Indeed, without considering the bloody character which these wretches naturally bear, there could be

no reason for letting us live: we could be of no service to the[m] as slaves; and to have sent us into Egypt, after having first r[ob]fled and destroyed our goods, could not be done by them b[ut] at a great expense, to which well-inclined people only coul[d] have been induced from charity, and of that last virtue they ha[d] not even heard the name. Our only chance then remainin[g] was, that their number might be so small, that, by our great su[pe]periority in fire arms and courage, we might turn the misfortun[es] upon the aggressors, deprive them of their camels and means [of] carrying water, and leave them scattered in the Desert, to th[e] death which either they or we, without alternative, must suffer.

I explained myself to this purpose, briefly to the people, o[f] which a great cry followed, "God is great! let them come!" Our arms were perfectly in order, and our old Turk Ismae[l] seemed to move about and direct with the vigour of a youn[g] man. As we had no doubt they would be mounted on camel[s] so we placed ourselves a little within the edge of the trees. Th[e] embers of our two fires were on our front; our tents, baggag[e] and boxes, on each side of us, between the opening of the tree[s] our camels and water behind us, the camels being chained to[-] gether behind the water, and ropes at their heads, which we[re] tied to trees. A skin of water, and two wooden bowls besi[de] it, was left open for those that should need to drink. We h[ad] finished our breakfast before day-break, and I had given all t[he] men directions to fire separately, not together, at the same [in]stant of people; and those who had the blunderbusses to fire whe[n] they saw a number of camels and men together, and especial[ly] at any camels they saw with girbas upon them, or where the[re] was the greatest confusion.

The day broke; no Arabs appeared; all was still. T[he] danger which occurred to our minds then was, lest, if they we[re] few, by tarrying we should give them time to send off messe[n]gers to bring assistance. I then took Ismael and two Barbari[ans] along with me, to see who these neighbours of ours could b[e]. We soon traced in the sand the footsteps of the man who h[ad] been at our camels; and, following them behind the point of rock, which seemed calculated for concealing thieves, we sa[w] two ragged, old, dirty tents, pitched with grass cords.

The two Barbarins entered one of them, and found a nak[ed] woman there. Ismael and I ran briskly into the largest, whe[re] we saw a man and a woman both perfectly naked, frightful, em[a]ciated figures, not like the inhabitants of this world. T[he] man was partly sitting on his hams; a child, seemingly of th[e] age to suck, was on a rag at the corner, and the woman look[ed] as if she wished to hide herself. I sprung forward upon t[he] man, and, taking him by the hair of the head, pulled him up

his back on the floor, setting my foot upon his breast, and pointing my knife to his throat; I said to him sternly, "If you mean to pray, pray quickly for you have but this moment to live." The fellow was so frightened, he scarce could beg us to spare his life; but the woman, as it afterwards appeared, the mother of the sucking child, did not seem to copy the passive disposition of her husband; she ran to the corner of the tent, where was an old lance, with which, I doubt not, she would have sufficiently distinguished herself, but it happened to be entangled with the cloth of the tent, and Ismael felled her to the ground with the butt-end of his blunderbuss, and wrested the lance from her. A violent howl was set up by the remaining woman like the cries of those in torment. "Tie them, said I, Ismeal; keep them separate, and carry them to the baggage till I settle accounts with this camel-stealer, and then you shall strike their three heads off, where they intended to leave us miserably to perish with hunger; but keep them separate." While the Barbarins were tying the woman, the one that was the nurse of the child turned to her husband, and said. in a most mournful, despairing tone of voice, "Did I not tell you, you would never thrive if you hurt that good man? did not I tell you this would happen for murdering the Aga?"

Our people had come to see what had passed, and I sent the women away, ordering then to be kept separate, out of the hearing of one another, to judge if their answers did not prevaricate. The woman desired to have her child with her, which I granted. The little creature, instead of being frighted, crowed, and held out its little hands as it passed me. We fastened the Arab with the chain of the camels, and so far was well; but still we did not know how near the Bishareen might be, nor who these were, nor whether they had sent off any intelligence in the night. Until we were informed of this, our case was little mended. Upon the man's appearing, all my people declared, with one general voice, that no time was to be lost, but that they should all be put to death as soon as the camels were loaded, before we set out on our journey; and, indeed at first view of the thing, self preservation, the first law of nature, seemed strongly to require it. Hagi Ismael was so determined on the execution that he was already seeking a knife sharper than his own. "We will stay, Hagi Ismael, said I, till we see if this thief is a liar also. If he prevaricates in the answers he gives to my questions, you shall then cut his head off, and we will consign him with the ne in his mouth, soul and body to hell, to his master whom he serves." Ismeal answered, "The truth; is the truth; if he lies, he can deserve no better."

The reader will easily understand the necessity of my speak-

ing at that moment in terms not only unusual for a Christian, but even in any society or conversation; and if the ferocity and brutality of the discourse should shock any, they will remember, that these were intended to produce fear in those upon whom we had no other tie, and thereby extort a confession of the truth; which might answer two purposes, the saving the effusion of their blood, and providing for our own preservation. "You see, said I, placing the man upon his knees, your time is short, the sword is now drawn which is to make an end of you, take time, answer distinctly and deliberately, for the first trip or lie that you make, is the last word that you will utter in this world. Your wife shall have her fair chance likewise, and your child; you and all shall go together, unless you tell me the naked truth. Here, Ismael, stand by him, and take my sword, it is, I believe, the sharpest in the company."

"Now I ask you, at your peril, Who was the good man your wife reproached you with having murdered? He answered trembling, and indistinctly, through fear, "It was a black, an Aga from Chendi." "Mahomet Towash," says Ishmael;—"The same," says the Bishareen. He then related the particulars of his death. "Where is the Bishareen, continued I; where is Abou Bertran? how soon will a light camel and messenger arrive where he now is?" "In less than two days; perhaps, says he, in a day and a half, if he is very diligent and the camel good." "Where did you and your women come from, and when?" "From Abou Bertran, says he; we arrived here at noon on the fifth day, but the camels were all she camels; they are favourite camels of Shekh Seide; we drove them softly; the two you saw at the tents are lame; besides there were some others unsound; there were also women and children." "Where did that party, and their camels, go to from this? and what number of men was there with them?"—"There were about three hundred camels of all sorts, and about thirty men, all of them servants; some of them had one lance, and some of them two; they had no shields or other arms."—"What did you intend last night to do with my camels?" "I intended to have carried them, with the women and child, to join the party at the Nile." "What must have become of us in that case? we must have died?" "Why, certainly, says he, you must have died, you could not live, you could not go any where else." "If another party had found us here, in that case would they have slain us?" He hesitated a little, then, as if he recollected himself, said, "Yes, surely, they murdered the Aga, and would murder any body that had not a Bishareen with them." "Now attend and understand me distinctly, said I. for upon these two questions hangs your life: Do you know

of any party of Bishareens who are soon to pass here, or any wells to the north, and in what number? and have you sent any intelligence since last night you saw us here?" He answered, with more readiness than usual, "We have sent nobody any where; our camels are lame; we were to follow, as soon as they could be able to travel, to join those at the Nile. The parties of the Bishareen are always passing here, sometimes more, sometimes less; they will not come till they hear from the Nile whether the grass is grown. They have with them two dromedaries, who will carry the news from the Nile in three days, or they will come in small parties like the last, for they have no fear in these parts. The wells to the north belong to the Ababde. When they pass by them with cattle they are always in great numbers, and a Shekh along with them; but these wells are now so scanty that they have not water for any number, and they must therefore all pass this way."

I got up, and called on Ismael. The poor fellow thought he was to die. Life is sweet even to the most miserable. He was still upon his knees, holding his hands clasped round the back of his neck, and already, I suppose, thought he felt the edge of Ismael's knife. He swore that every word he had spoken was truth; and if his wife was brought she could not tell another story.

I thereupon left him, and went to his wife, who, when she saw Hagi Ismael with a drawn sword in his hand, thought all was over with her husband, and fell into a violent fit of despair, crying out, "That all the men were liars and murderers, but that she would have told the truth if I had asked her first." "Then go, Hagi Ismael, said I, tell them not to put him to death till I come, and now you have your chance, which if you do not improve by telling the truth, I will first slay your child with my own hand before your face, and then order you all to be put to death together." She began with great earnestness to say, "She could not tell who killed Mahomet Towash, for she only heard it in conversation from her husband, who was there, after he had come home." I then put the questions to her that I had done to her husband, and had precisely the same answers; but seeing me rise to go away, she burst out into a flood of tears, and tore her hair in the most violent excess of passion: shrieking out to have mercy upon her, and pressing the little child to her breast as if to take leave of it, then laying it down before me in great agony and bitterness of heart, she again shrieked out, "If you are a Turk, make it a slave, but do not kill my child, —and spare my husband."

Though I understood Arabic well, I did not, till that day, know it had such powers, or that it contained expressions at

once so forcible and so simple. I found myself so much mov ed, and my tears came so fast, that it was in vain to endeavou to carry on a farce under such tragical appearances. "We man, said I, I am not a Turk, nor do I make slaves, or ki children. It is your Arabs that force me to this; it was yo that attacked me last night, it was you that murdered Mahom Towash, one of your own religion, and busied in his duty. am a stranger, seeking my own safety, but you are all murde ers and thieves."—"It is true, says she, they are all murdere and liars, and my husband, not knowing, may have lied to Only let me hear what he told you, and I will tell you whethe it is truth or not." Day was now advancing apace, and n resolution taken, whilst our present situation was a very unsaf one.

I stated fairly, in a council held among ourselves, the horro of slaughtering the women and child, or even leaving them t starve with hunger by killing their camels, from whom the got their only sustenance; for, though we should not stai our hands with their blood, it was the same thing to leav them to perish: that we were strangers, and had fallen upo them by accident, but they were in their own country. On th contrary, suppose we only slew the man, any of the wome might mount a camel, and, travelling with diligence, might in form the Bishareen, who would send a party and cut us off a the next well, where we must pass, and where it would beim possible to escape them. I must say, there was a considerabl majority for sparing the women and child, and not one but wh willingly decreed the death of the man, who had confessed h was endeavouring to steal our camels, and that he intended t carry them to his party at the Nile; in which case the loss o our lives was certain, as we should have been starved to death or murdered by the Arabs.

The very recital of this attempt so enraged Hagi Ismael tha he desired he might h ve the preference in cutting off his head. Indeed every one's opinion was, that the Arab should die, and especially since the account of their behaviour to Mahomet Towash, whose death, for my own part, I cannot say I thought myself under any obligation to revenge. "Since you are differing in your opinions, and there is no time to lose, said I, allow me to give mine. It has appeared to me, that often, since we began this journey, we have been preserved by visible instances of God's protection, when we should have lost our lives if we had gone by the rules of our own judgment. We are, it is true, of different religions, but all worship the same God. Suppose the present case should be a trial, whether we trust really in God's protection, or whether we believe our safety owing to

our own foresight and courage. If the man's life be now taken away, to-morrow we may meet the Bishareen, and then we shall all reflect upon the folly of our precaution. For my own part, my constant creed is, that I am in God's hands, whether in the house or in the desert; and not in those of any lawless spoiler. I have a clear conscience, and am engaged in no unlawful pursuit, seeking on foot my way home, feeding on bread and water, and have done no wrong to any man. We are well armed, are nine in number, and have twice as many firelocks, many of these with double-barrels, and others of a size never before seen by Arabs, armies of whom have been defeated with fewer: we are ragged and tattered in our clothes, and no prize to any one. But this I declare to you, if ever we meet these Arabs, if the ground is such as has been near all the wells we have come to, I will fight them boldly and cheerfully, without a doubt of beating them. I do not say my feelings would be the same if my conscience was loaded with that most heinous and horrid crime, murder in cold blood; and therefore my determination is to spare the life even of this man."

It was easy to see, that fear of their own lives only, and not cruelty, was the reason they sought that of the Arab. They answered me, two or three of them at once, "That it was all very well; what should they do? should they give themselves up to the Bishareen, and be murdered like Mahomet Towash? was there any other way of escaping?" "I will tell you, then, since you ask me what you should do: You shall follow the duty of self-defence and self-preservation, as far as you can do it without a crime. You shall leave the women and the child where they are, and with them the camels, to give them and their child milk; you shall chain the husband's right hand to the left of some of yours, and you shall each of you take him by turns till we shall carry him into Egypt. Perhaps he knows the desert and the wells better than Idris; and if he should not, still we have two guides instead of one; and who can foretell what may happen to Idris more than to any other of us? But as he knows the stations of his people, and their courses at particular seasons, that day we meet one Bishareen, the man that is chained with him, and conducts him, shall instantly stab him to the heart, so that he shall not see, much less triumph in, the success of his treachery. On the contrary, if he is faithful, and informs Idris where the danger is, and where we are to avoid it, on the day I arrive safe in Egypt I will clothe him anew, as also his women, give him a good camel for himself, and a load of dora for them all. As for the camels we leave here, they are she-ones, and necessary to give the women food. They are too lame, it is said, but we shall lame them in earnest, so that

they shall not be able to carry a messenger to the Bisharee before they die with thirst in the way, both they and their ri ders, if they should attempt it."

An universal applause followed this speech; Idris, above all declared his warmest approbation. The man and the wome were sent for, and had their sentence repeated them. The all subscribed to the conditions cheerfully; and the woma declared she would as soon see her child die, as be an instru ment of any harm befalling us, and that, if a thousand Bisha reens should pass, she knew how to mislead them all, and tha none of them should follow us till we were far out of danger."

I sent two Barbarins to lame the camels effectually, but no so as to make them past recovery. After which, for the nurs and the child's sake, I took twelve handfuls of the bread whicl was our only food, and indeed we could hardly spare it, as w saw afterwards, and left it to this miserable family, with thi agreeable reflection, however, that we should be to them in the end a much greater blessing than in the beginning we had beer an affliction, provided only they kept their faith, and on thei part deserved it.

On the 20th, we left the well at Terfowey, after having warned the women, that their chance of seeing their husbanc again depended wholly upon his and their faithful conduct We took our prisoner with us, his right hand being chained tc the left of one of the Barbarins. We had no sooner got into the plain than we felt great symptoms of the simoom, and abou a quarter before twelve, our prisoner first, and then Idris, cried out, The Simoom! the Simoom! My curiosity would not suf fer me to fall down without looking behind me. About due south, a little to the east, I saw the coloured haze as before. I seemed now to be rather less compresed, and to have with it a shade of blue. The edges of it were not defined as those of the former, but like a very thin smoke, with about a yard in the middle tinged with those colours. We all fell upon our faces, and the simoom passed with a gentle ruffling wind. It continued to blow in this manner till near three o'clock, so we were all taken ill that night, and scarcely strength was left us to load the camels and arrange the baggage. This day one of our camels died, partly famished, partly overcome by extreme fatigue, so that, incapable as we were of labour, we were obliged, for self-preservation's sake, to cut off thin slices of the fleshy part of the camel, and hang it in so many thongs upon the trees all night, and after upon the baggage, the sun drying it immediately, so as to prevent putrefaction.

In the evening we alighted at a well called Naibey, in a bare, sandy plain, where there were a few straggling acacia-trees.—

We had all this day seen large blocks of fossile salt upon the surface of the earth where we trod. This was the cause, I suppose, that both the spring at Terfowey, and now this of Naibey, were brackish to the taste, and especially that of Naibey. We found near the well the corpse of a man and two camels upon the ground. It was apparently long ago that this accident happened, for the moisture of the camel was so exhaled that it seemed to weigh but a very few pounds; no vermin had touched it, as in this whole desert there is neither worm, fly, nor any thing that has the breath of life.

On the 21st of November, having filled our girbas with water, we set out from Naibey, our direction due north, and as we thought, in a course almost straight upon Syene. The first hour of our journey was through sharp pointed rocks, which it was very easy to foresee would soon finish our camels. About eight we had a view of the desert to the westward as before, and saw the sands had already begun to rise in immense twisted pillars, which darkened the heavens. The rising of these in the morning so early, we began now to observe, was a sure sign of a hot day, with a brisk wind at north; and that heat, and the early rising of the sands, was a sure sign of its falling calm about mid-day, and its being followed by two hours of the poisonous wind. This last consideration was what made the greatest impression, for we had felt its effects; it had filled us with fear, and absorbed the last remnant of our strength; whereas the sand, though a destruction to us if it had involved us in its compass, had as yet done us no other harm than terrifying us the first days we had seen it.

It was this day more magnificent than any we had as yet seen. The sun shining through the pillars, which were thicker, and contained more sand apparently than any of the preceding days, seemed to give those nearest us an appearance as if spotted with stars of gold. I do not think at any time they seemed to be nearer than two miles. The most remarkable circumstance was, that the sand seemed to keep in that vast circular space surrounded by the Nile on our left, in going round by Chaigie towards Dongola, and seldom was observed much to the eastward of a meridian, passing along the Nile through the Magiran, before it takes that turn; whereas the Simoom was always on the opposite side of our course, coming upon us from the south east.

A little before twelve the wind at north ceased, and a considerable quantity of fine sand rained upon us, for an hour afterwards. At the time it appeared, the description of this phænomenon in Syphax's speech to Cato was perpetually before my mind.—

So, where our wide Numidian wastes extend.
Sudden the impetuous hurricanes descend,
Wheel through the air, in circling eddies play,
Tear up the sands, and sweep whole plains away.
The helpless traveller, with wild surprise,
Sees the dry desert all around him rise,
And smother'd in the dusty whirlwind dies.

The Simoom, with the wind at S. E. immediately followe the wind at N. and the usual despondency that always accompa nied it. The blue meteor, with which it began, passed over u about twelve, and the ruffling wind that followed it continue till near two. Silence, and a desperate kind of indifferenc about life, were the immediate effects upon us; and I bega now, seeing the condition of my camels, to fear we were a doomed to a sandy grave, and to contemplate it with some de gree of resignation. In the evening we alighted in a sand flat, where there was great store of bent grass and trees whic had a considerable degree of verdure, a circumstance much i favour of our camels. We determined to stop here to give thei an opportunity of eating their fill where they could find it.

On the 22d, we sat out from the sandy flat: one of the Tu corory was seized with a phrenzy or madness. I offered t bleed him which he refused; neither, though we gave him wa ter would he drink, but very moderately. He rolled upon th ground, and moaned. He refused to continue his journey, c rise from where he lay, so that we were obliged to leave hin We went but this day very diligently, but though our camel had fared well for these two nights, another of them died whe we came to Umarack.

I here began to provide for the worst. I saw the fate of ou camels approaching, and that our men grew weak in propor tion; our bread, too, began to fail us, although we had plent of camels flesh in its stead; our water, though in all appearanc we were to find it more frequently than in the beginning of ou journey, was nevertheless brackish, and scarce served the pur pose to quench our thirst; and, above all, the dreadful Simoon had perfectly exhausted our strength, and brought upon us degree of cowardice and languor that we struggled with in vain I therefore as the last effort, began to throw away every thin weighty I could spare, or that was not absolutely necessary such as all shells, fossiles, minerals, and petrefactions that I coul get at, the counter-cases of my quadrant, telescopes, and clock and several such like things.

Our camels were now reduced to five, and it did not seem that these were capable of continuing their journey much lon

ger. In that case, no remedy remained, but that each man should carry his own water and provisions. Now, as no one man could carry the water he should use between well and well, and it was more than probable that distance would be doubled by some of the wells being found dry; and if that was not the case, yet, as it was impossible for a man to carry his provisions who could not walk without any burden at all, our situation seemed to be most desperate.

The Bishareen alone seemed to keep up his strength, and was in excellent spirits. He had attached himself, in a particular manner, to me, and with a part of that very scanty rag which he had round his waist he had made me a wrapper, according to the manner his countrymen the Bishareen practice on such occasions. This greatly defended my feet in the day, but the pain occasioned by the cold in the night was scarce sufferable. I offered to free him from the confinement of his left hand, which was chained to some one of the company night and day; but he very sensibly refused it, saying, "Unchain my hands when you load and unload your camels, I cannot then run away from you; for though you did not shoot me, I should starve with hunger and thirst; but keep me to the end of the journey as you began with me, then I cannot misbehave, and lose the reward which you say you are to give me."

At four o'clock we saw large stratas of fossile salt every where upon the surface of the ground. At five we found the body of Mahomet Towash on the spot where he had been murdered, stript naked, and lying on his face unburied. The wound in the back sinew of his leg was apparent; he was, besides, thrust through the back with a lance, and had two wounds in the head with swords. We followed some footsteps in the sand to the right, and there saw three other bodies, whom Idris knew to be his principal servants. These, it seemed, had taken to their arms upon the Aga's being first wounded, and the cowardly, treacherous Bishareens had persuaded them to capitulate upon promise of giving them camels and provision to carry them into Egypt, after which they had murdered them behind these rocks.*

* The following particulars of the murder of Mahomet Towash, are related by Mr. Bruce to the Turkish governor of Syene: "Mahomet Towash left Chendi, richly cloathed as if he had been at Mecca. He had twelve or fourteen men armed with firelocks, and about eighty Tucorory, each with a lance in his hand, to whom he was to give food and water in crossing the desert. There were three guides, all Bishareen, who had come from Suakem with the caravan, and were carrying back senna to the neighbourhood of Syene. I offered to join company with them; and though one guide was enough for him, yet, to distress me as being a christian, he took the whole three along with him, contrary to the desire of the chief of the Arabs: but he found them three murderers, and left me the only honest man, whom he did not know. One of his guides went to Abou Betran, a principal Sheikh of the Bishareen Arabs, and prepared a party to meet them on the road at the next station, while the other two guides, took care to deceive him by lies, and carried

At six o'clock we alighted at Umarack, so called fr number of rack trees that grow there, and which seem t fect a saltish soil; at Rabak and Masuah, I had seen growing in the sea. When I ordered a halt at Umarack general cry was, to travel all night, so that we might be distance from that dangerous, unlucky spot. The sight o men murdered, and fear of the like fate, had got the bett their other sensations. In short, there was nothing more vi than that their apprehensions were of two sorts, and prod very different operations. The Simoom, the stalking pilla sand, and probability of dying with thirst or hunger, bro on a torpor, or indifference, that made them inactive; bu discovery of the Arab at Terfowey, the fear of meeting th shareen at the wells, and the dead bodies of the Aga an unfortunate companions, produced a degree of activity an ritation that resembled very much their spirits being elevate good news. I told them, that of all the places in the d through which they had passed, this was by far the safest, cause fear of being met by troops from Assouan, seeking murderers of Mahomet Towash would keep all the Bish at a distance. Our Arab said, that the next well belong the Ababde. Idris contributed his morsel of comfort, by ring us, that the wells now, as far as Egypt, were so scan water. that no party above ten men would trust their prov to them, and none of us had the least apprehension from rauders of twice that number. The night at Umarack wa cessively cold as to sensation; Farenheit's thermometer however at 49 degrees an hour before day-light.

On the 23d we left Umarack, our road this day being bet mountains of blue stones of a very fine and perfect qu through the heart of which ran thick veins of jasper, their

him directly upon the road where the plot was laid. About twenty men on camel ed with lances, and as many young men on foot, with swords, came to meet him those upon camels made their beasts kneel down at some distance from him, as out spect coming to kiss his hands, as of a holy person belonging to the Caaba, their sa ry at Mecca.

The vain imprudent man dismounted from his camel, to give them a more easy tunity of paying him their respects, and when one of them held him by the hand in of friendship, another cut him across the hams with a broad sword, and a third ra through the back with a lance. He endeavoured to put his hands to his pistols, was too late. They afterwards persuaded his servants, who had fire arms in their and, like fools, did not use them, to capitulate; and after they had disarmed them carried them aside, and murdered them also; they then took away all the wat camels, and left the Tucorory to die with thirst. We found the body of Towasl upon the sand withered and dried, but not corrupted Ismael and the Barbarin sand over him. All the next day the road was strewed with the bodies of the Tuc The day following we found dead bodies of people who had perished with thirst, s ed here and there, like the tract of a pursuit after a battle; their dry bottles m gourds, were grasped in their hands, and some held them to their mouths as if s them. This man was blinded by his pride and presumption; for had we joined our panies, there could not have been a better place to have fought the Bishareen tha spot, had they dared to attack us, which is not probable."

ta perpendicular to the horizon. There were other mountains of marble of the colour called Isabella. In other places the rock seemed composed of petrified wood. Going due north we entered a narrow valley, in which we passed two wells on our left, and following the windings through this valley, all of deep sand, we came to a large pool of excellent water, called Umgwat, sheltered from the rays of the sun by a large rock which projected over it, the upper part of which was shaped like a wedge, and was composed all of green marble, without the smallest variety or spot of other colour in it.

Through this whole valley, to-day, we had seen the bodies of the Tucorory who had followed Mahomet Towash, and been scattered by the Bishareen, and left to perish with thirst there. None of them, however, as far as we could observe, had ever reached this well. In the water we found a bird of the duck kind called Teal, or Widgeon. The Turk Ismael was preparing to shoot at it with his blunderbuss, but I desired him to refrain, being willing, by its flight, to endeavour to judge something of the nearness of the Nile. We raised it therefore by sudden repeated cries, which method was likely to make it seek its home straight, and abandon a place it must have been a stranger to. The bird flew straight west, rising as he flew, a sure proof his journey was a long one, till at last, being very high and at a distance, he vanished from our sight, without descending or seeking to approach the earth; from which I drew an unpleasant inference that we were yet far from the Nile, as was really the case.

Here we threw away the brackish water that remained in our girbas, and filled them with the wholesome element drawn from this pool of Umgwat. I could not help reproaching Idris with the inaccuracy of the information he had pretended to give us the day before, that no party above ten men could meet us at any of these wells, as none of them could supply water for more; whereas in this pool there was certainly enough of excellent water to serve a whole tribe of Arabs for a month. He had little to say, further than that Haimer, though near, was a scanty well, and perhaps we should not find water there at all. He trusted, however, if our people would take heart, we were out of all danger from Arabs, or any thing else.

At three we left the well, and continued along a sandy velley, which is called Waadi Umgwat. This night it was told me that Georgis, and the Turk Ismael, were both so ill, and so despondding, that they had resolved to pursue the journey no farther, but submit to their destiny, as they called it, and stay behind and die. It was with the utmost difficulty I could get them to lay aside this resolution, and the next morning I promised they

should ride by turns upon one of the camels, a thing that none of us had yet attempted. They had, indeed, often desired me to do so, but I well knew, if I had set them that example, besides destroying the camels, it would have had the very worst effect upon their dastardly spirits; and, indeed, we very soon saw the bad effects of this humane consideration for the two invalids.

On the 24th, we left Umgwat, following the windings of sandy valleys between stony hills. At half past nine we found Mahomet Towash's horse dead. The poor creature seemed, without a guide, to have followed exactly enough the tract of the wells and way to Egypt, and had survived all his fellow travellers. At eleven o'clock we came to some plains of loose, moving sand, and saw some pillars in motion, which had not wind to sustain them for any time, and which gave us, therefore, little concern. We found a dead man, whose corpse was quite dry, and had been so a considerable time. In the evening we alighted at El Haimer, where are the two wells in a large plain of sand. The water is good. There is another well to the west of us, but it is bitter and saltish, though more abundant than either of the other two, which, by filling our skins, we had several times drained.

On the 25th of November, 1772, we left the well El Haimer, and at ten o'clock alighted among some acacia-trees, our camels having ate nothing all night, except the dry bitter roots of that drug the senna. While we were attending the camels, and resting ourselves on the grass, we were surprized at the appearance of a troop of Arabs all upon camels, who looked like a caravan, each camel having a small loading behind him. They had two gentle ascents before they could arrive at the place where we were. The road is between two sandy hills, at the back of which our camels were feeding in a wood. It was necessary to understand one another before we allowed them to pass between the sandy hills. Upon the first alarm, my people all repaired to me, bringing their arms in their hands. I then advanced to the edge of the hill, and cried out with a loud voice, "Stop! for you cannot pass here." But they still persisted in mounting the hill. I again cried, shewing my firelock, "Advance a step farther and I'll fire." After a short pause they all dismounted from their camels, and one of them, with his lance in his hand, came forward till within twenty yards, upon which Idris immediately knew them, and said. they were Ababde; that he was married to one of the Ababde of Shekh Ammer, and he would go and get a sure word from them. Tell them, said I, that we will do them no harm, provided they consent to pass. one by one, and give a man for a hostage.

Idris, without arms, having joined the man who had advanced towards us, went down with him to the body of strangers, and the treaty was soon agreed to. Two of the principal men among them approaching me without their lances, and the compliment of peace, "Salem Alicum! and Alicum Salem!" was given and returned by both sides. I desired Idris to order their camels to go on; and one of the Barbarins in the meantime brought them a gourd full of water, and bread, for eating together is like pledging your faith. They had not heard of the fate of Mahomet Aga, and seemed very ill-pleased at it, saying, that Abou Bertran was a thief and a murderer. All the camels being past, I asked them whither they were going? They said to Atbieh, west of Terfowey, to gather senna for the government of Cario. I would very fain have had them to sell or exchange with me a couple of camels. They said theirs were not strong; that before they could reach home they would be much in the same condition with our own; that they were obliged to load them very heavily, as indeed the bags they had behind them to carry the senna seemed to indicate their profit was but small, so that the death of one camel was a most serious loss.

I thought myself obliged in humanity to introduce our prisoner to the two Ababde that had remained with us. They said, they intended to take water at Terfowey, and we told them briefly the accident by which we came in company with the Bishareen. I charged them, as he did also, to tell his wives that he was well, and ate and drank as we had done, and was within a few days of arriving at Assouan, whence he should be returned to them with the rewards promised. About two o'clock we left Haimer, and our friends, the Ababde, continued their route, after giving us great praise, as well for our civility, as our keeping the watch like men, as they expressed it. At eight we alighted at Abou Ferege, a place where there was very little verdure of any kind. Here, for the first time on our journey we met with a cloudy sky.

On the 26th, we set out from Abou Ferege, continuing nearly in the same direction upon Syene, and at four had an unexpected entertainment, which filled our hearts with a very short-lived joy. The whole plain before us seemed thick, covered with green grass and yellow daisies. We advanced to the place with as much speed as our lame condition would suffer us, but how terrible was our disappointment, when we found the whole of that verdure to consist in senna and coloquintida, the most nauseous of plants, and the most incapable of being substituted as food for man or beast. In the evening we alighted at Saffieha, which is a ridge of craggy mountains to the S. E. and N. W. The night was immoderately cold, and the wind north. We were now very near a crisis, one way or the other. Our

bread was consumed, so that we had not sufficient for one da more; and though we had camels flesh, yet, by living so lon on bread and water, an invincible repugnance arose either t smell or taste it. As our camels were at their last gasp, we ha taken so sparingly of water, that, when we came to divide i we found it insufficient for our necessities, if Syene was even s near as we conceived it to be.

Georgis had lost one eye, and was nearly blind in the othe Ismael and he had both become so stiff by being carried, th they could not bear to set their feet to the ground; and I ma say for myself, that, though I had supported the wounds in m feet with a patience very uncommon, yet they were arrive at that height as to be perfectly intolerable, and, as I apprehe ded, on the point of mortification. The bandage, which th Bishareen had tied about the hollow of my foot, was now a most hidden by the flesh swelling over it. Three large woun on the right foot, and two on the left, continued open, whenc a quantity of lymph oozed continually. It was also with th utmost difficulty we could get out the rag, by cutting it to three with scissars. The tale is both unpleasant and irksome. Tw soles which remained from our sandals, the upper leather which had gone to pieces in the sand, were tied with a cotto cloth very adroitly by the Bishareen. But it seemed impos ble that I could walk further, even with this assistance, an therefore we determined to throw away the quadrant, telescope and time-keeper, and save our own lives, by riding the came alternately. But Providence had already decreed that w should not terminate this dangerous journey by our own ord nary foresight and contrivance, but owe it entirely to his vis ble support and interposition.

On the 27th, at half past five in the morning we attempte to raise our camels at Saffieha by every method that we coul devise, but all in vain, only one of them could get upon h legs, and that one did not stand two minutes till he kneele down, and could never be raised afterwards. This the Aral all declared to be the effects of cold; and yet Farenheit's the mometer, an hour before day, stood at 42°. Every way w turned ourselves death now stared us in the face. We had ne ther time nor strength to waste, nor provision to support us.- We then took the small skins that had contained our water, an filled them as far as we thought a man could carry them wit ease; but after all these shifts, there was not enough to serv us three days, at which I had estimated the journey to Syen which still however was uncertain. Finding, therefore, the ca mels would not rise, we killed two of them, and took so muc flesh as might serve for the deficiency of bread, and from th

stomach of each of the camels, got about four gallons of water, which the Bishareen Arab managed with great dexterity. It is known to people conversant with natural history, that the camel has within him reservoirs in which he can preserve drink for any number of days he is used to. In those caravans, of long course, which come from the Niger across the desert of Selima, it is said that each camel, by drinking, lays in a store of water that will support him for forty days. I will by no means be a voucher of this account, which carries with it an air of exaggeration; but fourteen or sixteen days, it is well known, an ordinary camel will live, though he hath no fresh supply of water. When he chews the cud, or when he eats, you constantly see him throw, from this repository, mouthfuls of water to dilute his food; and nature has contrived this vessel with such properties, that the water within it never putrifies, nor turns unwholesome. It was indeed vapid, and of a bluish cast, but had neither taste nor smell.

The small remains of our miserable stock of black bread and dirty water, the only support we had hitherto lived on amidst the burning sands, and our spirits likewise, were exhausted by an uncertainty of our journey's end. We were surrounded among those terrible and unusual phænomena of nature which Providence, in mercy to the weakness of his creatures, has concealed far from their sight in deserts almost inaccessible to them. Nothing but death was before our eyes; and, in these terrible moments of pain, suffering, and despair, honour, instead of relieving me, suggested still what was to be an augmentation to my misfortune; the feeling, this produced, fell directly upon me alone, and every other individual of the company was unconscious of it.

The drawings made at Palmyra and Baalbec for the king, were, in many parts of them, not advanced farther than the outlines, which I had carried with me, that, if leisure or confinement should happen, I might finish them during my travels in case of failure of other employment, so far at least, that, on my return through Italy, they might be in a state of receiving further improvement, which might carry them to that perfection I have since been enabled to conduct them. These were all to be thrown away, with other not less valuable papers, and, with my quadrant, telescopes, and time-keeper, abandoned to the rude and ignorant hands of robbers, or to be buried in the sands.—Every memorandum, every description, sketch, or observation since I departed from Badjoura and passed the desert to Cosseir, till I reached the present spot, were left in an undigested heap, with our camels, at Saffieha, while there remained with me, in lieu of all my memoranda, but this mournful consi-

deration, that as I was now to maintain the reality of these m tedious perils, with those who either did, or might affect, fro malice and envy, to doubt my veracity upon my *ipse dix* alone, or abandon the reputation of the travels which I ha made with so much courage, labour, danger, and difficulty, an which had been considered as desperate and impracticable t accomplish for more than two thousand years. I should lik wise, of course, be deprived of a considerable part of an offe ing I meant as a mark of duty to my sovereign, and that, wit those that knew and esteemed me, I should be obliged to ru in debt for the credit of a whole narrative of circumstance which ought, from their importance to history and geograph to have a better foundation than the mere memory of any ma considering the time and variety of events which they embra ed; and, above all, I may be allowed to say, I felt for my cou try, that chance alone, in this age of discovery, had robbed h of the fairest garland of this kind she ever was to wear, whic all her fleets, full of heroes and men of science, in all the ocea they might be destined to explore, were incapable of replacin upon her brow. These sad reflections were mine, and confine to myself. Luckily my companions were no sharers in them they had already, in their own sufferings, much more than the little stock of fortitude, philosophy, or education enabled the to bear.

About three o'clock in the afternoon we saw three kite which are very numerous in Egypt, and known to be carrio birds, probably going in search of the dead camels. I coul not conceal my joy at what I regarded as a happy omen. W went five hours and a half this day, and at night came to Waa el Arab, where are the first trees we had seen since we left E Haimer.

On the 28th, we left Waadi el Arab, and entered into a na now defile, with rugged but not high mountains on each sid About noon we came to a few trees in the bed of a torrent. I as I was, after refreshing myself with my last bread and wate I set out in the afternoon to gain a rising ground, that I migh see, if possible, what was to the westward; for the mountai seemed now rocky and high like those of the Kennous nea Syene. I arrived, with great difficulty and pain, on the to of a moderate hill, but was exceedingly disappointed at not se ing the river to the westward; however, the vicinity of the Nil was very evident, by the high, uniform mountains that confin its torrent when it comes out of Nubia. The evening was stil so that sitting down and covering my eyes with my hands, n to be diverted by external objects, I listened and heard distinctl the noise of waters, which I supposed to be the cataract, but i

seemed to the southward of us, as if we had passed it. I was, however, fully satisfied that it was the Nile.

Just before I left my station the sun was already low, when I saw a flock of birds, which are numerous upon the Nile.—They are a small species of the heron, about a third of the size of the common one, milk-white, having a tuft of flesh-coloured feathers upon their breast, of a coarser, stronger, and more hairy-like quality than the shorter feathers. A flock of these birds was flying in a straight line, very low, evidently seeking food along the banks of the river. It was not an hour for birds to go far from their home, nor does this bird feed at a distance from its accustomed haunt at any time. Satisfied then, that continuing our course N. W. we should arrive at or below Syene, I returned to join my companions, but it was now dark, and I found Idris and the Barbarins in some pain, endeavouring to trace me by my footsteps.

I communicated to them this joyful news, which was confirmed by Idris, though he did not himself know the just distance from this place. A cry of joy followed this annunciation.—Christians, Moors, and Turks, all burst into floods of tears, kissing and embracing one another, and thanking God for his mercy in this deliverance, and unanimously in token of their gratitude, and acknowledgement of my constant attention to them in the whole of this long journey; saluting me with the name of Abou Ferege, Father Foresight, the only reward it was in their power to give.

On the 29th, at seven o'clock in the morning we left Abou Seielat; about nine, we saw the palm trees at Assouan, and before ten arrived in a grove of palm trees on the north of that city.

Without congratulating one another on their escape and safe arrival, as they had the night before at Abou Seielat, my companions with one accord ran to the Nile to drink; though they had already seen, in the course of the journey, two or three tragical instances, the consequences of intemperance in drinking water. I sat myself down under the shade of the palm trees, to recollect myself. It was very hot, and I fell into a profound sleep. But Hagi Ismael, who was neither sleepy nor thirsty, but exceedingly hungry, had gone into the town in search of somebody that would give him food. He was not gone far before his green turban and ragged appearance struck some brethren janizaries who met him; one of whom asked him the reason of his being there, and desired him to go to the Aga. This was the very thing that Ismael wanted. He only desired time to acquaint his companions. "Have you companions, says the soldier, from such a country? Well, go along with my com-

panions, and I will seek yours, but how shall I find them?" "Go, says Ismael, to the palm trees, and when you find the tallest man you ever saw in your life, more ragged and dirty than I am, call him Yagoube, and desire him to come along with you to the Aga."

The soldier accordingly found me still sitting at the root of the palm tree. The servants who had now satisfied their thirst, and were uncertain what was next to be done, were sitting together at some distance from me. They began to feel their own weariness, and were inclined to leave me to a little repose which they hoped might enable me to overcome mine. For my own part, a dulness and insensibility, an universal relaxation of spirits which I cannot describe, a kind of stupor, or palsy of the mind, had overtaken me, almost to a deprivation of understanding. I found in myself a kind of stupidity, and want of power to reflect upon what had passed. I seemed to be, as if awakened from a dream when the senses are yet half asleep, and we only begin to doubt whether what has before passed in thoughts is real or not. The dangers that I was just now delivered from made no impression upon my mind, and what more and more convinces me I was for a time not in my perfect senses, is, that I found in myself a hard-heartedness, without the least inclination to be thankful for that signal deliverance which I had just now experienced.

From this stupor I was awakened by the arrival of the soldier who cried out to us at some distance, "You must come to the Aga to the castle, all of you, as fast as you can, the Turk is gone before you." "It will not be very fast, if we even should do that, said I; the Turk has ridden two days on a camel, and I have walked on foot, and do not know at present if I can walk at all." I endeavoured, at the same time, to rise and stand upright, which I did not succeed in, after several attempts without great pain and difficulty. I observed the soldier was in a prodigious astonishment at my appearance, habit, and above all at my distress. "We shall get people in town, says he, to assist you, and if you cannot walk, the Aga will send you a mule."

Ismael and Michael had in their hands two monstrous blunderbusses. The town crowded together after us while we walked to the castle, and could not satiate themselves with admiring a company of such an extraordinary appearance. The Aga was struck dumb upon our entering the room, and told me afterwards, that he thought me a full foot taller than any man he had ever seen in his life.

Upon entering into the presence of the Aga of Syene, (called in Arabic Assouan) I saw he was embarrassed whether he should desire me to sit down or not, so that I saved him the de-

liberation, by saying, immediately after saluting him, "Sir, you will excuse me, I must sit." He bowed, and made a sign, complacently asking me, "Are you a Turk? are you a Mussulman?" "I am not a Turk, said I, nor am I a Mussulman; I am "an Englishman, and bearer of the Grand Signior's firman to "all his subjects, and of letters from the regency of Cairo, and "from the Porte of Janizaries, to you." Upon my mentioning the Grand Signior, the Aga got upon his feet, and said, very politely, "Do you choose to have your servants sit?" "In "such a disastrous journey as I have made, sir, said I, our ser- "vants must be our companions; besides, they have a strong "excuse for sitting, neither they nor I have a foot to stand up- "on."

Aga. "Where are those letters and firman?" Mr. Bruce, "Where they may be now I know not, we left them at Saf- fieha with all the rest of our baggage; our camels died, our provisions and water were exhausted, we therefore left every thing behind us, and made this one effort to save our lives.— It is the first favour I am to ask of you, when I shall have rested myself two days, to allow me to get fresh camels, to go in search of my letters and baggage." Aga. "God forbid I should ever suffer you to do so mad an action. You are come hither by a thousand miracles, and after this, will you tempt God and go back? we shall take it for granted what those pa- pers contain. You will have no need of a firman between this and Cairo." Mr. Bruce. "We shall leave it upon that foot- ing for the present, allow me only to say, I am a servant of the king of England, travelling by his order, and for my own and my countrymen's information; that I had rather risk my life twenty times, than lose the papers I have left in the desert."— Aga. "Go in peace, and eat and sleep. Carry them, says he, speaking to his attendants, to the house of the Schourbatchie." Thus ended our first interview with the Aga, who put us in pos- session of a very good house, and it happened to be the very man to whom I was recommended by my correspondents at Cairo when I was first here, who had absolutely forgotten, but soon remembered me, as did many others, but my old friend the Aga had been changed, and was then at Cairo.

We were not long arrived before we received from the Aga fifty loaves of fine wheat bread, and several large dishes of dress meat. But the smell of these last no sooner reached me than I fainted upon the floor. I made several trials afterwards, with no better success, for the first two days, nor could I recon- cile myself to any sort of food but toasted bread and coffee. My servants had none of these qualms, for they partook largely of the Aga's bounty.

I had kept the house five or six days after my arrival, durin which I corresponded with the Aga only by messages, and fro my servant who had passed between us he had learned th whole of our adventures. I then went to the castle for an au dience, and intreated the Aga that he would procure six or eigh camels to mount my men upon, and bring my baggage fro Saffieha. He gave a start at the first request, and would n by any means hear of that proposal; he called it temptin God, and assured me I should be cut off by the very men th had murdered Mahomet Towash; that having seen the cas and things which I had thrown away at Umarack, they woul follow my tract on to Saffieha, would have taken every thin that I had left, and would be now pursuing me up to the gates Assouan. All this was extremely probable, but it was not t such reasoning that I could be a convert. I had insinuate that the welfare of mankind was concerned in the recovery o those papers; that there was among them recipes, which, if the did not totally prevent the plague, and the small pox, woul at least greatly lessen their violence and duration. This, an perhaps a more forcible insinuation, that he should not be wit out a recompence for any trouble that he gave himself on m account, brought him at last to consent to my request, and w arranged our expedition accordingly.

Our first step was to send for Idris and the Arab from Daro for neither of them would enter the town with us, for fear son story should be trumped up against them regarding Mahom Towash's murder, which would not have failed to have been th case had not we been with them; but upon the Aga sending man of confidence for them, they both came without delay, an were lodged in my house, under my protection.

The night following every thing being ready, we set out aft it was dark from the castle, all upon dromedaries. The gat of the town were open for us, and were immediately shut upo our passing through them; the Aga fearing his own people a much as the Bishareen; and saying always by way of proverb "Every body is an enemy in the desert." The Aga had sen four servants belonging to his stables to accompany us; activ lively, and good humoured fellows. Our people too, were a recruited. Ismael, and blind Georgis, were left to take care o the house in my absence. About twelve o'clock we got into valley, and hid ourselves in the lowest part of it, under a banl for the night was exceeding cold; but we had spirits with u which we drank with moderation. We there refreshed ou beasts about half an hour, and again stopt in a valley amon trees. I was afraid that we had passed our baggage in th dark. as none of us were perfectly sure of the place; but

soon as light came, we recovered our track as fresh and entire as when me made it. After having gone about half an hour in our former footsteps, we had the unspeakable satisfaction to find our quadrant and whole baggage; and by them the bodies of our slaughtered camels, a small part of one of them having been torn by the haddaya or kite.

It was agreed we should not stay here, but load and depart immediately; this was done in an instant: five camels easily carried the loads, with a man upon them besides; and there were three more camels, upon which we road by turns. We made a brisk retreat from Saffieha to Syene, which is about forty miles. At a little past four in the afternoon we entered the town again, without any accident whatever, or without having seen one man in our journey.

Here then we were to close our travels through the desert, by discharging the debts contracted in it. We had now got our credit and letters, which furnished us with money. I began by recompencing Idris Welled Hamran, the guide, for his faithful services. The next thing was to keep our faith with our prisoner. I had made Idris choose him a good camel, cloathed him anew, and gave him dresses for his two wives, with a load of dora, [i. e. bread.] I then dispatched him with the Aga's protection, wondering what men we were, who, without compulsion or subterfuge, kept our words so exactly. Though rich beyond his hopes, and so very lately our enemy, the poor fellow, with tears in his eyes, declared, if I would permit him, he would only go back and deliver up what I had given him to his family, and return to me at Syene, and follow me as my servant wherever I should go.

Although we had wherewithal to have bought proper dresses, I thought it better to do this when we should come to Cairo. We got each of us a coarse barracan, for cleanliness only, and a pair of trowsers. I furnished Ismael with a green turban, to give us some weight with the vulgar during our voyage down the Nile. I then went to my friend the Aga, to concert the measures that remained necessary for leaving Syene and beginning our journey. He testified the greatest joy at seeing us again. He had been informed of our whole expedition by his servants the night before, and praised us, in the presence of his attendants, for our alacrity, steadiness, and courage under the great fatigues of travelling.

It was the 11th of December when we left Syene; we cannot say sailed, for our mast being down, we went with the current and the oars, when the wind was against us. In our voyage down the Nile we had but very indifferent weather, clear throughout the day, exceedingly cold in the night and morning: but

being better cloathed, better fed than in the desert, and u
cover, we were not so sensible of it, though the thermom
shewed the same degrees. Above all, we had a good de
provision of brandy on board, part of which I had procu
from the Aga. part from the Schourbatchie my landlord, nei
of whom knew the other had given me any, and both of t
pretended to each other, and to the world, that they never ta
fermented liquors of any kind, nor kept them in their custo

I had given to each of my servants a common blanket ca
a barracan, of the warmest and coarsest kind, with a waist
and trowsers of the same, and all of us, I believe, had cons
ed to the Nile the clothes in which we passed the desert.
meanness of our appearance did not at all shock us, since n
ing contributes more to safety in a country like this. On
19th we arrived at How, where the intermitting fever, whi
had at Syene, again returned, with unusual violence, and v
was most unlucky, my stock of bark was almost exhausted.

On the 27th, at a small village before we came to Achi
we were hailed by a person, who, though meanly dressed, sp
with a tone of authority, and asked for a passage to C
which I would have denied him if I could have had my
will; but the Rais readily promised it upon his first appl
tion. He afterwards told me he was a Copht and a christ
employed to gather the Bey's taxes in such villages as were
inhabited by christians, to which the Bey did not permit
Turks to go. "I heard, says he, you was coming down
Nile, and I way-laid you for a passage; the Rais knows wh
am, and that I shall not be troublesome to you; but I ha
large sum of money, and do not choose to have it know
hope, however, you will give me your protection for the
of my master." "Indeed, friend, said I, I have but seven
lings in the whole world, and my clothes, I believe, are
worth much above that sum, and it is but a few days ago I
rejoicing at this as one of my greatest securities. But s
providence has I hope for your good, thrown you and y
money in my way, I will do the best for you that is in my p
er, the same as if it was my own."

On the 10th of January, 1773 we arrived at the convent of
George, (in Grand Cairo,) all of us, as I thought, worse in he
and spirits than the day we came out of the desert. Nob
knew us at the convent, either by our face or our langua
Ismael and the Copht, went straight to the Bey, and I, v
great difficulty, had interest enough to send to the patria
and my merchants at Cairo, by employing the two only pias
I had in my pocket. The Caloyeros of St. George kept u
a great distance. It was half by violence that we got adr

tance into the convent. But this difficulty was to be but of short duration; the morning was to end it, and give us a sight of our friends, and in the meantime we were to sleep soundly. We had nothing else to do, having no victuals, and the Caloyeros nothing to give us, even if they had been inclined, of which we had not seen yet the smallest token.

This we thought, and this, in the common view of things, we were intitled to think; but we forgot that we were at Cairo, no longer to depend upon the ordinary or rational course of events, but upon the arbitrary, oppressive will of irrational tyrants. Accordingly I had, for about an hour, lost myself in the very uncommon enjoyment of a most profound sleep, when I was awakened by the noise of a number of strange tongues; and, before I could recollect myself, sufficiently to account what this tumult might be, eleven or twelve soldiers, very like the worst of banditti, surrounded the carpet whereon I was asleep. I had presence of mind sufficient to recollect this was not a place where people were robbed and murdered without cause; and, convinced in my own mind that I had given none, from that alone I inferred I was not to be robbed or murdered at that instant. I asked them, with some surprise, "What is the matter, Sirs? What is the meaning of this freedom?" the answer was, "Get up! the Bey calls you. Ismael, that you brought from Habesh, has been with the Bey, and he wants to see you; and that is all."

[Mr. Bruce experienced very rough usuage from the soldiers who conducted him from the convent to the Bey's palace, a distance of three miles; no christians being suffered to ride in the streets of Cairo upon any other animal than an ass; and his brutal conductors not only struck the poor beast with their quarter-staffs, to urge it forward, but the blows frequently alighted upon our traveller's back or haunches, so that his flesh was discoloured for more than two months afterwards. Being arrived at the palace, he alighted from his disconsolate ass with much greater pleasure than he ever mounted the finest horse in the world. His interview with the Bey of Cairo he thus describes:]

I was introduced to Mahomet Bey Abou Dahab. He was son-in-law to Ali Bey my friend, whom he had betrayed, and forced to fly into Syria, where he still was at the head of a small army. A large sofa, or rather two large sofas furnished with cushions, took up a great part of a spacious saloon. They were of the richest crimson and gold, excepting a small yellow and gold one like a pillow, upon which he was leaning, supporting his head with his left hand, and sitting just in the corner of the two sofas. Though it was late, he was in full dress, his girdle, turban, and handle of his dagger, all shining with the finest brilliants, and a finer sprig of diamonds upon his turban than what I had seen his father-in-law wear once when I was with him.

The room was light as day, with a number of wax-torch or candles. I found myself humbled at the sight of so muc greatness and affluence. My bare feet were so dirty, I had scruple to set them upon the rich Persian carpets with whi the whole floor was covered, and the pain that walking at occasioned, gave me altogether so crouching and cringing look, that the Bey, upon seeing me come in, cried out, "Wha that? Who is that? From whence is he come?" His secret ry told him, and immediately upon that I said to him in Arabi with a low bow, "Mahomet Bey, I am Yagoube, an Englis man, better known to your father-in-law than to you, very u fit to appear before you in the condition I am, having been for ed out of my bed by your soldiers in the middle of the on sound sleep I have had for many years." He seemed to be e ceedingly shocked at this, and said to his attendants, "M people! who dares do this? it is impossible." Those th were privy to the message reminded him of his sending for m and the cause, which he had forgot. They told him what I mael had said, and what the Copht, the tax-gatherer, had me tioned, all very much in my favour. He turned himself wi great violence on the sofa, and said, "I remember the m well, but it was not a man like this, this is bad payment indee I was going to ask you, Yagoube, says he, who those were th had brought you out in such distress, and I find that I ha done it myself; but take my word, as I am a mussulman, I c not intend it, I did not know you was ill."

My feet at that time gave me such violent pain that I w like to faint, and could not answer, but as there were two flo ered velvet cushions upon one of the steps above the floor was obliged to kneel down upon one of them, as I did know how sitting might be taken. The Bey immediately s this, and cried out, "What now? what is the matter?" I s he thought I had some complaint to make, or something to a I shewed him my feet in a terrible situation, the effects, I t him, of my passing through the desert. He desired me imm diately to sit down on the cushion. "It is the coldness of t night, and hanging upon the ass, said I, occasions this; t pain will be over presently." "You are an unfortunate m says the Bey, whatever I mean to do for your good, turns to yo misfortune." "I hope not, Sir, said I; the pain is now ov and I am able to hear what may be your commands." "I ha many questions to ask you, says the Bey. You have been v ry kind to poor old Ismael, who is a sherriffe, and to my Chr tian servant likewise; and I wanted to see what I could do f you; but this is not the time, go home and sleep, and I w send for you. Eat and drink, and fear nothing. My fath

in-law is gone, but, by the grace of God, I am here in his place; that is enough." I bowed and took my leave.

The Bey had spoken several times to his servant in Turkish; but these interruptions are too common at such audiences to be taken notice of. I went out to the antichambers attended by five or six people, and then into another room, the door of which opened to the lobby where his soldiers or servants were. There was a slave very richly dressed, who had a small basket with oranges in his hand, who came out at another door, as if from the Bey, and said to me, "Here, Yagoube, here is some fruit for you."

In that country it is not the value of the present, but the character and power of the person that sends it, that creates the value. It is a mark of friendship and protection, and the best of all assurances. Well accustomed to ceremonies of this kind, I took a single orange, bowing low to the man that gave it me, who whispered me, "Put your hand to the bottom, the best fruit is there, the whole is for you, it is from the Bey." A purse was exceedingly visible. It was a large crimson one wrought with gold, not netted or transparent as ours are, but liker a stocking. I lifted it out; there were a considerable number of sequins in it; I kissed it, in respect from whence it came, and said to the young man that held the basket, "This is, indeed, the best fruit, at least commonly thought so, but it is forbidden fruit for me. The Bey's protection and favour is more agreeable to me than a thousand such purses would be."

The servant shewed a prodigious surprise. In short, nothing can be more incredible to a Turk, whatever his quality may be, than to think that any man can refuse money offered him. Although I expressed myself with the utmost gratitude and humility, finding it impossible to prevail upon me, the thing appeared so extraordinary, that a beggar in a barracan, dressed like those slaves who carry water, and wash the stairs, should refuse a purse of gold, he could no longer consent to my going away, but carried me back to where the Bey was still sitting. He was looking at a large piece of yellow sattin. He asked the usual question, "How, now? What is the matter?" To which his slave gave him a long answer in Turkish. He laid down the sattin, turned to me, and said, "Why, what is this? You must surely want money; that is not your usual dress? What! does this proceed from your pride?"

"Sir, answered I, may I beg leave to say two words to you? There is not a man to whom you ever gave money more grateful, or more sensible of your generosity in offering it to me, than I am at this present. The reason of my waiting upon you in this dress was, because it is only a few hours ago since I left the

boat. I am not however a needy man, or one that is distressed for money; that being the case, and as you have already my prayers for your charity, I would not deprive you of those of the widow and the orphan, whom that money may very materially relieve. Julian and Rosa, the first house in Cairo, will furnish me with what money I require; besides, I am in the service of the greatest king in Europe, who would not fail to supply me abundantly if my necessities required it, as I am travelling for his service."

[In the subsequent conversation between the Bey and Mr. Bruce, he so far gained the esteem of that Prince, by his manly and generous behaviour, that he obtained a Firman, permitting the captains of English vessels belonging to Bombay and Bengal, to bring their ships and merchandise to Suez; a place far preferable, in all respects, to Jidda, to which they were formerly confined. Of this permission, which no European nation could ever before acquire, many English vessels have already availed themselves; and it has proved peculiarly useful both in public and private despatches. The Bey ordered Mr. Bruce to be clothed with a caftan, which is a loose garment like a night gown, and is a gift of ceremony and a mark of favour. Upon withdrawing from the presence of the Bey he was received with great respect by the bye-standers. He acknowledges, indeed, "That the man was the same, but it was the caftan that made the difference." The soldiers conducted him to his lodgings with great despatch, on a mule finely caparisoned, but free from the salutations of the quarter-staff. The scale of politeness was now turned in his favour, and to shew their respect, they knocked down every person they overtook in the streets, giving him first a blow with the quarter staff, and then asked him, why he did not get out of the way? After some stay at Cairo, Mr. Bruce embarked at Alexandria, for Marseilles, where he happily arrived and which finishes the account of his travels.

OF THE QUEEN OF SHEBA.

An account of the Visit of the Queen of Sheba to Jerusalem, and the consequences of that visit, viz. the foundation of an Ethiopian monarchy, and the continuation of the Sceptre in the Tribe of Judah, down to this day.*

We are not to wonder, if the prodigious hurry and flow of business, and the immensely valuable transactions they had with each other, had greatly familiarised the Tyrians and Jews, with their correspondents the Cushites and Shepherds on the coast of Africa. This had gone so far, as very naturally to have created a desire in the queen of Sheba, the sovereign of that country, to go herself and see the application of such immense treasures that had been exported from her country for a series of

* It should properly be Saba, Azab, or Azaba, all signifying *South*.

years, and the prince who so magnificently employed them.—There can be no doubt of this expedition, as Pagan, Arab, Moor, Abyssinian, and all the countries round, vouch it pretty much in the terms of scripture.

Many* have thought this queen was an Arab. But Saba was a separate state, and the Sabeans a distinct people from the Ethiopians and the Arabs, and have continued so till very lately.—We know, from history, that it was a custom among these Sabeans, to have women for their sovereigns in preference to men, a custom which still subsists among their descendents.

Her name, the Arabs say, was *Belkis;* the Abyssinians, *Maqueda.* Our Saviour calls her *Queen of the South,* without mentioning any other name, but gives his sanction to the truth of the voyage. "The Queen of the South, shall rise up in the judg-"ment with this generation, and shall condemn it; for she came "from the uttermost parts of the earth to hear the wisdom of "Solomon; and, behold, a greater than Solomon is here." Matt. "xii. 42. Luke xi. 31. It is not probable our Saviour would say she came from the uttermost parts of the earth, if she had been an Arab, and had near fifty degrees of the continent behind her. The gold, the myrrh, cassia, and frankincense, were all the produce of her own country; and the many reasons Pineda† gives to shew she was an Arab, more than convince me that she was an Ethiopian or Cushite shepherd.

A strong objection to her being an Arab, is, that the Sabean Arabs, or Homerites, the people that lived opposite to Azab on the Arabian shore, had kings instead of queens, which latter the Shepherds had, and still have. Moreover, the kings of the Homerites were never seen abroad, and were stoned to death if they appeared in public; subjects of this stamp would not very readily suffer their queen to go to Jerusalem, even supposing they had a queen, which they had not.

Whether she was a Jewess or a Pagan is uncertain; Sabaism was the religion of all the East. It was the constant attendant and stumbling-block of the Jews; but considering the multitude of that people then trading from Jerusalem, and the long time it continued, it is not improbable she was a Jewess. "And when "the queen of Sheba heard of the fame of Solomon concerning "the name of the Lord, she came to prove him with hard questions."‡ Our Saviour, moreover, speaks of her with praise, pointing her out as an example to the Jews.§ And, in her thanksgiving before Solomon, she alludes to *God's blessing* on

* Such as Justin, Cyprian, Epiphanius, Cyril.

† Pin. de reb Solomon, lib iv. cap. 14th.—Josephus thinks she was an Ethiopian, so do Origen, Augustin, and St. Anselmo

‡ 1 Kings x. 1. 2 Chron. ix. 1. § Matt. xii. 43. Luke xi. 31.

the *seed* of Israel for ever,* which is by no means the lang
of a Pagan, but of a person skilled in the ancient histo
the Jews.

She likewise appears to have been a person of learning
that sort of learning which was then almost peculiar to I
tine, not to Ethiopia. For we see that one of the reaso
her coming, was to examine whether Solomon was reall
learned man he was said to be. She came to try him in
gories, or parables, in which Nathan had instructed Solo

The learning of the East, and of the neighbouring king
corresponded with each other, especially in Palestine and S
consisted chiefly in these: "And Joash king of Israel s
"Amaziah king of Judah, saying, The thistle that was in
"anon sent to the Cedar that was in Lebanon, saying,
"thy daughter to my son to wife: and there passe
"a wild beast that was in Lebanon, and trod down the
"tle."—"Thou sayest, Lo, thou hast smitten the Edomite
"thine heart lifteth thee up to boast: abide now at home,
"shouldest thou meddle to thine hurt, that thou shouldes
"even thou, and Judah with thee?" 2 Chron. xxv. 18. 1

The annals of Abyssinia, being very full upon this point,
taken a middle opinion, and by no means an improbable
They say she was a Pagan when she left Azab, but bein
of admiration at the sight of Solomon's works, she was co
ted to Judaism in Jerusalem, and bore him a son, whon
called Menilek, and who was their first king. However stu
ly they assert this, and however dangerous it would
doubt it in Abyssinia, I will not here aver it for truth, nor
less still will I positively contradict it, as scripture has said
ing about it.

To Saba, or Azab, then, she returned with her son Me
whom, after keeping him some years, she sent back to h
ther to be instructed. Solomon did not neglect his charge
he was anointed and crowned king of Ethiopia, in the te
of Jerusalem, and at his inauguration took the name of D
After this he returned to Azab, and brought with him a c
of Jews, among whom were many doctors of the law of M
particularly one of each tribe, to make judges in his king
from whom the present Umbares (or Supreme Judges, thr
whom always attend the king) are said and believed to b
scended. With these came also Azarias, the son of Zadol
priest, and brought with him a Hebrew transcript of the
which was delivered into his custody, as he bore the title of
brit, or High Priest; and this charge, though the book

* 1 Kings x. 9. 2 Chron. ix. 8.

was burnt with the church of Axum in the Moorish war of Adel, is still continued, as it is said, in the lineage of Azarias, who are Nebrits, or keepers of the church of Axum, at this day. All Abyssinian was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem.

By the last act of the queen of Sheba's reign, she settled the mode of succession in her country for the future. First, she enacted, that the crown should be hereditary in the family of Solomon for ever. Secondly, that after her, no woman should be capable of wearing that crown or being queen, but that it should descend to the heir male, however distant, in exclusion of all heirs female whatever, however near; and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, That the heirs male of the royal house, should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them.

What was the reason of this last regulation is not known, it being peculiar to Abyssinia; but the custom of having women for sovereigns, which was a very old one, prevailed among the neighbouring shepherds in the last century, and, for what we know, prevails to this day. It obtained in Nubia till Augustus's time, when Petreius, his lieutenant in Egypt, subdued the country, and took the queen Candace prisoner. It endured also after Tiberius, as we learn from St. Philip's baptising the eunuch,* servant of queen Candace, who must have been successor to the former; for she when taken prisoner by Petreius, is represented as an infirm woman, having but one eye. Candace indeed was the name of all the sovereigns, in the same manner Cæsar was of the Roman emperors. As for the last severe part, the punishment of the princes, it was probably intended to prevent some disorders among the princes of her house, that she had observed frequently to happen in the house of David† at Jerusalem.

The queen of Sheba having made these laws irrevocable to all her posterity, died, after a long reign of forty years, in 986 before Christ, placing her son Menilek upon the throne, whose posterity, the annals of Abyssinia would teach us to believe, have ever since reigned. So far we must indeed bear witness to them, that this is no new doctrine, but has been steadfastly and uniformly maintained from their earliest account of time; first, when Jews, then in later days after they had embraced christianity. We may further add, that the testimony of all the neigh-

* Acts viii. 27, 38. † 2 Sam. xvi. 32.—1 Kings ii. 1.

bouring nations is with them upon this subject, whether they be friends or enemies. They only differ in the name of the queen or in giving her two names.

This difference, at such a distance of time, should not breed scores, especially as we shall see that the queens in the present day have sometimes three or four names, and all the kings three whence has arisen a very great confusion in their history. And as for her being an Arab, the objection is still easier got over.—For all the inhabitants of Arabia Felix, especially those of the coast opposite to Saba, were reputed Abyssinians, and their country part of Abyssinia, from the earliest ages, to the Mahometan conquest and after. They were her subjects; first Sabean Pagans like herself, then converted (as the tradition says] to Judaism, during the time of the building of the temple and continuing Jews from that time to the year 622 after Christ when they became Mahometans. The bearing of the kings of Abyssinia is a lion passant, proper upon a field gules, and their motto, "*Mo Anbasa am Nizilet Soloman am Negade Jude*;" which signifies, 'the lion of the race of Solomon and tribe of Judah hath overcome.'

OF THE ABYSSINIAN CANNIBALS.

Mr. Bruce's account of a detestable practice among the Abyssinians of eating live Flesh; and which, perhaps, elucidates the justice and propriety of the divine command against eating Blood.

AN unnatural custom prevails universally in Abyssinia, and which in early ages seems to have been common to the whole world. I did not think that any person of moderate knowledge in profane learning could have been ignorant of this remarkable custom among the nations of the east. But what still more surprised me was the ignorance of part of the law of God, the earliest that was given to man, the most frequently noted, insisted upon, and prohibited. I have said, in the course of the narrative of my journey from Masuah, that, a small distance from Axum, I overtook on the way three travellers, who seemed to be soldiers, driving a cow before them. They halted at a brook, threw down the beast and one of them cut a pretty large collop of flesh from its buttocks, after which they drove the cow gently on as before. A violent outcry was raised in England at hearing this circumstance, which they did not hesitate to pronounce *impossible* when the manners and customs of Abyssinia were to them utterly unknown. The Jesuits established in Abyssinia for above a hundred years, had told them of that pe-

ple eating, what they call raw meat, in every page; and if any writer upon Ethiopia had omitted to mention it, it was because it was one of those facts too notorious to be repeated.

It must be from prejudice alone we condemn the eating of raw flesh; no precept, divine or human, that I know, forbids it; and if it is true, as later travellers have discovered, that there are nations ignorant of the use of fire, any law against eating raw flesh could never have been intended as obligatory upon mankind in general. At any rate, it is certainly not clearly known, whether the eating raw flesh was not an earlier and more general practice than by preparing it with fire; I think it was.

Many wise and learned men have doubted whether it was at first permitted to man to eat animal food at all. I do not pretend to give any opinion upon the subject, but many topics have been maintained successfully upon much more slender grounds. God, the author of life, and the best judge of what was proper to maintain it, gave this regimen to our first parents —"Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed: to you it shall be for meat." Gen. i. 29. And though, immediately after, he mentions both beasts and fowls, and every thing that creepeth upon the earth, he does not say that he has designed any of these as meat for man. On the contrary he seems to have intended the vegetable creation as food for both man and beast—"And to every beast of the earth and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is life*, I have given every green herb for meat: and it was so." Gen. i. 30. After the flood, when mankind began to repossess the earth, God gave Noah a much more extensive permission—"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. ix. 3.

As the criterion of judging of their aptitude for food was declared to be their *moving* and having *life*, a danger appeared of misinterpretation, and that these creatures should be used living; a thing which God by no means intended, and therefore, immediately after, it is said, "But flesh with the life thereof, which is the blood thereof, shall you not eat;" Gen. ix. 4. or, as it is rendered by the best interpreters, "Flesh, or members, "torn from living animals having the blood in them, thou shalt "not eat." We see then, by this prohibition, that the abuse of eating living meat, or parts of animals while yet alive, was known in the days of Noah, and forbidden after being so known, and it is precisely what is practised in Abyssinia to this day.—This law was prior to that of Moses, but it came from the same

legislator. It was given to Noah, and consequently obligator upon the whole world. Moses, however, insists upon it through out his whole law; which not only shews that this abuse wa common, but that it was deeply rooted in, and interwoven wit the manners of the Hebrews. He positively prohibits it fou times in one chapter in Deuteronomy, and thrice in one of th chapters of Leviticus—"Thou shalt not eat the blood, for th blood is the life; thou shalt pour it upon the earth like water." Deut. xii. Lev. xvii.

Although the many instances of God's tenderness to th brute creation, that constantly occur in the Mosaical precept and are a very beautiful part of them, and though the barbarit of the custom itself might reasonably lead us to think that hu manity alone was a sufficient motive for the prohibition of eat ing animals alive, yet nothing can be more certain, than th greater consequences were annexed to the indulging in thi crime than what was apprehended from a mere depravity o manners. One* of the most learned and sensible men that eve wrote upon the sacred scriptures observes, that God, in forbid ding this practice, uses more severe certification, and mor threatening language, than against any other sin, exceptin idolatry, with which it is constantly joined. God declares, "I will set my face against him that eateth blood, in the same man ner as I will against him that sacrificeth his son to Moloch; will set my face against him that eateth flesh with blood, till cut him off from the people." Lev. xvii. 10.

We have an instance in the life of Saul† that shews the pro pensity of the Israelites to this crime. Saul's army, after a ba tle, *flew*, that is, fell voraciously upon the cattle they had taken and threw them upon the ground to cut off their flesh, and ea them raw, so that the army was defiled by eating blood, or *livin animals*. To prevent this, Saul caused roll to him a great ston and ordered those that killed their oxen to cut their throats up on that stone. This was the only lawful way of killing animal for food; the tying of the ox and throwing it upon the groun was not permitted as equivalent. The Israelites did probabl in that case as the Abyssinians do at this day; they cut a pa of its throat, so that blood might be seen upon the ground, bu nothing mortal to the animal followed from that wound. Bu after laying his head upon a large stone, and cutting his throa the blood fell from on high, or was poured on the ground lik water, and sufficient evidence appeared that the creature wa dead before they attempted to eat it. The Abyssinians can from Palestine a very few years after this; and there can be n

* Maimon. more. Nebochim. † 1 Sam. xiv. 32. 33.

doubt but that they carried with them this, with many other Jewish customs, which they have continued to this day.

The author I last quoted says, that it is plain, from all the books of the eastern nations, that their motive for eating flesh with the life, or limbs of living animals cut off with the blood, was the purposes of idolatry, and so it probably had been among the Jews; for one of the reasons given in Leviticus for the prohibition of eating blood, or living flesh, is, that the people may no longer offer sacrifices to devils, after whom they have gone a-whoring. Lev. xvii. 7.

That this practice likewise prevailed in Europe, as well as in Asia and Africa, may be collected from various authors.—The Greeks had their bloody feasts and sacrifices where they ate living flesh; these were called Omophagia. Arnobius says, "Let us pass over the horrid scenes presented at the Bacchanalian feast, wherein, with a counterfeited fury, though with a truly depraved heart, you twine a number of serpents around you, and pretending to be possessed with some god, or spirit, you tear to pieces, with bloody mouths, the bowels of living goats, which cry all the time from the torture they suffer."—From all this it appears, that the practice of the Abyssinians eating live animals at this day, was very far from being new, or impossible.

I cannot avoid giving some account of this Polyphemus banquet, as far as decency will permit me. In the capital, where one is safe from surprise at all times. or in the country villages, when the rains have become so constant that the valleys will not bear a horse to pass them, or that men cannot venture far from home through fear of being surrounded and swept away by temporary torrents, occasioned by sudden showers on the mountains; a number of people of the best fashion in the villages, of both sexes, courtiers in the palace, or citizens in the town, meet together to dine between twelve and one o'clock.

A long table is set in the middle of a large room, and benches beside it for a number of guests who are invited. A cow or bull, one or more, as the company is numerous, is brought close to the door, and his feet strongly tied. The skin that hangs down under his chin and throat, which I think we call the dew-lap in England, is cut only so deep as to arrive at the fat, of which it totally consists, and, by the separation of a few small blood-vessels, six or seven drops of blood only fall upon the ground. They have no stone, bench, nor altar upon which these cruel assassins lay the animal's head in this operation. I should beg his pardon indeed for calling him an assassin, as he is not so merciful as to aim at the life, but, on the contrary, to keep the beast alive till he be totally eat up. Having satisfied

the Mosaical law, according to his conception, by pouring the six or seven drops upon the ground, two or more of them fa to work; on the back of the beast, and on each side of th spine they cut skin-deep; then putting their fingers between th flesh and skin, they begin to strip the hide off the animal ha way down his ribs, and so on to the buttock, cutting the ski wherever it hinders them commodiously to strip the poor ani mal bare. All the flesh on the buttocks is cut off then, and i solid, square pieces, without bones, or much effusion of blood and the prodigious noise the animal makes is a signal for th company to sit down to table.

There are then laid before every guest, instead of plates round cakes, about twice as big as a pan-cake, and somethin thicker and tougher. It is unleavened bread of a sourish taste made of grain called teff. It is of different colours, from blac to the colour of the whitish wheat-bread. Three or four o these cakes are generally put uppermost, for the food of th person opposite to whose seat they are placed. Beneath thes are four or five of ordinary bread, and of a blackish kind.— These serve the master to wipe his fingers upon; and afterward the servant, for bread to his dinner.

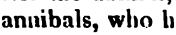
Two or three servants then come, each with a square piece o beef in their bare hands, laying it upon the cakes of teff, place like dishes down the table, without cloth or any thing else be neath them. By this time all the guests have knives in thei hands, and their men have the large crooked ones, which the put to all sorts of uses during the time of war. The wome have small clasped knives, such as the worst of the kind mad at Sheffield.

The company are so ranged that one man sits between tw women: the man with his long knife cuts a thin piece, whi would be thought a good beef-steak in England, while you s the motion of the fibres yet perfectly distinct, and alive in th flesh. No man in Abyssinia, of any fashion whatever, fee himself, or touches his own meat. The women take the ste and cut it length-ways like strings, about the thickness of yo little finger, then crossways into square pieces, something sma er than dice. This they lay upon a piece of the teff bre strongly powdered with black pepper, or Cayenne pepper, a fossile-salt, they then wrap it up in the teff bread like a ca ridge.

In the mean time, the man having put up his knife, with ea hand resting upon his neighbour's knee, his body stooping, h head low and forward, and mouth open very much like an idi turns to the one whose cartridge is first ready, who stuffs t whole of it into his mouth, which is so full that he is in co

ant danger of being choked. This is a mark of grandeur.—he greater the man would seem to be, the larger piece he takes i his mouth; and the more noise he makes in chewing it, the ore polite he is thought to be. They have, indeed, a proverb at says, "Beggars and thieves only eat small pieces, or with-t making a noise." Having dispatched this morsel, which e does very expeditiously, his next neighbour holds forth an-ther cartridge, which goes the same way, so on till he is satified. le never drinks till he has finished eating; and, before he be-ins, in gratitude to the fair ones that fed him, he makes up two all rolls of the same kind and form; each of his neighbours pen their mouths at the same time, while with each hand he uts their portion into their mouths. He then falls to drinking t of a large horn; the ladies eat till they are satisfied, and en all drink together.

All this time the unfortunate victim at the door is bleeding deed, but bleeding little. As long as they can cut off the flesh on his bones they do not meddle with the thighs, or the rts where the great arteries are. At last they fall upon the ighs likewise; and soon after the animal, bleeding to death, comes so tough that the cannibals, who have the rest of it to t, find very hard work to separate the flesh from the bones ith their teeth like dogs.



An account of the Rattle-snake and other wonderful reptiles and insects, taken from the Rev. John Wesley's survey of the wisdom of God in creation.

The poison of the rattle-snake is equally fatal with that of e viper, and more swift in its operation; for it frequently kills ithin an hour. The snake is in some places 15 feet long. ut whenever it moves in order to bite, the tail begins to rat-e; and that considerably loud; so that a man, if he has resence of mind, may easily get out of its way. When it kills hare, he is observed to lick her all over before he takes her nto his mouth: probably, that having moistened and smoothed er skin, he may the more easily swallow her.

It is very remarkable, that he frequently stays under a tree, on hich a bird or squirrel is hopping about, with his mouth wide pen. And the event constantly is, the creature in a while drops nto it. Sir Hans Sloane thinks, he has wounded it first: and hat he then waits under the tree till the poison works, and the nimal drops down into the mouth of its executioner.

But this is not the case, as plainly appears, from what many

have been witnesses of. A swallow pursuing his prey, in the s if he casts his eye on the snake beneath him, waiting with mouth wide open, alters his course, and flutters over him in utmost consternation, till sinking gradually lower and lower, at last drops into his mouth.

To the same purpose is the famous experiment of Dr. Spr ger, mentioned in the Hamburgh magazine. He let loos mouse on the ground, at a little distance from a common sna It made a few turns, and squeaked a little, and then ran direc into the mouth of the snake, which all the while lay still, s without motion.

The rattle-snake, being less nimble than others, would f difficulty in getting its prey, were it not for the singular pro sion made, by the rattle in his tail. When he sees a squi or bird on a tree, he gets to the bottom, and shakes this inst ment. The creature looking down, sees the terrible eye of snake bent full upon it. It trembles, and never attempts to cape, but keeps its eye upon the destroyer, till tired with h ping from bough to bough, it falls down, and is devoured. deed the same power is in the viper. The field-mice, and otl animals, which are its natural food, if they have once seen eyes, never escape, but either stand still or run into its mouth.

But vipers in general will not eat, after they are under confi ment. The viper-catchers throw them together into great bi where they live many months, though they eat nothing. I only a female viper, when big with young, that will eat duri its confinement. If a mouse be thrown into the bin, at the b tom of which forty or fifty vipers are crawling, among wh one is with young, she alone will meddle with it, and she immediately. The rest pass it by, without any regard, thou it be their natural food. But the female, after she has done several times, will at length begin to eye it. Yet she passes it again, but soon after stops short, and holding her head fac that of the mouse, seems ready to dart at it, which however never does, but opens her mouth, and brandishes her tong Her eyes having now met those of the mouse, she never loo sight of it more; but they face one another, and the viper vances with her open mouth, nearer and nearer, till with making any leap, she takes in the head, and afterwards the wh body.

A common snake will avoid a man; but a rattle-snake ne turns out of the way. His eye has something so terrible in that there is no looking steadfastly at him. But he creeps v slow, with his head close to the ground, so that one may ea get out of his way. His leaping is no more than uncoiling h self, so that a man is in no danger, if he is not within the len

of the snake. Neither can he do any harm, unless he first coil, and then uncoil himself; but both these are done in a moment.

The noise they make is not owing as some imagine, to little bones lodged in their tails. But their tail is composed of joints that lap over one another, like a lobster's, and they make that noise by striking them one upon another. This is loudest in fair weather; in rainy weather they make no noise at all. It is remarkable, that whenever a single snake rattles, all that are within hearing rattle in like manner.

Of how extremely penetrating a nature is their poison! A man provoking one of them to bite the edge of his broad-axe, the colour of the steeled part presently changed; and at the first stroke he made with it in his work, the discoloured part broke out leaving a gap in the axe.

A gentleman in Virginia has lately given a particular account of what he felt after being bit by one of them.

"Hearing," says he, "a bell upon the top of a steep hill, which I knew to be on one of the cows of the people where I then quartered, I went right up the hill; but near the top my foot slipped, and brought me down upon my knees. I laid my hand on a broad stone to stay myself; I suppose the snake lay on the other side, who bit my hand in an instant, then slid under the ground, and sounded his rattles. But I soon found him, crushed his head to pieces with a stone, took him up in my left hand, and ran home, sucking the wound on my right hand, and spitting out the poison. This kept it easy: but my tongue and my lips grew stiff and numb, as if they were froze. When I came home one presently ripped a fowl open, and bound it upon my hand. This eased me a little. I kept my elbow bent and my fingers up, which kept the poison from my arm. Another bruised some turmeric, and bound it round my arm, to keep the poison in my hand. This kept my arm easy for some hours; and my hand, though numb, was not much swelled, nor even painful; but about midnight it puffed up on a sudden, and grew furious, till I slit my fingers with a razor. I also slit the back of my hand, and cupped it, and drew out a quart of slimy stuff; yet my arm swelled. Then I got it tied so fast, that it was almost void of feeling, yet would it work, writhe, jump, and twine like a snake, change colours, and be spotted. And the spots moved to and fro upon the arm, which grew painful at the bone. All things were applied for two days which could be thought on; but without effect, till the ashes of white ash-bark, made into a plaister with vinegar, drew out the poison. We then untied the arm; but within two hours all my right side turned black; yet it did not swell, nor pain me. I bled at the mouth soon after, and continued bleeding and feverish four days. The pain raged in my arm, and I was betimes delirious for an hour

or two. After nine days the fever went; but my hand and a were spotted like a snake all the summer. In autum my s swelled, gathered and burst, so away went poison, spots and

"But the most surprising circumstance was my dreams. all sickness before, these were always pleasant. But now were horrid. Often I was rolling among old logs; someti I was a white oak cut in pieces. Frequently my feet woul growing into two hickory trees: so that it was a terror to to think of going to sleep."

An account of the Salamander. It is a reptile of the lizard k

[By John Wesley, LL. D.]

THE Salamander is supposed to live in fire; but without ground. It is indeed generally found in the chinks of gl houses, or near furnaces, where the heat is so great, that no o animal could endure it, without being destroyed in a few minu But some years ago the trial was made by several gentlen whether it could really live in fire. Some charcoal was kind and the animal laid upon the burning coals. Immediatel emitted a blackish liquour, which entirely quenches them. T lighted more coals, and laid it upon them. It quenched t a second time in the same manner. But being presently on a fire, it was in a short time burnt to ashes.

An account of the water Salamander.

[By John Wesley, LL. D.]

A particular species of water lizards, abbe Spallanzani te an AQUATIC SALAMANDER. Yet, he observes, this cannot l any great degree either of heat or cold. But the most rema ble circumstance relating to it, is, that let its tail, legs or jaws be cut away, and in a short time they are reproduce The tail, beside a complete apparatus of nerves, muscles, gla arteries and veins, has vertebræ of real bone. And their leg not differ from those of the most perfect animals, in the num of bones, whereof they are composed.

Now, when the legs and tail of this animal are taken av new vertebræ, new bones are produced: a phenomenon as w derful as any hitherto known. This takes place in every kn

species of salamanders, at any period of their life, on the earth or in the water; and let the length of the divided parts be greater or less. Nor do the constituent parts of the new tail differ from those of the part that was cut, either in number, structure or connection. But a whole year is scarce sufficient to render the new part equal to that which was cut off. Indeed, the regenerating power ceases during the winter half year.

When the part reproduced is cut off, it is succeeded by another, which proceeds in the same manner as the former, and this a second, a third or fourth time: the salamander still forming new parts by the same unalterable laws.

There are in the legs of a salamander ninety and nine bones. In the four regenerated legs there is the same number. The form and internal structure of the reproduced bones, and of the natural are the same. But the colour of the new bones, is somewhat different, and their substance more tender. And all these parts are reproduced in the same manner, and at the same time, whether the creature is fed, or kept fasting.

When their jaws are cut off, the same thing happens. New bones are reproduced, new teeth, new cartilages, veins and arteries. *Wesley's survey of the wisdom of God.*

An account of the Tarantula, and of the effects of music, in producing a cure upon the person stung.

[By John Wesley, LL. D.]

The Tarantula is a kind of spider, chiefly found near the city of Tarentum, in Apulia. It is about the size of an acorn, and has eight eyes and eight feet. Its skin is hairy; from its mouth rise two trunks, a little crooked and exceeding sharp. Through these it conveys its poison: they seem likewise to be a kind of moveable nostrils, being in continual motion, especially when it is seeking its food. It is found in other parts of Italy, but is dangerous only in Apulia. And there it does little hurt in the mountains, which are cooler, but chiefly on the plains. Indeed it is not venomous, but in the heat of summer, particularly in the dog days. It is then so enraged as to fly upon any that comes within its reach.

The bite causes a pain, like that of the stinging of a bee. In a few hours the patient feels a numbness, and the part is marked with a strong lived circle, which soon rises into a painful tumour. A little after he falls into a deep sadness, breathes with much difficulty, his pulse grows feeble and his senses dull. At length

he loses all sense and motion and dies unless speedily reliev
An aversion to blue and black, and an affection for white,
and green, are other unaccountable symptoms of its disorder

There is no remedy but one. While he lies senseless :
motionless, a musician plays several tunes. When he hits
the right, the patient immediately begins to make a faint moti
His fingers first move in cadence, then his feet: then his l
and by degrees his whole body. At length he rises on his f
and begins to dance, which some will do for six hours with
intermission. After this he is put to bed, and when his stren
is recruited, is called up by the same tune to a second dance.

This is continued for six or seven days at least, till he is
weak that he can dance no longer. This is the sign of his be
cured; for if the poison acted still, he would dance till he dr
down dead. When he is thoroughly tired he awakes as ou
sleep, without remembering any thing that is past. And so
times he is totally cured; but if not he finds a melancholy glo
shuns men, seeks water, and if not carefully watched, o
leaps into a river. In some the disorder returns that time tw
month, perhaps twenty or thirty years. And each time i
removed as at first.

Equally unaccountable are the two relations published sc
years since, by a physician of undoubted credit. The firs
a gentleman was seized with a violent fever, attended wit
delirium. On the third day he begged to hear a little concer
his chamber. It was with great difficulty the physician consen
From the first tune, his face assumed a serene air, his eyes w
no longer wild, and the convulsions ceased. He was free fr
the fever during the concert; but when that was ended, it
turned. The remedy was repeated, and both the delirium
fever always ceased during the concerts. In ten days, mu
wrought an entire cure, and he relapsed no more.

The other case is that of a dancing master, who. thro
fatigue, fell into a violent fever. On the fourth or fifth day
was seized with a lethargy, which after some time chan
into a furious delirium. He threatened all that were pres
and obstinately refused all the medicines that were offered h
One of them saying, that perhaps music might a little comp
his imagination; a friend of his took up his violin, and bega
play on it. The patient started up in his bed, like one agreea
surprised, and shewed by his head (his arms being held)
pleasure he felt. Those who held his arms, finding the off
of the violin, loosened their hold, and let him move them,
cording to the tunes. In about a quarter of an hour he
into a deep sleep. When he awoke he was out of all dange

We have many other odd accounts of the power of mus

and it must not be denied, but that on some particular occasions, musical sounds may have a very powerful effect. I have seen all the horses and cows in the field, where there were above a hundred gathering round a person that was blowing a French horn, and seeming to testify an awkward kind of satisfaction. Dogs are well known to be very sensible of different tones in music; and I have sometimes heard them sustain a very ridiculous part in a concert.

The great old lion which was some years since kept at the infirmary in Edinburgh, while he was rearing with the utmost fierceness, no sooner heard a bag-pipe than all his fierceness ceased. He laid his ear close to the front of the drum, nibbed his nose and teeth against the end of his pipe, and then rolled upon his back for very glee. I have seen a German flute have the same effect on an old lion and a young tyger in the tower of London.

There is found in America a kind of spider more mischievous than even the tarantula, chiefly in the vallies of Neyba, and others within the jurisdiction of Popayan. It is called a COYA. It is much less than a bug, and is of a fiery red colour. It is found in the corners of walls and among the herbage. On squeezing it, if any moisture from it falls on the skin of either man or beast, it immediately penetrates the flesh, and causes large tumours, which are soon followed by death.

The only remedy is, on the first appearance of a swelling, to singe the person all over with a flame of straw, or of the long grass growing on those plains. This the Indians perform with great dexterity, some holding him by the feet, others by the hands.

Travellers here are warned by their Indian guides, if they feel any thing crawl on their neck or face, not even to lift their hand, the coya being so delicate a texture, that it would immediately burst. But let them tell the Indian what they feel, and he comes and blows it away.

The beasts which feed there, are taught by instinct, before they touch the herbage with their lips, to blow on it with all their force, in order to clear it of these pernicious vermin. And when their smell informs them, that a coya's nest is near, they immediately leap and run to some other part. Yet sometimes a mule, after all his care, has taken in a coya with his pasture. In this case after swelling to a frightful degree, it expires upon the spot.

An account of the fossil Asbestos, from which a kind of cloth manufactured invulnerable to fire.

[Meth. Mag.—Eng.]

THE most extraordinary of all fossils is the ASBESTOS. It seems to be a species of alabaster, and may be drawn into fine silky threads of a greyish or silvery colour. It is indissoluble in water, and remains unconsumed even in the flame of a furnace.

A large burning glass, indeed, will reduce it to glass globules but common fire only whitens it. Its threads are from one to ten inches long, which may be wrought into a kind of cloth. This the ancients esteemed as precious as pearls. They used it chiefly in making shrouds for emperors or kings, to preserve their ashes distinct from that of the funeral pile. And the princes of Tartary at this day apply it to the same use. The wicks for their perpetual lamps were likewise made of it. A handkerchief of this was long since presented to the royal society. It was twice thrown into a strong fire, before several gentlemen. But in the two experiments it lost not above two drachms of its weight. And what was very remarkable, when it was red hot, it did not burn a piece of white paper on which it was laid.

But there is a kind of asbestos wholly different from that known to the ancients. It is found so far as we yet know, only in the county of Aberdeen, in Scotland. In the neighbourhood of Achintore, on the side of a hill, in a somewhat boggy soil, about the edges of a small brook, there is a space ten or twelve yards square, in which pieces of fossile wood petrified lie very thick. Near this place, if the ground be dug into with a knife, there is found a sort of fibrous matter, lying a little below the surface of the ground, among the roots of the grass. This the knife will not cut: and on examination it proves to be a true asbestos. It lies in loose threads, very soft and flexible, and is not injured by the fire.

Yet it is sometimes collected into parcels, and seems to form a compact body. When this, however, is more nearly examined it appears not to be a real lump, but a congeries resembling a pledget of pressed lint, and being put into water, it separates into its natural loose threads.

A stranger discovery still has been lately made. The proprietor of a forge, upon taking down his furnaces to repair them found at the bottom, a great quantity of a substance, which upon repeated trial, effectually answered all the uses of the asbestos

It was equally well manufactured either into linen or paper, and equally well endured the fire. Upon prosecuting the inquiry, it appeared to him, that both the native asbestos (at least one species of it) and this obtained from the forge, were nothing more, than what he terms calcined iron, deprived, whether by nature or by art, of its inflammable part: and that by uniting the inflammable part, either with this, or the fossile asbestos, it may at any time be restored to its primitive state of iron.

But it is certain, there is asbestos which has no relation to iron. Both in Norway and Siberia, there are petrifying waters which, pervading the pores of wood lying therein, fill it with stony particles; and when by a caustic, corrosive power, derived from lime, they have destroyed the wood, a proper asbestos remains, in the form of a vegetable, which is now no more. To which of these does the following belong?

Signor Mareo Antonio Castagna, superintendent of some mines in Italy, has found in one of them a great quantity of linum asbestum. He can prepare it so as to make it like either a very white skin, or a very white paper. Both these resist the most violent fire. The skin was covered with kindled coals for some time: being taken out, it was soon as white as before: neither had it lost any thing of its weight. The paper also was tried in the fire, and without any detriment. Neither could any change be perceived, either with regard to its whiteness, fineness, or softness.

Singular adventure of a tame Stork.

[Meth. Mag.—Eng.]

The following adventure of a tame stork some years ago in the university of Tubingen, seems to shew a degree of understanding, which one would scarce expect in the brute creation. This bird lived quietly in the court yard, till count Victor Gravenitz, then a student there, shot at a stork's nest, adjacent to the college, and probably wounded the stork then in it. This happened in Autumn, when foreign storks usually leave Germany. The next spring a stork was observed on the roof of the college, which after a time came down to the upper gallery;—the next day something lower, and at last, by degrees, quite into the court. The tame stork went to meet him with a soft, cheerful note, when the other fell upon him with the utmost fury. The spectators drove him away; but he came again the next day, and during the whole summer there were continual skir-

mishes between them. The spring following, instead of one stork, came four, and attacked him all at once. A surprising event followed. All the turkies, ducks and geese, that were brought up in the court ran together, and formed a kind of rampart round him, against so unequal a combat. This secured him for the present But in the beginning of the third spring, about twenty storks suddenly alighted in the court, and before the poor stork's life-guards could form themselves, or the people come to his assistance, they left him dead on the spot; which none could impute to any thing but the shot fired by count Victor at the strange stork's nest.

An account of the Polypus, a wonderful production of the sea; it is a kind of animal which possesses life in every part, and is capable, if cut into many pieces, of forming itself into a distinct animal of its kind again—and shows, though ruined and dismembered, that it can assume its former power, and repopulate and live.

[By John Wesley, LL. D.]

Look into this rivulet, whose bottom is covered with broken pieces of plants: what do you perceive upon them? Spots of mouldiness. Do not mistake: this mouldiness is not what it appears to be; and you already begin to suspect so; you think that you greatly ennoble them by advancing them to the rank of vegetables; you conjecture they are plants in miniature, that have their flowers and seeds, and plume yourself on being able to judge of these mouldinesses in a different manner from the vulgar. Take a magnifying glass: what do you discover?—Some very pretty nosegay, all the flowers of which are in bells. Each bell is supported by a small stalk, which is implanted in a common one; you now no longer doubt of the truth of your conjecture, and cannot be persuaded to quit this microscopic parterre. You have not however sufficiently observed it. Look stedfastly on the aperture of one of these bells: you will there perceive a very rapid motion, which you cannot be weary of contemplating, and which you compare to that of a mill.—This motion excites little currents in the water, that convey towards the bell a multitude of corpuscles, which it swallows up. You begin to doubt whether these bells are real flowers; and the motions of the stalks which appear to be spontaneous, increase your suspicions. Continue your observations: nature herself will teach you what you ought to think of this singular

duction, and will furnish you with fresh motives for admir-
the fecundity of her ways. That is a bell that detaches it-
from the cluster, and that floats along in order to fix itself
ome support. Follow it. A short pedicle issues from its ex-
nity: and the bell fastens itself by the end of this pedicle.—
engthens and becomes a little stalk. It is no longer a nose-
you are beholding, it is a single flower. Redouble your
ntion; you are just arrived at the most interesting moment
spection. The flower is closed, has lost its form of a bell,
assumed that of a bud. You perhaps suspect that this bud
ome fruit, or a seed that has succeeded to the flower: for you
loth to give up your first conjecture. Do not lose sight of
bud; it is now divided by degrees according to its length,
the stalk is at present supplied with two buds less than the
t. Examine what passes in both of them. They widen them-
es insensibly, and you perceive a motion at the edge of the
ning, which increases in swiftness in proportion as the bud
olds itself. The mill appears again, and the two buds have
med the form of a bell. Can a fruit, which changes into
ers, be a real fruit? Can such flowers be real flowers, that
llow little insects? Suspend your observations, and repeat
n a few hours hence. Your flowers are closed up as the first
; you easily guess that they will separate themselves as be-
, afterwards open, and present you with four bells. That is
ady effected, and you have a little nosegay, composed of
flowers. If you continue your inspection, you will see
n augment in bulk by new divisions in two's and soon after
will count sixteen, thirty-two, sixty-four flowers.—Such
ie origin of this microscopical parterre, which at first drew
r attention: how much more admirable does it now appear
you then conceived it to be! What a group of wonders
s a single spot of mouldiness afford! What unforeseen, va-
, and interesting scenes, are transacted on a scrap of rotten
d! What a theatre does it exhibit to a thinking being! but
abode is so recluse, that we have but a glimmering view of
how great would our ravishment be, if the whole spectacle
losing itself at once to us, we should be enabled to penetrate
the interior structure of this wonderful assemblage of liv-
atoms! Our blunted eyes discover only the most striking
ts of them; they only apprehend the gross parts of the deco-
ons, whilst the machines that execute them remain conceal-
in impenetrable darkness! Who shall enlighten this profound
curity? Who shall dive into this abyss where reason itself
ost. Who draw from thence the treasures of wisdom and
owledge concealed within it? Let us learn to be content with
small portion communicated to us, and contemplate with

gratitude those first traces of human understanding imparted to us, towards a world placed at such a great distance from us.

You cannot quit this spring, from whence you have derived so many truths that are so astonishing. You discover it in other microscopical animals, whose form resembles that of a funnel. These are likewise polypuses. They do not compose a cluster; but cleave to some body by their inferior extremity; you are curious to know their method of multiplying. In order to this, place your microscope on one of these funnels. Of a single funnel, there are formed two by a natural division; but very different from that of bell-polypuses; so far has nature thought fit to vary her proceedings with respect to these animals. Examine what passes in the middle of the funnel. A transverse and oblique stripe indicates to you the part where the polypus is about to divide itself. The division then is made slopingly. The stripe points out the edges of the new funnel, and these are only the lips of the fresh polypus. You discover in them a pretty slow motion, which helps you to discern them. They approach each other insensibly, the body collects itself by degrees; a little swelling forms itself on the side, which is a new head. You already clearly distinguish two polypuses placed above each other. The upper polypus has the former head and a new tail; the inferior one a new head and the former tail. The upper polypus is connected with the other only by its lower extremity. By a motion it gives itself, it is at last detached from the other; and floats away in order to fix elsewhere. The inferior polypus remains fastened to the place where the funnel was before the division.

Net-polypuses likewise derive their name from the exterior form of their bodies; they pretty nearly resemble that of a fishing-net. They assemble in groups, and fasten on all the bodies they meet with in fresh water. They are very transparent. In the inside of the polypus there is formed an oblong and whitish body. As soon as it is formed, it descends by degrees, shews itself on the outside, and remains fixed perpendicularly on the polypus. It produces new ones every day; and the group they compose on the exterior part of the polypus, increases in growth. If these minute bodies be eggs, they are of a singular species; they are absolutely without any covering, and are neither membraneous or crustaceous. We cannot affirm of these eggs, that young are hatched from them, but are under a necessity of acknowledging, that these little oviform bodies unfold themselves. This developement is accomplished in a few minutes, and the polypus becomes the same as its mother: imagine to yourself a bird that should issue from its mother's belly, entirely naked, rolled together like

ball, whose members should afterwards display themselves, id you will have a representation of the production of net-ılypuses.

Cluster-polypuses propagate by dividing in the middle ; arm-ılypuses do not multiply in this manner. They bring forth eir young almost as a tree shoots forth its branches. A little id appears on the side of the polypus. Do not suppose that is bud contains a polypus, as the vegetable bud comprises a anch ; it is itself the polypus in its growth. It increases in e and length, and at last separates from its mother. Whilst is united to her, they both compose one body, as the branch th the tree. You are to understand this in the strictest sense. he prey, which the mother swallows, passes immediately into r young, and imparts the same colour to it. So that the whole nsists of one little bowel in a great extent. The prey which e young one seizes, (for it fishes for it as soon as it has arms) sses in like manner into the mother. They nourish each her reciprocally.

There is scarcely any polypus without buds. All of them erefore are so many polypuses, or so many shoots that grow a common trunk. Whilst they are unfolding, they them-ves send forth smaller shoots, and these smaller still. They extend their arms on both sides. You think you are behold-; a very bushy tree. The nourishment received by one of se shoots, is soon communicated to all the rest, and to their mmon mother ; the chief of the society and the members are e. The society is dissolved by little and little, the members parate themselves, are dispersed, and each shoot becomes in turn, a little genealogical tree.

Such is the natural method by which the arm-polypus multi-es. It may also be multiplied by slips. There is no need to ntion, that when it is cut in pieces, each piece, in a short time comes a perfect polypus. It were better to say at once, that polypus, after being cut into small pieces, rises again from ruins, and the little fragments yield as many polypuses. ing cut either in length or width, this extraordinary animal re-produced in the same manner, and the sources of life are nally inexhaustible.

But the following is what fable itself has not presumed to in-nt: bring to their trunk the heads that have been struck off, ey will reunite to it, and you will restore to the polypus its ad. You may also, if you think proper, affix to it the head another polypus. The mutilated parts of the same or dif-rent polypuses, when placed end to end, will untie in like man-r, and form only a single polypus.

What have I hitherto said? There is scarce any miracle

that may not be performed by means of the polypus; but mi cles, when multiplied to so great a degree, hardly appear to such. A polypus may be introduced by its hind part into body of another polypus. The two individuals unite, th heads become ingrafted into each other: and the polyp which at first was double, is converted into a single polypu that eats, grows and multiplies.

I have compared the polypus to the finger of a globe: th finger may be turned inside out: so may the polypus likewis and being so shifted, can fish, swallow, and multiply by sli and shoots.

It will be easily believed that the polypus does not like remain thus shifted. It makes an effort to regain its form position, and frequently succeeds either in part, or altogethe The polypus, which is partly turned back again as at first, is real Proteus, that assumes all kinds of forms, which are a equally strange. Endeavour to represent to yourselves the poly pus thus turned again. You remember that the insect is mad in the form of a bowel. One part of the bowel then is turne backwards on the other; it there fastens and engrafts itself. I that case, the polypus is as it were double. The mouth e compasses the body like a fringed girdle; the arms are th fringe. They then point towards the tail. The forepart con tinues open: the other is usually shut up. You expect, I doubt, to see a new head and new arms, to grow out of th forepart; which you have observed in all the polypuses th have been divided transversely. But the polypus combines i self a thousand different ways, and each combination has i consequences, which experience alone can discover to yo The forepart closes itself; it becomes a supernumerary ta The polypus, which was at first extended in the right line, curved more and more. The supernumerary tail lightens eve day. The two tails resembles the feet of a pair of compasse The compasses are partly open. The ancient mouth is at th head of the compasses. This mouth which is fastened to th body, and embraces it like a ring, cannot discharge its fun tions. What then must become of the unfortunate polyp with two tails and without a head? How will it be able live? Do you think that you have taken nature at unawares You are mistaken. Towards the upper part of the polypu near the ancient lip, there are forming not only a single mout but several; and this polypus, concerning which you inquire a minute ago how it could exist, is now a species of hydr with several heads and mouths, and devours with all the mouths.

An account of the phenomena of Meteors and other fires, which arise from minerals in the earth, such as caverns, wells, and deep cellars.

[Meth. Mag.—Eng.]

Among fiery meteors are reckoned, thunder, lightning, ignis fatui, lambent flames, and what are called falling stars. Unless we account for these (as indeed it is easy to do) upon the principles of electricity, we must suppose they are owing to sulphureous or bituminous particles, floating in the air, which when collected in sufficient quantities, take fire by various means. If a large quantity of inflammable vapour takes fire at once, the flame tears the cloud with incredible force, as well as an immense noise. But the light moving quicker than the sound, is seen before that is heard. Sometimes an exhalation of a milder kind takes fire, and produces lightning without thunder. When it thunders and lightens, it commonly rains too, the same shock driving together and condensing the clouds. And the wisdom of God appoints it so, for the preservation of his creatures. For if lightning falls on one who is thoroughly wet, it does him no harm at all. Not that the water quenches or resists the fire; but it conveys it into the ground.

High places are most frequently struck with lightning if they have sharp points, as spires of churches, or tops of trees, which as it were, attract the fire. It sometimes burns the clothes without hurting the body; sometimes breaks the bones without scorching the skin. It melts the sword in the scabbard, or money in the pocket, while the scabbard or pocket remains as it was. In general, it passes innocently through those things that make little or no resistance; but tear those in pieces with impetuous force which resist its passage.

One very particular effect of lightning, is what the vulgar call fairy circles. These are of two kinds. One kind is a round, bare path, about a foot broad, with green grass in the middle, and is frequently seven or eight yards in diameter. The other is a circle of the same breadth, is very green grass, much fresher than that in the middle These are generally observed after storms of thunder and lightning. And it is no wonder, that lightning, like other fires, move circularly, and burns more at the extremity than in the middle. The second kind of circles, without all doubt, spring originally from the first: the grass, which was burnt by the lightning, growing afterward more fresh and green.

But of what kind was that meteor which appeared March 21, 1676? Two hours after sunset, it came over the Adriatic sea.

from E. N. E. to W. S. W. and crossed over all Italy, being nearly vertical at Rimini on the one side; and Leghorn on the other. It was at least thirty-eight miles high. In all places near its course, it made a hissing noise like a sky rocket. Having passed Leghorn, it gave a sound like that of a large cannon, and quickly after like a cart, running over stones. It was computed to move one hundred and sixty miles in a minute, which is about ten times as swift as the diurnal motion of the earth. Its smallest diameter was judged to be above half a mile. No wonder, then, that so large a body, moving with such incredible swiftness through the air, though so much rarified, should cause that hissing noise. It is much harder to conceive, how such an impetus could be impressed upon it: how this impetus should be determined, in a direction so nearly parallel to the horizon! And what sort of substance it must be, that could be so impelled and ignited at the same time! Whatever it was, it sunk, and was extinguished in the Tyrrhene sea, to the W. S. W. of Leghorn. The great noise was heard, on its immersion into the water, and the rattling sound upon its quenching.

On Thursday, March 19, 1719, there appeared at London, about eight at night, a sudden great light, moving after the manner, but more slowly than a falling star, in a direct line, a little beyond and with all below Orion's Belt, then in the south west. In its way, it turned tapering upward, and at last spherical, near as big as the full moon. It was whitish, with an eye of blue, as bright as the sun in a clear day. It seemed in half a minute to move twenty degrees, and to go out as much above the horizon. There remained after it, for more than a minute, a track of reddish colour, such as that of red hot iron; and sparks seemed to issue from it, such as come from red hot iron, beaten upon an anvil.

Within doors the candles gave no light; and without, not only the stars disappeared, but the moon, nine days old, though the sky was clear, and she was then near the meridian: so that for some seconds, we had perfect day. Its height was seventy-three miles and a half. Hence it might be seen in all places, which were not distant from it more than two hundred and twenty leagues. Accordingly, it was seen, at the same instant over Spain, France, Great Britian, Ireland, Holland, and the hither parts of Germany.

Another appearance, which resembles lightning, in the aurora borealis, commonly called northern lights. This is usually of a reddish colour, inclining to yellow, and sends out coruscations of bright light, which seem to rise from the horizon in a pyramidical form, and shoot with great velocity into the zenith.

It appears frequently in the form of an arch, rises far above the regions of the clouds, yet never appears near the equator, but always nearer the poles.

Vapours of the same kind, that give rise to lightnings in the air, occasion damps in the earth. The damps usual in mines are of four sorts. The approach of the first and most common is known by the flame of the candle lessening till it goes out: as also by the men's difficulty of breathing. Those who escape swooning are not much hurt by this: but those who swoon away, are commonly on their recovery seized with strong convulsions. The second is the peasbloom damp, so called because of its smell. This comes only in summer, and is common in the Peak of Derbyshire. They who have seen the third sort of damp, describe it thus: in the highest part of the roof of those passages in a mine, which branch out from the main grove, a round thing hangs about as big as a football. covered with a thin skin. If this be broken, the damp immediately spreads, and suffocates all that are near. But sometimes they contrive to break it at a distance; after which they purify the place with fire. The fourth is the fire damp: a vapour, which if touched by the flame of a candle, takes fire, and goes off like gunpowder. And yet some who have had all their clothes burnt off by one of these, and their flesh torn off their bones, at the very time felt no heat at all, but as it were a cool air.

Sir James Lowther, having collected some of the air in bladders, brought it up to London. Being let out at the orifice through a tobacco-pipe, it would take fire at the flame of a candle. And even this is emitable by art. Most metals emit sulphureous vapours, while they are dissolving in their several menstruums. Iron, for instance, while it dissolves in oil of vitrol, emits much sulphureous vapour. If this be received into a bladder, and afterwards let out in a small stream, it takes fire just in the same manner as the natural vapour.

This experiment explains one cause of earthquakes and volcanos; since, it appears hence, that nothing more is necessary to form them, than iron mixed with vitriolic acid and water. Now iron is generally found accompanied with sulphur: and sulphur consists of an inflammable oil, and an acid like oil of vitriol.

This acid in the bowels of the earth, being diluted with a little water, becomes a menstruum to iron, with a violent effervescence and an intense heat. The air coming from this mixture is extremely rarefied, and the more it is compressed by the incumbent earth, so much the more its impetus will be increased to an unlimited degree. Nor does there need fire to set these vapours to work. The air in the bladder, if it be much heated,

will of itself take fire, as soon as it is brought into contact w the external air.

Other damps are sometimes as mortal as those in mines. the year 1701, a mason being at work in the city of Rem near the brink of a well, let his hammer fall into it. A labou who was sent down for it, was suffocated before he reached water. A second sent to draw him up, met with the same fa So did a third. At last a fourth, half drunk, was let down w a charge to call out immediately, if he felt any inconvenien He did call, as soon as he came near the water, and was dra up instantly. Yet he died in three days, crying out, he fel heat, which scorched his entrails. Yet the three carcases bei drawn up with hooks, and opened, there appeared no cause their death.

The same historians relate, that a baker of Chartres, havi carried seven or eight bushels of brands out of his oven, into cellar thirty-six stairs deep. his son, a strong young fellow, g ing with more, his candle went out on the middle of the stai Having lighted it afresh, he no sooner got into the cellar, th he cried for help, and they heard no more of him. His br ther, an able youth, ran down, cried, "I am dead," and w heard no more. He was followed by his wife, and she by maid, and still it was the same. Yet a hardy fellow resolv to go and help them: he cried too, and was seen no more. sixth man desired a hook to draw some of them out. He dr up the maid, who fetched a sigh and died. Next day one u dertook to draw up the rest, and was let down on a wood horse with ropes, to be drawn up whenever he should call. soon called, but the rope breaking, he fell back again, and w awhile after drawn up dead. Upon opening him, the me branes of the brain were extremely stretched, his lungs spot with blood, his intestines swelled as big as one's arm, and i as blood, and all the muscles of his arms, thighs and legs, to and separated from their bones.

Whence this strange difference should arise, that the vapo of some mines catch fire with a spark, and others only w a flame, is a question that we must content to leave in s curity, till we know more of the nature both of mineral s pour and fire. This only we may observe, that gunpow will fire with a spark, but not with the flame of a candle: the other hand, spirits of wine will flame like a candle, but with a spark. But even here the cause of this difference mains a secret.

A like instance of the fatal nature of foul air, happened Boston, in New-England. Mr. Adams and his servant bei employed to repair a pump. uncovered the well, and Mr. A

ams went down by a rope; but he had not gone six feet before he dropt suddenly without speaking a word, to the upper part of the joint of the pump, where being supported about a minute, and breathing very short, he then fell to the bottom, without any signs of life. His servant hastily went down to help his master; but at the same distance from the top, was struck, and without discovering any signs of distress, fell to the bottom. The workmen prepared a third, with a tackle about the waist. On his descent, he was quickly speechless and senseless. Though he made no sign, they drew him up. He was the very picture of death, but by the use of proper means recovered. He remembered nothing of what had passed. The other bodies when taken up, had all the marks of a violent death.

An account of the Phenomenon of Ignis Fatuus, vulgarly called, will-with-the-wisp, or the Jack-a-lantern.

[Meth. Mag.—Eng.]

Ignis fatuus, vulgarly called will-with-the-wisp, is chiefly seen in dark nights, irregularly moving over meadows, marshes, and other moist places. It seems to be a viscous exhalation, which being kindled in the air, reflects a kind of thin flame in the dark, though without any sensible heat. It is often found to fly along rivers or hedges, probably because it there meets with a stream of air to direct it. In Italy there are luminous appearances, nearly resembling these, which on a close inspection, have been found to be no other than swarms of shining flies.

In all the territories of Bologna, these fiery appearances are common There are some places where one may be almost sure of them every dark night, as near the Bridge Della Salcarata, and in the fields of Bagnara; these are large: sometimes equal to the light of a faggot, rarely less than that of a link.—That at Bagnara not long since kept a gentleman company for a mile, moving just before him, and casting a stronger light on the road than the link he had with him

All of them resemble a flame, and are continually in motion, but the motion is various and uncertain. In winter, when the ground is covered with snow, they are most frequent of all. Nor does rain hinder them: nay, in wet weather they give the strongest light; wind also does not disturb them. As they are not hindered by wet, and set nothing on fire, though ever so combustible, may it not reasonably be supposed, that they have

some resemblance to that kind of phosphorus, which shines indeed in the dark, yet does not burn like common fire?

The following experiments shew a little more of the nature this strange substance.

Salt of phosphorus, kept in a vitrifying heat, at last runs in a perfect glass. What a wonderful subject is this? And how surprising it is, that so inflammable a body should become glass! Here then is a perfect transmutation of bodies: the phosphor being transmuted into a transparent glass of a bluish green colour, nearer the hardness of a diamond than any other glass however. And the glass is in the very same quantity with the phosphorus, which produces it ounce for ounce.

Another odd circumstance relating to phosphorus, is, cut small, or scrape it with a knife, and lay it on a glass dish in moist air. In a week it dissolves into a liquid, near eighty times its original weight. This liquid is the same in all respects, with that which comes from the sublimed flowers by deflagration. And this may be turned into the same glass with the original phosphorus.

One of the most singular kinds of lambent flames is that discovered at certain times on sea-water. Where the ship goes swiftly in the night, in many seas the whole breaking of the water will appear behind it, as if on fire, sparkling and shining all the way that it moves from the ship.

It is in this part as bright and glittering as if the moon shone upon it, and chiefly when there is neither moon nor stars, nor any light in the lanterns. But it is not always the same: sometimes it is scarce perceivable, sometimes very vivid and bright. Sometimes it is only just behind the ship, sometimes it spreads a great way on each side. It commonly reaches thirty or forty feet from the stern of the ship, but is fainter as it is farther off. At the stern it is often so bright, that a person on deck may see to read by it. The luminous water that follows the ship is sometimes distinct from the rest of the surface. Sometimes it is so blended with the adjacent water, that the appearance is confused. The luminous matter seems composed of small sparkles, which are sometimes in the figure of a star sometimes seems globules, without any radiations from them. These are most of the size of a large pin's head; some larger, even to half an inch in diameter. Sometimes the luminous matter is in oblong figures, of three or four inches. When the ship goes swiftly these figures all combine and form a sort of luminous whirlpool. Not does a ship only, but whatever moves swift through the sea raises the same appearance. Large fish when they swim near the surface, leave a luminous road between them. So have a number of fish moving together. And sometimes the throwing

oar, a rope, or any thing that breaks the surface of the water, will render it luminous. If sea-water be taken up, and placed in a vessel, as soon as it is stirred, it will sparkle; and if a linen rag be dipped in sea water, and hung up, when it is thoroughly dried, it will appear luminous on being rubbed in the dark; and when half dry, it need only be shook, to shew a great number of sparkles. When these sparkles are once formed, and fall on any solid body they will last a considerable time. If they remain on the water, they will soon go out.

The waves beating against the rocks or shore, sea, or against one another, will occasion the same appearance, and often yield a long course of light the whole night. In the Brasils the shores often seem all on fire, by the waves dashing against them. In general, the thicker and fouler the seas are, the more of this light they afford. In many places the sea is covered with a yellow matter like sawdust, which seems to be the excrement of some sea-animal. The water where this is found, gives more light upon moving, than any other.

Some parts of the northern seas are covered with this, for several leagues together, and this is often luminous all over in the night, though not stirred by any thing moving through it.

In the gulf of Venice the water is luminous only from the beginning of summer till the end of harvest. This light is most copious in places abounding with sea-grass, especially when any thing moves the water. One filled a flask with this water, but it emitted no light till it was stirred in the dark. When this was strained through a fine cloth, the cloth shone in the dark, but not the water. This light consisted of innumerable lucid particles. When some of this sea-grass was taken up, there were above thirty of these particles on one leaf, one of which when it was shaken, fell off. It was as fine as an eye-lash and about as long. Viewed with a microscope, it appeared to be a worm or maggot, consisting of eleven rings, with as many mamilæ on the sides instead of feet. Their whole bodies were lucid, though least so when at rest. In the spring they confine themselves to the sea-grass: but in summer they are dispersed all over the sea, and mostly on the surface. When this sea sparkles more than usual, it is a sure sign of a storm: and this proceeds from the greater agitations of the worms, already sensible of the approaching change. Hence it is clear, that the glittering of this sea, in a ship's course, is occasioned by these worms: which probably is the case in some other seas also. And they are certainly the cause of the light in the pinnamarina, a large muscle frequently caught by the Algerine fishermen.

An Account of the Phenomena of Whirlwinds and Water Spouts at Sea.

[Meth. Mag.—Eng.]

A WIND of a very peculiar kind, passed over the city of Rome, on the night of the 11th of June, 1749. There first appeared a very black, long and lofty cloud, which emitted flames on all sides. It moved along with a surprising swiftness, within three or four feet of the ground. It first gathered in the neighbouring sea, came from Ostia to Rome, entered the city between the gates of St. Paul and St. Sebastion, and crossing in a strait line, went out at the north angle of a large square, between the Porta Pia and that of St. Lawrence. It stripped off the roofs of houses, blew down the chimneys, broke doors and windows, forced up the floors, and unpaved the rooms. It tore up the vines, and overthrew the trees in its way, and where its action was most violent, the very rafters of the houses were broke, yea, and hurled against houses at a considerable distance. The loftiest buildings felt its fury the most: those of one story were little damaged. It was traced to some distance without the city. then it died away.

The motion of all these hurricanes is circular, and they carry up into the air, tiles, stones, and whatever comes in their way, and throw them violently to a considerable distance. To this may be owing some of those surprising showers which are recorded in history. A whirlwind, for instance, passes over a place where wool is spread to dry. It takes it up, and scatters it in small locks, at a considerable distance. Here is the appearance of a shower of wool. If it sweeps along a mineral rivulet, of which there are many among the mountains of Italy, it carries innumerable metallic particles away, and sprinkles them on some distant town or fields. Here is what they call a shower of iron.

Hurricanes are foreseen at the Antipes by a calm, and then a shifting of breezes from all quarters; the sun sets blood red, small clouds fly to and fro with great rapidity. Sea-birds quit the air and seek the shore. Soon after a north breeze springs up, which comes to the north-east. Afterwards it is south and south-east, and the air is darkened by a black cloud.

In the last hurricane, the wind stood at north east, and blew with such violence, that the largest trees were torn up by the roots, their trunks broken to pieces, and not a leaf left on those other trees, which yielded to the fury of the winds. The houses were thrown down, and the tops of the sugar-mills, which cou

not well be thrown down, were crushed in pieces. At the end of a hurricane we see lightning, and hear the noise of thunder. Then the wind softens gradually, till all becomes quiet.

When there was a violent hurricane at Guadaluope, there appeared on the island, a thick black cloud, which seemed on fire, and gravitating toward the earth It occupied a space of five or six leagues in front. Above it the air was almost clear, there appearing only a kind of mist. The whole force of a hurricane is lodged in the very body of a cloud, containing wind, rain, lightning and thunder: where the air is compressed, and rolling upon itself, causes the storms, which nothing can resist.—Nor does the hurricane end, till the cloud bursts, and the thunder and lightning come on.

One species of hurricane is that which is called a water-spout. These are seen to descend from a cloud as a pillar, having two motions, one round their own axis, the other progressive in a straight direction. Such a spout is a gyration of clouds, by contrary winds meeting in the centre, and there (where the condensation and gravitation are greatest) sinking down into a great tube, like a screw. In its working and whirling, it sucks and raises the water, in the same manner as the spiral screw does.—One of these sometimes appears on the land. On June 21, some years since, the clouds near Hatfield, in Yorkshire, were observed to be much agitated and driven together. They soon became very black, and were hurried round: hence proceeded a whirling noise like that of a mill. Soon after there issued a long tube from the centre of the congregated clouds, having a screw-like motion, by which means the water wherever it came was raised up. In August following, the wind blowing at the same time out of several quarters, created a great whirling among the clouds, the centre of which every now and then sunk down, like a long, black pipe, wherein was distinctly seen a motion like that of a screw, continually drawing and screwing up, as it were, whatever it touched. Groves and trees bent under it circularly, like wands. Some of the branches it tore off. It is commonly supposed, that the water at sea rises in a column before the tube touches it. But this is a mistake. The tube often touches the surface of the sea, before the water rises at all.

But water-spouts happen several ways. Sometimes the water is seen to boil, and raise itself for a considerable space about a foot from the sea, before the tube touches it. Above this there appears, as it were, a thick and black smoke, in the midst of which is a sort of pipe, resembling a tunnel, reaching up to the clouds. At other times these tunnels come from the clouds, and suck up the water with great violence. Sometimes these

discharge themselves into the sea, to the unavoidable destu tion of such ships as are in their way: sometimes on the sh beating down all they meet with, and raising the sand stones to a prodigious height.

A very distinct account of this kind was given some time si by an eye-witness.

"We were on the coast of Barbary, when three water-spc came down: one of them bigger than three masts, the other scarce half as big: all of them were black, as the cloud fr which they fell; all smooth, and smaller at the lower end Sometimes one became smaller and then larger again: sor times it disappeared, and quickly fell down again.

"There was always a great boiling and flying up of the ter, like the appearance of a smoking chimney in a calm day Sometimes it stood as a pillar some yards above the sea, then spread itself and scattered like smoke. One spout ca down to the very middle of the pillar, and joined with it. terwards it pointed to the pillar at some distance, first in a p pendicular, and then in an oblique line.

"It was hard to say, whether this spout fell first from cloud, or the pillar rose first from the sea, both appearing posite to each other, as in the twinkling of an eye. But in other place the water rose up to a great height, without spout pointing to it. Only here, the water did not rise lik pillar, but flew scatteringly, and advanced as a moving b upon the surface of the sea. This proves that the rising of water may begin, before the spout from the cloud appears.

"All these spouts, but especially the great one toward end, began to appear like a hollow canal, along the middle which one might distinctly perceive the sea water fly up v swiftly: soon after, the spout broke in the middle, and dis peared by little and little: the boiling up, yea, the pillar of s water continuing a considerable time after."

Account of Lobsters and sea and land Crabs, and of their wond ful properties.

[By John Wesley, LL. D.]

It has long been supposed that all shells, as well as the a mals in them, arose wholly from the egg. But it is now fou by various experiments, that the shell of snails, and probably all other animals, are formed of a matter which perspires fr their bodies, and then condenses round them.

It is certain all animals perspire and are encompassed with an atmosphere which exhales from them. Snails have nothing peculiar in this respect, unless that their atmosphere condenses and hardens about them, and forms a visible cover for the body, while that of other animals evaporates. This difference may arise from the different substances perspired, that from snails being viscous and stony. This is no supposition, but a matter of fact, proved by numerous experiments.

But the reproduction of the shells of some fish, yea, and of the parts contained therein, is far more strange and unaccountable, than their first production. This is particularly observed in crabs and lobsters. Lobsters cast their shell yearly, some time after midsummer. In the room of the old, a new thin shell is immediately prepared by nature, which in less than eight days, acquires almost the same degree of hardness as the other.

The legs of a lobster consist of five articulations. When any of these legs break, which frequently happens, the fracture is always near the fourth joint and what they lose is precisely reproduced in some time after: four joints shooting out, the first whereof has two claws, as before.

If a leg be broken off purposely at the fourth or fifth joint, it is constantly reproduced: but very rarely, if at the first, second, or third joint. What is still more surprising is, that upon visiting the lobster, which is maimed in these barren articulations, at the end of two or three days, all the other joints are found broken off at the fourth, which he has undoubtedly done himself.

The part reproduced is perfectly like that broke off, and in a certain time grows equal to it. Hence it is that lobsters have often their two big legs unequal. This shews the smaller leg to be a new one. If a part thus reproduced is broken off, there is a second reproduction. The summer, which is the only time when lobsters eat, is the most favourable time for this. It is then performed in four or five days; otherwise it takes up eight or nine months.

The common crab-fish has its abode in from twenty to forty fathom water. They herd together in distinct tribes, and have their separate haunts for feeding and breeding, and will not associate with their neighbours. This has been tried, by marking a crab, carrying it two or three miles and leaving it among other crabs. This crab has afterward found its way home, and been caught in its old abode.

This creature too can break off its own limbs. If when it is laid on its back, one of the outer joints of a small leg be bruised, he shews uneasiness by moving it about. Afterward he holds it quite still, in a direct and natural position, without touching any

part of the body, or of the other legs with it. Then on a sudd with a gentle crack. the wounded part of the leg drops off. I hole be pierced in the great l g, the effect will be the same; a the large limb is thrown off in the same manner, only w greater violence. A mucus then overspreads the wound, wh presently stops bleeding; and a small leg is by degrees produc which gradually attains the size of the former. Nature has gi this singular power to these creatures, for the preservation their lives in their frequent quarrels. In these, one crab l hold of the claw of another, and crushes it in such a mann that it would bleed to death, had it not the power of giving the limb, and healing the wound.

However different in figure the lobster and the crab may see their manners are nearly the same. Though without any warm in their bodies, or even red blood, they are wonderfully voracio Whatever they seize upon that has life is sure to perish, thou never so well defended: they even devour each other; and, increase our surprise, they may in some measure, be said to themselves, as they change their shell and their stomach ev year, and their old stomach is generally the first morsel t serves to glut the new.

What this animal differs in from all others, is that the spi marrow is in the breast bone. It is furnished with two l feelers or horns, that issue on each side of the head, to corr the dimness of its sight and apprize the animal of its danger of its prey. The tail is the grand instrument of motion; with this it can raise itself in the water.

When the young lobsters leave the parent, they seek for refu in the smallest clefts of rocks, and in crevices at the bottom of sea. There they grow larger in a few weeks, from the accider substances which the water washes to their retreats. By t time also they acquire a hard firm shell, which furnishes th with both offensive and defensive armour. They then issue fr their fortresses, and creep along the bottom, in hopes of me ing with plunder. The spawn of fish, the smaller animals of th own kind, but chiefly the worms that keep at the bottom of sea, supply them with plenty. They keep in this manner cl among the rocks, busily employed in scratching up the sand w their claws for worms, or surprising such heedless animals fall within their grasp: thus they have little to apprehend, e cept from each other, for in them, as among fishes, the large the most formidable of all enemies to the small.

But the body of the lobster still continuing to increase, t animal soon becomes too large for its habitation. In general, animals change their shell once a year; and this is a most pain operation. Their moulting season is generally about the be

ning of summer: at which time their food is in plenty, and their strength and vigour in the highest perfection. But soon all their activity ceases: they seek some retired situation among the rocks, where they remain in safety from the attacks of their various enemies. For some days before their change, the animal discontinues its usual voraciousness; it is no longer seen harrowing up the sand at the bottom, or fighting with others of its kind, or hunting its prey: it lies torpid and motionless. Just before casting its shell, it throws itself upon its back, strikes its claws against each other, and every limb seems to tremble; its feelers are agitated, and the whole body is in violent motion. It then swells itself in an unusual manner, and at last the shell begins to divide at its junctures; particularly at the junctures of the belly, where like a pair of jumps, it was before but seemingly united. It also seems turned inside out; and its stomach comes away with its shell. After this it disengages itself of the claws, which burst at the joints; the animal, with a tremulous motion, casting them off, as a man would kick off a boot that was too big for him.

Thus this wonderful creature is at liberty; but so weak that it continues for several hours motionless. Indeed, so violent and painful is the operation, that many of them die under it; and those which survive, for some time, neither take food, nor venture from their retreats. Immediately after this change, they have not only the softness, but the timidity of a worm. Every animal of the deep is then a powerful enemy, which they can neither escape, nor oppose: and this is the time when the dog-fish, the cod, and the ray devour them by hundreds. But this state continues for a very short time: in less than two days, the skin that covered its body is grown almost as hard as before.

When the lobster is completely equipped in its new shell, it appears how much it has grown in the space of a very few days. The old shell being compared with those of the new, it is increased above a third in its size; and like a boy that has outgrown his clothes, it seems wonderful how the deserted shell was able to contain so great an animal as entirely fills up the new.

It may be worth observing, that lobsters use their tails as fins, wherewith they commonly swim backward, by jerks or springs, reaching sometimes ten yards at a spring. For this purpose, as the gill-fins of other fishes, which are their oars, are a little concave backward, these have the plates of their tails, when they bend them down as they used to do, a little concave forward.

Different from all these are the land crabs of the Caribbee islands; which live in a kind of orderly society, within their retreats in the mountains; and regularly once a year march down to the sea side in a body of some millions. They choose the months

of April and May to begin their expedition; and then sally ou from the stumps of hollow trees, from the clefts of rocks, and fro the holes which they dig for themselves under the surface of th earth. At that time the whole ground is covered with this ban of adventurers. The sea is their place of destination, and to tha they direct their march. No geometrician could send them t their destined station, by a shorter course. They never turn t the right or left, whatever obstacles intervene. And even i they meet with a house, they will attempt to scale the walls, t keep the unbroken tenor of their way. But upon some occasion they are compelled to conform to the face of the country; and i it be intersected by rivers, they wind along the course of the stream They are commonly divided into three battalions; of which th first consists of the strongest and boldest males, that like pio neers, march forward to clear the route, and face the greate dangers. These are often obliged to halt for want of rain, an wait till the weather changes. The main body of the army i composed of females, which never leave the mountains till th rain is set in, and then descend in regular battalia, in column of fifty paces broad, and three miles deep, and so close, tha they almost cover the ground. Three or four days after this, th rear guard follows; a straggling undisciplined tribe, consistin, of males and females, but neither so robust nor so numerous a the former. The night is their chief time of proceeding; bu if it rains by day, they do not fail to profit by the occasion; an they continue to move forward in their slow, uniform manne When the sun shines hot, they make an universal halt, and wa till the cool of the evening. When they are terrified they marc back in a disorderly manner, holding up their nippers wit which they sometimes tear off a piece of the flesh of an assailan and leave the weapon where they inflict the wound. The often clatter their nippers together, as if it were to threaten thos that come to disturb them. But though they thus strive to b formidable to man, they are much more so to each other; fo if any of them by accident is maimed in such a manner as to b incapable of proceeding, the rest fall upon and devour it on th spot, and then pursue their journey.

When after a fatiguing march, perhaps of three months, th arrive at their destined port, they prepare to cast their spaw The peas are as yet within their bodies, and not as is usual animals of this kind, under the tail. And the creature waits a the benefit of the sea water, to help the delivery. For this pu pose the crab has no sooner reached the shore, than it eage goes to the edge of the water, and lets the waves wash over body two or three times. Then they withdraw to seek a lodgi upon land: in the mean time the spawn grows larger, is e

d out of the body, and sticks to the barbs under the tail.—this state of pregnancy they once more seek the shore, and aking off their spawn into the water, leave it there. At this ne whole shoals of hungry fish are in expectation of this anal supply. The sea, to a great distance, is black with them; d about two thirds of the crab's eggs are immediately deured. The eggs that escape are hatched under the sand; and on after, millions at a time of these little crabs are seen quitg the shore, and slowly travelling up to the mountains.

The old ones, however, are not so active to return; they are come so feeble, that they can hardly creep along. Most of em, therefore, are obliged to continue in the flat parts of the untry till they recover, making holes in the earth, which they ver at the mouth with leaves and dirt. There they throw off eir old shells. At that time they are quite naked, and almost thout motion for six days. They have then under their stoachs four large white stones, which gradually decrease in proortion as the shell hardens, and when they come to perfection, e not to be found. It is at that time the animal is seen slowly aking its way back, and all this is commonly performed in weeks.

An account of the Animal Flower in Barbadoes.

[Meth. Mag.—Eng.]

N the parish of St. Lucy, on the north side of the island, there a high rocky cliff fronting the sea, near the bottom of which a large cave. This opens into another cave, the bottom of ich is a basin of water. In the midst of this basin is a rock, ays covered with water: on the sides of which, a few inches ow the water, are seen, at all times of the year, issuing out of le holes, what have the appearance of finely radiated flowers; size, colour and shape greatly resembling a common maryld.

If you attempt to pluck one of these, as soon as your fingers ne within two or three inches of it, it contracts, closes up its der and shrinks back into the hole of the rock. But if left disturbed for a few minutes, it issues again, and soon appears ull bloom. This might induce one to believe, that it was no ier than an aquatic sensitive plant.

But on a nearer inspection we may discern four dark colored ments, rising from the centre, moving with a quick and spontaneous motion, and frequently closing, to seize its prey, much

like the claws of a lobster. So that the seeming flower is really an animal; and its body, which appeared to be the stalk of the flower, is black, about as big as a raven's bill.

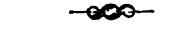
It seems the vivid yellow colour of its feelers, is absolutely necessary to procure its food. The water in the cave, having no motion, cannot bring any food to them. Therefore the Creator has endued this creature with a quality which may allure its prey. For bright colours invite many aquatic animals, as the flame of a candle does flies.

A remarkable Echo.

[Eng. Mag.]

THERE is an echo on the bank of the river Nassa, between Bingen and Collentz, in Germany, which repeats what is said seventeen times. And what is still more peculiar, the person who speaks is scarce heard at all, but the repetition, clearly and with surprising variety: the echo seeming sometimes to approach nearer, and sometimes to be farther off. One person hears only one voice, another several: one hears it on the right, another on the left.

Two miles from Milan there is a still more surprising echo. It returns the sound of a pistol fifty-six times. The first repetitions follow one another very quick; but they are more distinct in proportion as they decay. There are two parallel walls, which beat the sound back upon each other.

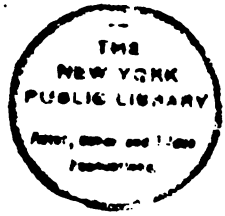


Remarkable Account.

[Eng. Mag.]

A nobleman, in Germany, was condemned to die, and ordered for execution in the morning. During the night, in ten or twelve hours time, all his hair turned white as flax. The emperor being informed of this, said, "he has suffered enough;" and pardoned him.

Since that time, there has been an instance of one of our own countrymen, who being ship-wrecked, saved himself on a small rock, surrounded by the sea. A boat took him off after he had stayed there four hours. But in that space his hair was turned quite white.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Perhaps a still stranger instance of this kind is related in the duke of Sully's memoirs. "Henry IV. told the marquis De la Force, that the moment he was informed Henry the III. had published an edict (in July, 1535,) ordering all the Hugonots either to go to mass, or to abandon the kingdom in six months, his mustaches turned suddenly white on that side of his face which he supported with his hand.

Its life is a peculiar kind, and approaches to the nature of vegetation. Hairs grow much as plants grow out of the earth, or as some plants grow upon others: from which they draw their nourishment, and yet each has its life distinct from the other. So hair derives its food from some juices in the body; but not from the nutricious juices. Accordingly the hair may live and grow, while the body is starved to death.

That hair may grow, merely as an excrescence of the vegetable kind, appears from that memorable case recited by Mr. Hook, of a body which, having been buried forty-three years, was found in a manner wholly converted into hair. The woman was buried in a coffin of wood, and lay the lowest of three in the same grave. The others being removed, and this coffin appearing, it was observed that much hair came through the clefts of it; on removing the lid, the whole appeared a very surprising sight. There was the whole figure of the corpse, exhibiting the eyes, mouth, ears, and every part. But from the crown of the head, even to the sole of the foot, it was covered over with a very thick set hair; long, and much curled. The people, amazed at this appearance, went to touch the corpse; but the shape fell away, as it was handled, leaving only a quantity of shapeless hair; but neither flesh nor bones, only a small part of the great toe of the right foot.

An account of festivals in honour of Idols among the ancient Mexicans.

There was no month in which the Mexicans did not celebrate some festival or other, which was either fixed and established to be held on a certain day of the month, or moveable, from being annexed to some signs which did not correspond with the same days in every year. The principal moveable festivals, according to Boturni, were sixteen in number, among which the fourth was that of the god of wine, and the thirteenth, that of the god of fire.

With respect to those festivals which were fixed, we shall mention as concisely as possible, as much as we judge will be

sufficient to convey a competent idea of the religion and th superstitious disposition of the Mexicans.

On the second day of the first month, they made a great fe tival to Tlaloc, accompanied with sacrifices of children, whic were purchased for that purpose, and a gladiatorian sacrifice these children, which were purchased, were not sacrificed a at once, but successively so, in the course of three month which corresponded to those of March and April, to obtai from this god the rains which were necessary for their maize.

On the first day of the second month, which, in the first ye of their century, corresponded to the 18th of March, they mad a most solemn festival to the god Xipe, the sacrifices offered which were extremely cruel. They dragged the victims b their hair to the upper area of the temple, where, after the were sacrificed in the usual manner, they skinned them, and th priests clothed themselves in their skins, and appeared for son days in these bloody coverings. The owners and prisoners th were sacrificed were bound to fast for twenty days, after whic they made great banquets, at which they dress the flesh of th victims. The stealers of gold or silver were sacrificed alon with prisoners, the law of the kingdom having ordained that pu ishment for them. The circumstance of skinning the victim obtained to this month the name of Tlacaxipehualiztli, or th skinning of men. At this festival, the military went through se eral exercises of arms and practises of war, and the nobles cel brated with songs, the glorious actions of their ancestors. I Tlascala, the nobles, as well as the plebeians had dances, i which they were all dressed in skins of animals, and embroider of gold and silver. On account of these dances, which wer common to all ranks of people, they gave the festival as well a the month the name of Coalhuitl, or the general festival.

In the third month, which began on the 7th of April, the s cond festival of Tlaloc was celebrated with the sacrifice of son children. The skins of the victims which were sacrificed to th god Xipe, in the preceding month, were carried in procession t a temple called Jopico, which was within the enclosure of th greater temple, and there deposited in a cave. In this sam month the Xochimanqui, or those who traded in flowers, cel brated the festival of their goddess Coatlicue, and presented h garlands of flowers curiously woven. But before this offerin was made, no person was allowed to smell these flowers. Th ministers of the temples watched every night of this month, an on that account made great fire; hence the month took the nam of Tozoztonli, or little watch.

The fourth month was called Hueitozli, or great watch because, during this month, not only the priests, but also the m

bility, and populace kept watch. They drew blood from their ears, eye-brows, nose, tongue, arms, and thighs, to expiate the faults committed by their senses, and exposed at their doors leaves of the sword-grass, coloured with blood, but with no other intention, probably, than to make ostentation of their penance. In this manner they prepared themselves for the festival of the goddess Centeotl, which was celebrated with sacrifices of human victims and animals, particularly of quails, and with many warlike exercises, which they performed before the temple of this goddess. Little girls carried ears of maize to the temple, and after offering them to that false divinity, carried them to granaries, in order that these ears, thus hallowed, might preserve all the rest of the grain from any destructive insect. This month commenced on the 27th of April.

The fifth month, which began upon the 17th of May, was almost wholly festival. The first, which was one of the four principal festivals of the Mexicans, was that which they made in honour of their great god Tezcatlipoca. Ten days before it a priest dressed himself in the same habit and badges which distinguished that god, and went out of the temple with a bunch of flowers in his hands, and a little flute of clay which made a very shrill sound. Turning his face first towards the east, and afterwards to the other three principal winds, he sounded the flute loudly, and then taking up a little dust from the earth with his finger, he put it to his mouth and swallowed it. Upon hearing the sound of the flute all kneeled down; criminals were thrown into the utmost terror and consternation, and with tears implored that god to grant a pardon to their transgressions, and hinder them from being discovered and detected; warriors prayed to him for courage and strength against the enemies of the nation, successful victories, and a multitude of prisoners for sacrifices, and all the rest of the people, using the same ceremony of taking up and eating the dust, supplicated with fervour the clemency of the gods. The sound of the little flute was repeated every day until the festival. One day before it, the lords carried a new habit to the idol, which the priests immediately put upon it, and kept the old one as a relique in some repository of the temple; they adorned the idol with particular ensigns of gold and beautiful feathers, and raised up the tapestry, which always covered the entrance of the sanctuary, that the image of their god might be seen and adored by the multitude.

When the day of the festival arrived, the people flocked to the lower area of the temple. Some priests painted black, and dressed in a similar habit with the idols, carried it aloft upon a litter which the youths and virgins of the temple, bound with thick cords of wreaths of crisp maize, and put one of these

wreaths round the neck, and a garland on the head of the id This cord, the emblem of drought, which they desired to pr vent, was called Toxcatl, which name was likewise given to t month on account of this ceremony. All the youths and vi gins of the temple, as well as the nobles of the court, carri similar wreaths about their necks and in their hands. Then fo lowed a procession through the lower area of the temple, whe flowers and odoriferous herbs were scattered: two priests offe ed incense to the idol, which two others carried upon their shou ders. In the mean while the people kept kneeling, striking the backs with thick knotted cords. When the procession finishe and also their discipline, they carried back the idol to the alta and made abundant offerings to it of gold, gems, flowers, fe thers, animals, and provision which were prepared by the vi gins and other women, who on account of some particular vo assisted for that day in the service of the temple. These prov sions were carried in procession by the same virgins, who we led by a respectable priest, dressed in a strange fantastical h bit, and lastly the youths carried them to the habitations of th priests for whom they had been prepared.

Afterwards they made the sacrifice of the victim representin the god Tezcatlipoca. This victim was the handsomest an best shaped youth of all the prisoners. They selected him year before the festival, and during that whole time he was al ways dressed in a similar habit with the idol; he was permitte to go round the city, but always accompanied by a strong guard and was adored every where, as the living image of that suprem divinity. Twenty days before the festival, this youth marrie four beautiful girls, and on the five days preceding the festival they gave him sumptuous entertainments, and allowed him a the pleasures of life. On the day of the festival, they led hi with a numerous attendance to the temple of Tezcatlipoca, b before they came there they dismissed his wives. He accom panied the idol in the procession, and when the hour of sacrifi was come, they stretched him upon the altar, and the high priest with great reverence opened his breast and pulled out h heart. His body was not, like the bodies of other victims, thro down the stairs, but carried in the arms of the priests and b headed at the bottom of the temple. His head was strung u in the Tzompantli, among the rest of the skulls of the victim which were sacrificed to Tezcatlipoca, and his legs and ar were dressed and prepared for the tables of the lords. Aft the sacrifice, a grand dance took place of the collegiate youth and nobles who were present at the festival. At sun-set, the vi gins of the temple made a new offering of bread baked with h ney. This bread, with some other things unknown to us, w

put before the altar of Tezcatlipoca, and was destined to be the reward of the youths who should be the victors in the race which they made down the stairs of the temple; they were also rewarded with a garment, and received the praise and applause of the priests as well as the people who were spectators. The festival was concluded by dismissing from the seminaries all the youths and virgins who were arrived at an age fit for marriage. The youths who remained, mocked the others with satirical and humorous raillery, and threw at them handfuls of rushes and other things, upbraiding them with leaving the service of god for the pleasures of matrimony; the priests always granting them indulgence in this emanation of youthful vivacity.

In the same fifth month, the first festival of Huitzilopochtli was celebrated. The priests made a statue of this god, of the regular stature of a man; they made the flesh of a heap of Tzohualli, which is a certain eatable plant, and the bones of the wood Mizquitl. They dressed it in cotton with a mantle of feathers; put on its head a small parasol of paper, adorned with beautiful feathers, and above that a bloody little knife of flint-stone, upon its breast a plate of gold, and on its garment were several figures representing bones of the dead, and the image of a man torn in pieces; by which they intended to signify either the power of this god in battle, or the terrible revenge, which, according to their mythology, he took against those who conspired against the honour and life of his mother.—They put this statue in a litter made on four wooden serpents, which four principal officers of the Mexican army bore from the place where the statue was formed, into the altar where it was placed. Several youths forming a circle, and joining themselves together by means of arrows, which they laid hold of with their hands, the one by the head, the other by the point, carried before the litter a piece of paper more than fifteen perches long, on which, probably, the glorious actions of that false divinity were represented, and which they sung to the sound of musical instruments.

When the day of the festival was arrived, in the morning they made a great sacrifice of quails, which, after their heads were twisted off, they threw at the foot of the altar. The first who made this sacrifice was the king, after him the priests, and lastly, the people. Of this great profusion of quails, one part was dressed for the king's table, and those of the priests, and the remainder was reserved for another occasion. Every person who was present at the festival, carried a clay censer, and a quantity of bitumen of Judea, to burn in offering to their god, and all the coal which was made use of was afterwards collected in a large stove called Tlexictli. On account of this ceremony

they called the festival the incensing of Huitzilopochtli. Imme diately after followed the dance of the virgins and priests. Th virgins dyed their faces, their arms were adorned with red fea thers, on their heads they wore garlands of crisp leaves of maiz and in their hands they bore canes which were cleft, with litt flags of cotton or paper in them. The faces of the priests wer dyed black, their foreheads bound with little shields of papa and their lips daubed with honey, they covered their natura parts with paper, and each held a sceptre, at the extremity which was a flower made of feathers, and above that another tu of feathers. Upon the edge of the stove two men danced, bea ing on their backs certain cages of pine. The priests in th course of their dancing, from time to time, touched the cart with the extremity of their sceptres, as if they rested themselve upon them. All these ceremonies had their particular signifi cation, and the dance on account of the festival at which it took place was called Toxcachocholla. In another separate place the court and military people danced. The musical instrument which in some dances were placed in the centre, on this occa sion were kept without and hid, so that the sound of them wa heard but the musicians were unseen.

One year before this festival, the prisoner who was to be sa crificed to Huitzilopochtli. to which prisoner they gave the nam of Ixteocale, which signifies, wise lord of heaven, was selecte along with the victim for Tezcatlipoca. Both of them ramble about the whole year ; with this difference, however, that th victim of Tezcatlipoca was adored, but not that of Huitzil pochtl. When the day of the festival was arrived, they dresse the prisoner in a curious habit of painted paper, and put on h head a mitre made of the feathers of an eagle, with a plume up the top of it. He carried upon his back a small net, and ov it a little bag, and in this dress he mingled himself in the dan of the courtiers. The most singular thing respecting this p soner was, that although he was doomed to die on that day, h he had the liberty of fixing the hour of sacrifice himself. Whe ever he chose he presented himself to the priests, in whose arm and not upon the altar, the sacrificer broke his breast, and pu ed out his heart. When the sacrifice was ended, the priests b gan a great dance, which continued all the remainder of t day, excepting some intervals, which they employed to repe the incense offerings. At this same festival, the priests made slight cut on the breast and on the belly of all the children both sexes which were born within one preceding year. Th was the sign or character, by which the Mexican nation speci ly acknowledged itself consecrated to the worship of its pr tecting god : and this is also the reason why several auth

have believed, that the rite of circumcision was established among the Mexicans. But if possible the people of Yucatan and the Totonacas used this rite, it was never practised by the Mexican, or any other nation of the empire.

In the sixth month, which began about the sixth of June, the third festival of the god Tlaloc was celebrated. They strewed the temple in a curious manner, with rushes from the lake of Citlaltepec. The priests who went to fetch them, committed various hostilities upon all passengers whom they met in their way, plundering them of every thing they had about them, and sometimes even stripping them quite naked, and beating them if they made any resistance. With such impunity were these priests, turned assassins, favoured, that they not only robbed the common people, but even carried off the royal tribute from the collectors of them, if they chanced to meet with them, no private persons being allowed to make complaint against them nor the king to punish them for such enormities. On the day of the festival, they all eat a certain kind of gruel which they called Etzalli, from which the month took the name of Etzalquatitzli. They carried to the temple a vast quantity of painted paper and elastic gum, with which they besmeared the paper and the cheeks of the idol.

After this ridiculous ceremony, they sacrificed several prisoners who were clothed in habits the same with that of the god Tlaloc, and his companions, and in order to complete the scene of their cruelty, the priests, attended by a great croud of people, went in vessels to a certain place of the lake, where in former times there was a whirlpool, and there sacrificed two children of both sexes, by drowning them, along with the hearts of the prisoners who had been sacrificed at this festival, in order to obtain from their gods the necessary rains for their fields. Upon this occasion, those ministers of the temple, who, in the course of that year, had neither been negligent in office, or convicted of some high misdemeanor which was not, however, deserving of capital punishment, were stripped of their priesthood, and received a chastisement similar to the trick which is practised on seamen the first time they pass the line, but more severe, as by being repeatedly ducked in the water they were at least so exhausted, it became necessary to carry them home to their houses to be recovered.

In the seventh month, which began upon the 26th of June, the festival of Huixtocihuatl, the goddess of salt, was celebrated.—A day before the festival there was a great dance of women, who danced in a circle, joined to each other by strings or cords of different flowers, and wearing garlands of wormwood on their heads. A female prisoner, clothed in the habit of the idol of

that goddess, was placed in the centre of the circle. The da cing was accompanied with singing, in both of which two old r spectable priests took the lead. This dance continued the whc night, and in the morning after, the dance of the priests beg and lasted the whole day, without any other interruption th the sacrifice of prisoners. The priests wore decent garmen and held in their hands those beautiful yellow flowers which t Mexicans called Cempoalxochitl, and many European Indi Carnations; at sun set they made the sacrifice of the fem prisoner, and concluded the festival with sumptuous banquet

During the whole of this month the Mexicans made great joicings. They wore their best dresses; dances and amuseme in their gardens were frequent; the poems which they sa were all on love, or some other equally pleasing subject. T populace went a hunting in the mountains, and the nobles u warlike exercises in the field, and sometimes in vessels up the lake. These rejoicings of the nobility procured to t month the name of Tecuilhuitl, the festival of the lords, or Tecuilhuitontli, the small festival of the lords, as it was truly in comparison of the festival of the following month.

In the eighth month, which began upon the 16th day of Ju they made a solemn festival to the goddess Centeotl, under name of Xilonen; for as we have already mentioned they ch ged the name according to the state of the maize. On this f tival they called her Xilonen; because the ear of the mai while the grain was still tender, was called Xilotl. The festi continued eight days, during which there was constant danci in the temple of that goddess. On such days, the king and nobles gave away meat and drink to the populace, both of wh were placed in rows in the under area of the temple. and th the Chiampinolli, which was one of their most common drin was given, and also the Tamalli, which was paste of maize, m into small rolls, and also other provisions. Presents w made to the priests, and the nobles invited each other recip cally to entertainments, and presented each other with go silver, beautiful feathers, and curious animals. They sung glorious actions of their ancestors, and boasted of the noblen and antiquity of their families. At sun-set, when the feast of the populace was ended, the priests had their dance wh continued four hours, and on that account there was a splen illumination in the temple. The last day was celebrated w the dance of the nobility and the military, among whom dan also a female prisoner, who represented that goddess, and w sacrificed after the dance along with the other prisoners. Th the festival, as well as the month, had the name of Hueitec huitl, that is, the great festival of the lords.

In the ninth month, which began on the 5th of August, the second festival of Huitzilopochtli was kept; on which, besides the usual ceremonies, they adorned all the idols with flowers; not only those which were worshipped in the temples, but likewise those which they had for private devotion in their houses; from whence the month was called Tlaxochimaco. The night preceding the festival was employed in preparing the meats which they eat next day with the greatest jubilee. The nobles of both sexes danced together, the arms of the one resting on the shoulders of the other. This dance which lasted until the evening, finished with the sacrifice of some prisoners. In this month also the festival of Jacateuctli, the god of commerce was held, accompanied with sacrifices.

In the tenth month, the beginning of which was on the 25th of August, they kept the festival of Xiuhteuctli, god of fire. In the preceding months, the priests brought out of the woods a large tree, which they fixed in the under area of the temple.—The day before the festival they stripped off its branches and bark, and adorned it with painted paper, and from that time it was reverenced as the image of Xiuhteuctli. The owners of the prisoners which were to be sacrificed on this occasion, dyed their bodies with red ochre, to resemble in some measure the colour of fire, and were dressed in their best garments. They went to the temple, accompanied by their prisoners, and passed the whole night in singing and dancing with them. The day of the festival being arrived, and also the hour of the sacrifice, they tied the hands and feet of the victims, and sprinkled the powder of Jauhtli in their faces, in order to deaden their senses, that their torments might be less painful. They then began the dance, each with his victim upon his back, and one after the other threw them into a large fire kindled in the area, from which they soon after drew them with hooks of wood, to complete the sacrifice upon the altar in the ordinary way. The Mexicans gave to this month the name of Xocohuetzi, which signifies the maturity of the fruits. The Tlascalans called the ninth month Miccailhuitl, or the festival of the dead; because in it they made oblations for the souls of the deceased; and the tenth month Hueimiccailhuitl, or the grand festival of the dead; because in that they wore mourning, and made lamentation for the death of their ancestors.

Five days before the commencement of the eleventh month, which began on the 14th of September, all festivals ceased. During the first eight days of the month, was a dance, but without music or singing; every one directing his movements according to his own pleasure. After this period was elapsed, they clothed a female prisoner in the habit of Teteoinan, or the mother of the

gods, whose festival was celebrating; the prisoner was attended by many women, and particularly by the midwives, who for four whole days employed themselves to amuse and comfort her. When the principal day of the festival was arrived, they led this woman to the upper area of the temple of that goddess, where they sacrificed her; but this was not performed in the usual mode, nor upon the common altar where other victims were sacrificed, for they beheaded her upon the shoulders of another woman, and stripped her skin off, which a youth, with a numerous attendance, carried to present to the Idol of Huitcilopochtli, in memory of the inhuman sacrifice which their ancestors had made of the princess of Colhuacan; but before it was presented, they sacrificed in the usual mode four prisoners, in memory, as is probable, of the four Xochimilcan prisoners which they had sacrificed during their captivity in Colhuacan. In this month they made a review of their troops, and enlisted those youths who were destined for the profession of arms, and who, in future were to serve in war when there should be occasion. All the nobles and populace swept the temples, on which account this month took the name of Ochpaniztli, which signifies, a sweeping. They cleaned and mended the streets, and repaired the aqueducts and their houses, all which labours were attended with many superstitious rites.

In the twelfth month, which began upon the 4th of October, they celebrated the festival of the arrival of the gods, which they expressed by the word Teotleco, which name they also gave to both the month and the festival. On the 16th day of this month they covered all the temples, and the corner stones of the streets of the city with green branches. On the 18th, the gods, according to their account, began to arrive, the first of whom was the great god Tezcatlipoca. They spread before the door of the sanctuary of this god a mat made of the palm-tree, and sprinkled upon it some powder of maize. The high-priest stood in watch all the preceding night, and went frequently to look at the mat, and as soon as he discovered any footsteps upon the powder, which had been trod upon, no doubt, by some other deceitful priest, he began to cry out, "Our great god has now arrived." All the other priests, with a great croud of people, repaired there to adore him, and celebrate his arrival with hymns and dances, which were repeated all the rest of the night. On the two days following, other gods successively arrived, and on the twentieth and last day, when they believed that all the gods were come, a number of youths dressed in the form of various monsters, danced around a large fire, into which, from time to time they threw prisoners, who were there consumed as burnt sacrifices. At sunset they made great entertainments,

hey drank more than usual, imagining, that the wine
they filled their bellies, would serve to wash the feet
ds. To such excesses did the barbarous superstition
eople lead! Nor was the ceremony which they prac-
rder to preserve their children from the evil which
ded from one of their gods, less extravagant: this
stom of sticking a number of feathers on their shoul-
arms, and legs, by means of turpentine.

hirteenth month, which began on the 24th of October
l of the gods of water and the mountains was cele-
The name Tepeilhuitl, which was given to this month,
nly the festival of the mountains. They made little
s of paper, on which they placed some little serpents
ood, or of roots of trees, and certain small idols called
ntin, covered with a particular paste. They put both
altars and worshipped them as the images of the gods
untains, sung hymns to them, and presented copal and
hem. The prisoners who were sacrificed at this fes-
e five in number, one man and four women; to each
a particular name was given, alluding, probably, to
tery of which we are ignorant. They clothed them
l paper, which was besmeared with elastic gum, and
em in procession in litters, after which they sacrificed
he usual manner.

ourteenth month, which commenced on the 13th of No-
was the festival of Mixcoatl, goddess of the chace. It
ded by four days of rigid and general fasting accom-
ith the effusion of blood, during which time they made
d darts for the supply of their arsenals, and also cer-
ll arrows which they placed together with pieces of
some meats, upon the tombs of their relations, and af-
ay burned them. When the fast was over, the inhabi-
Mexico and Tlatelolco went out to a general chase in
bouring mountains, and all the animals which were
with great rejoicings to Mexico, where they were sacri-
Mixcoatl; the king himself was present not only at the
but likewise at the chase. They gave to this month
e of Quecholli, because at this season the beautiful
went among them by that name, and by many called
o, made its appearance on the banks of the Mexican

fifteenth month, the beginning of which was on the 3rd
December, the third and principal festival of Huitzilo-
nd his brother was celebrated. On the first day of
th. the priests formed two statues of those two gods.
nt seeds pasted together, with the blood of children

that had been sacrificed, in which in the place of bones the substituted pieces of the wood of acacia. They placed thes statues upon the principal altar of the temple, and during th whole of that night the priests keep watch. The day follow ing, they gave their benediction to the statues, and also to small quantity of water which was preserved in the temple fc the purpose of being sprinkled on the face of any new king c Mexico, and of the general of their armies after their election but the general, besides being besprinkled, was required t drink it. As soon as the statues were consecrated by this ben ediction, the dance of both sexes began, and continued all th month for three or four hours every day. During the whole o the month a great deal of blood was shed; and four hours be fore the festival, the masters of the prisoners which were to be sacrificed, and which were selected for the occasion, observed a fast, and had their bodies painted of various colours. In the morning of the twentieth day, on which the festival was held, a grand and solemn procession was made. A priest bearing a serpent of wood, which he raised high up in his hands, called Ezpamitl, and which was the badge of the gods of war went first, with another priest bearing a standard, such as they used in their armies. After them came a third priest, who carried the statue of the god Painalton, the vicar of Huitzilopochtli. Then came the victims after the other priests, and lastly, the people. The procession set out from the greater temple, towards the district of Teotlacheo, where it stopped, while two prisoners of war and some purchased slaves were sacrificed; they proceeded next to Tlatelolco, Popotla, and Chapoltepec, from whence they returned to the city, and after having passed through other districts, re-entered the temple.

This circuit of nine or ten miles, which they performed, consumed the greatest part of the day, and at all the places where they stopped, they sacrificed quails, and, probably, some prisoners also. When they arrived at the temple, they placed the statue of Painalton and the standard, upon the altar of Huitzilopochtli; the king offered incense to the two statues of seeds, and then ordered another procession to be made round the temple, at the conclusion of which they sacrificed the rest of the prisoners and slaves. These sacrifices were made at the close of the day.—That night the priests kept watch, and the next morning they carried the statue in paste of Huitzilopochtli to a great hall which was within the precincts of the temple, and there in the presence only of the king, four principal priests, and four superiors of the seminaries, the priest Quetzalcoatl, who was the chief of the Tlamacazqui, or penance-doers, threw a dart at the statue, which pierced it through and through. They then sa

that their god was dead. One of the principal priests cut out the heart of the statue, and gave it to the king to eat. The body was divided into two parts; one of which was given to the people of Tlatelolco, and the other to the Mexicans. The share was again divided into four parts, for the four quarters of the city, and each of these four parts into as many minute particles as there were men in each quarter. This ceremony they expressed by the word Teocualo, which signifies the god to be eaten. The women never tasted this sacred paste, probably, because they had no concern with the profession of arms. We are ignorant, whether or not they made the same use of the statue of Tlacahuepan. The Mexicans gave to this month the name of Panquetzaliztli, which signifies, the raising of the standard, alluding to the one which they carried in the above procession. In this month they employed themselves in renewing the boundaries, and repairing the enclosures of their fields.

In the sixteenth month, which began upon the 23d of December, the fifth and last festival of the gods of water, and the mountains, took place. They prepared for it with the usual austerities, by making oblations of copal and other aromatic gums. They formed little figures of the mountains, which they consecrated to those gods, and certain little idols made of the paste of various eatable seeds, of which when they had worshipped them, they opened the breasts, and cut out the hearts, with a weaver's shuttle, and afterwards cut off their heads, in imitation of the rites of the sacrifices. The body was divided by the heads of families among their domestics, in order that by eating them they might be preserved from certain distempers, to which those persons who were negligent of worship to those deities conceived themselves to be subject. They burned the habits in which they had dressed the small idols, and preserved the ashes with the utmost care in their oratories, and also the vessels in which the images had been formed. Besides these rites, which were usually observed in private houses, they made some sacrifices of human victims in the temple. For four days preceding the festival, a strict fast was observed, accompanied with the effusion of blood. This month was called Atemoztli, which signifies the descent of the water, for a reason which we will immediately mention.

In the seventeenth month, which began upon the 12th of January, they celebrated the festival of the goddess Ilamateuctli. A female prisoner was selected to represent her, and was clothed in the habit of her idol. They made her dance alone to a tune which some old priests sung to her, and she was permitted to express her affliction at her approaching death, which, however was esteemed a bad omen from other victims. At sun-set, on

the day of the festival, the priests adorned with the ensign various gods, sacrificed her in the usual manner and afterw cut off her head, when one of the priests, taking it in his h began a dance, in which he was joined by the rest. The pri during this festival, made a race down the stairs of the tem and the following day the populace entertained themselves game similar to the Lupercalia of the Romans; for run through the streets, they beat all the women they met with bags of hay. In this same month they kept the festival of tlanteuctli, god of hell, on which they made a nocturnal sacr of a prisoner and also the second festival of Jacateuctli, g the merchants. The name Tititl, which they gave to this mo signifies the constringent power of the season which the cold casions.

THE WORKS OF GOD DISPLAYED.

Singular accounts of Iron found in the Earth.

[Eng. Mag.]

Iron is one of the imperfect metals, but the hardest and useful, as well as the most plentiful of them all. It is of a li whitish colour, inclining to grey, and to appearance, intern composed of small facets, or small surfaces: susceptible fine polish, and capable of having its hardness more incre or diminished by certain chemical processes, than any o metal.

It is very generally diffused throughout the globe, being quently found mixed with sand, clay, chalk, and being like the colouring matter of a great number of stones and earth. is found also in the ashes of vegetables, and in the blood of imals, in such abundance, that some authors have attrib both the colour of vegetables and the vital fluid itself, to iron contained in them. In consequence of this abunda the iron ores are extremely numerous.

Native iron, formerly thought not to have an existence where, is now certainly known to have been met with in eral places. It is, however, by no means common, but oc sometimes in iron mines. Margraaf found a fibrous kind at Eibenstock, in Saxony: and Dr. Pallas found a mass in beria, weighing 1600 pounds. Mr. Adanson likewise info us, that native iron is common about Senegal; but some n ralists are of opinion, that those species which have been t

for native iron, are, in reality, artificial and have been accidentally buried in the earth. The large piece mentioned by Dr. Pallas is of that species called red short which is malleable when cold, but brittle when red hot. A mass of a similar nature is said to have been lately found in South America.

This American mass of iron was discovered by some Indians in the district of Sontiago del Estero, in the midst of a wide extended plain. It projected about a foot above the ground, and almost the whole of its upper surface was visible; and the news of its being found in a country where there are no mountains, nor even the smallest stone, within a circumference of 100 leagues, could not but be very surprising. Though the journey was attended with great danger on account of the want of water, and abundance of wild beasts in these deserts, some private persons, in hopes of gain, undertook to visit this mass; and, having accomplished their journey, sent a specimen of the metal to Lima and Madrid: where it was found to be very pure, soft iron. As it was reported that this mass was only the extremity of an immense vain of the metal, a commission was given to Don Michael Rubin de Celis to examine the spot, and the following is an abstract of his accounts.

"The place is called Otumpa, in lat. 27, 28 S. and the mass was found almost buried in blue clay and ashes. Externally, it had the appearance of very compact iron; but internally was full of cavities, as if the whole had formerly been in a liquid state. I was confirmed in this idea (says our author) by observing on the surface of it, the impressions of human feet and hands of a large size, as well as of the feet of large birds, which are common in this country. Though these impressions seem very perfect, yet I am persuaded, that they are either a *lusus naturæ*, or that impressions of this kind were previously on the ground, and that the liquid mass of iron falling upon it, rece ved them. It resembled nothing so much as a mass of dough, which having been stamped with impressions of hands and feet, and marked with a finger, had afterwards been converted into iron.

On digging round the mass, the under surface was found covered with a coat of scoriæ, from four to six inches thick, undoubtedly occasioned by the moisture of the earth, because the upper surface was clean. No appearance of generation was observed in the earth below or round it to a great distance. About two leagues to the eastward is a brackish mineral spring, the only one to be met with in all the country. The earth in every part about this spring, as well as near the mass, is very light, loose, and greatly resembling ashes even in colour. The grass of the adjacent parts is very short, small and extremely

unpalatable to cattle; but that at a distance is long and extremely grateful to them; from all which circumstances, it is probable, that this mass was produced by a volcanic explosion. Its weight might be estimated at about 300 quintals. It is likewise an undoubted fact, that in these forests there exists a mass of pure iron, in the shape of a tree with its branches. At a little depth in the earth are found stones of quartz, of a beautiful red colour, which the honey gatherers, the only persons who frequent this country, make use of as flints to light their fires. They had, formerly, carried some of them away, on account of their peculiar beauty, being spotted and studded as it were with gold. One of these, weighing about an ounce, was ground by the governor of the district, who extracted from it a drachm of gold."

The native iron, said to have been found about Senegal, has a cubical form; and out of this, the black inhabitants make different kinds of vessels for their own use. Some masses have been found in a polyhedral, granulated form, and of a bright yellow colour; but which, on being polished, show the proper colour of the metal. Mr. Bergman informs us, that the great mass of native metal found in Siberia resembles forged iron in its composition, a centenary or 63 grains, yielding 49 cubic inches of inflammable air; and from many experiments it appears, that ductile iron yields from 48 to 51 cubic inches of the same kind of air. Dr. Matthew Guthrie informs us, that "the pores of this iron were filled with a yellow vitrious matter, of such hardness as to cut glass."

THE PROVIDENCE OF GOD.

The Backslider reclaimed by a singular Providence.

[Meth. Mag.—Eng.]

A pious tradesman conversing with a minister on family worship, related the following highly instructive circumstance respecting himself.

"When I first began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening every individual of my family was ordered always to be present; nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements

peared manifestly conspicuous: the blessings of the upper
l nether springs followed me, health and happiness attended
family, and prosperity my business. At length such was
rapid increase in trade, and the necessity of devoting every
sible moment to my customers, that I began to think wheth-
family prayer did not occupy too much of our time in the
ning. Pious scruples arose respecting my intentions of re-
quishing this part of my duty; but at length worldly interest
vailed so far, as to induce me to excuse the attendance of
apprentices, and not long after, it was deemed adviseable,
the more eager prosecution of our business, to make the
yer with my wife, when we arose in the morning, suffice for
day. Notwithstanding the repeated checks of conscience
t followed this base omission, the calls of a flourishing con-
n, and the prospect of an increasing family, appeared so im-
ious and commanding, that I found an easy excuse for this
l evil, especially as I did not omit prayer altogether. My
science was almost seared with a hot iron; when it pleased
Lord to awaken me by a singular Providence.

One day I received a letter from a young man who had for-
rly been my apprentice, previous to my omitting family pray-
Not doubting but I continued domestic worship, his letter
chiefly on this subject: it was couched in the most affec-
ate and respectful terms: but judge of my surprise and
fusion, when I read these words:—"Oh, my dear master,
er, never, shall I be able sufficiently to thank you for the
cious privileges with which you indulged me in your family
otions: Oh, sir, eternity will be too short to praise my God
what I learnt there. It was there that I first beheld my lost
l wretched state as a sinner: it was there that I first knew
way of salvation; and there that I first experienced the pre-
usness of 'Christ, in me the hope of glory.' Oh, sir! permit
to say, never, never, neglect those precious engagements:
I have yet a family and more apprentices; may your house
the birth place of their souls." I could read no further:—
ry line flashed condemnation in my face—I trembled—I
ddered—I was alarmed at the blood of my children and ap-
ntices, which I apprehended would soon be demanded at my
l murdering hands!

Filled with confusion, and bathed in tears, I fled for refuge
secret—I spread the letter before God—I agonized, and—
you can better conceive than I can describe, my feelings;
ice it to say, that light broke in upon my disconsolate soul,
nse of blood bought pardon was obtained, &c. &c. I imme-
tely flew to my family, presented them before the Lord, and
n that day to the present, I have been, and am determined,

through grace, that whenever business becomes too large to permit family prayer, I will give up the superfluous part of my business, and retain my devotion. Better to lose a few shillings than become the deliberate murderer of my family, and the instrument of ruin to my own soul."

MEMOIRS OF THE MARTYR POLYCARP.

The following is an affecting account of that servant of God who was Bishop of Smyrna, in the second century, and a martyr for the cause of Christ.

[Meth. Mag.—Eng.]

Polycarp was one of the *Apostolic* fathers, or one of those early Christians, who had been taught the religion of Christ by the Apostles themselves. He was appointed by the bishop of Smyrna, by St. John; and it has been supposed by some ancient, as well as modern writers, that he was the *Angel* of the church of Smyrna, to whom Jesus Christ directed the Epistle in the Revelation of St. John, chap. ii. "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of satan. Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." The probability that Polycarp was the overseer and chief minister among the persecuted and poor christians at Smyrna, at the time when St. John had this Revelation, will induce us to think very highly of this spiritual state both of the preacher and people. Blessed is the man to whom Jesus Christ says, "thou art rich." He must be indeed rich in faith, and an heir of eternal glory.

Polycarp was born in the first century, and had conversed with many christians who had seen the Lord Jesus, while he was upon earth; and we are told, that he used to repeat to others with great delight, the gracious words of our Saviour which had been recited to him, by those who had heard them from the Saviour himself, and had been eye-witness of the miracles which Jesus wrought. Irenæus, who was bishop of Lyons, and died early in the third century, informs us that while he himself was a child, he was with Polycarp in Lower Asia, and, "I remember," says he, "the place where Polycarp

and taught his going out, and coming in, his manner of life and the form of his person. I recollect the discourses which he made to the people, and the familiar converse which he said he had with St. John, and others who had seen the Lord, and how he repeated the sayings which he had heard from them concerning Jesus, and his miracles, and his doctrines, Polycarp received these things from persons who with their own eyes had beheld the 'Word of Life,' and he related them as he had received them, and they perfectly agreed with the scriptures. These things, by the mercy of God bestowed upon me," continues Irenæus, "I then heard and recorded, not on paper, but on my heart, and by the grace of God I continually think on them. We are not surprised that what the aged Polycarp said, should make a deep impression on the mind of young Irenæus. The venerable and holy man, full of Christian love, like St. John, who had been his teacher, would relate with deep sensibility, and ardent love, the things which his master John, had told him of Jesus. That blessed disciple, our readers will remember, leaned on Jesus's bosom, and no doubt had most glorious things to tell to others concerning the Saviour.

From Irenæus we learn, that there were persons living in his time who had heard Polycarp relate, that St. John the disciple of Jesus, going into the bath at Ephesus, and seeing Cerinthus in it, leaped out of it immediately, and cried, let us haste away, lest the bath fall, for Cerinthus the enemy of the truth is in it. Irenæus also relates, that when Marcion, a man who rejected the whole of the Old Testament, and a great part of the New, called to Polycarp in the street, and said, Polycarp, own us; Polycarp replied, I do own thee to be the first born of satan.* Hence we see that the Apostles and their immediate successors, were careful to avoid all fellowship with persons who were enemies of the faith and obedience of the gospel, although they might be called christians.

It may not be improper to make an observation here, on the character of the Roman Emperor, Antoninus Philosophus, Marcus Antoninus, or Marcus Aurelius† Antoninus, for he is known by all these names. Notwithstanding all the eulogiums which have been given to this emperor, and the many moral senti-

* Eusebius, l. iv. c. 15.

† Like good Aurelius let him reign, or bleed
Like Socrates, that man is great indeed.
Pope's Essay on Man.

But Pope is no authority on such subjects. His good Aurelius was a murderer of the christians; and Socrates so far an indolater as, in his very last moments, to desire that a cock might be offered to *Esculapius*. Socrates died of a dose of hemlock; Seneca died for bleeding.

ments which may be found in his book of Meditations, the unoffending christians were persecuted unto death by his orders; and because they would not sacrifice to idols, he asserts that when they were martyred, they died from mere ignorant obstinacy.‡ In his reign, Justin Martyr was put to death, and in his reign Polycarp also sealed the truth with his blood. Mr. Gibbon, in one part of his history of the decline and fall of the Roman empire, when speaking of this emperor, tells us of the "unsuspecting goodness of his heart;" but in a subsequent pompous ebulition of infidelity, he says, that "during the whole course of his reign he despised the christians as a philosopher, and punished them as a sovereign."

The emperor was, however, under some obligations to the Christians, and ought to have treated them in a very different manner, as will appear from the following account of the deliverance of his army, in answer to the prayers of the Christian soldiers who were in it. Marcus Antoninus and his army, when in Germany, were surrounded by the enemy, and were in danger of death from the want of water, when the Christian soldiers who were in the army, kneeled down upon the ground, and began to make supplications to God; which no doubt was a strange sight to their adversaries; and report says, that there soon followed a terrible lightning, which put their adversaries to flight; and a great shower of rain fell upon Antoninus's army, when all the men in it were ready to perish with thirst. This account is mentioned both by Tertulian and Eusebius; and we do not doubt the truth of it. Tertulian, in his apology for the Christians, says, "You need only consult the letters of Marcus Aurelius, in which that emperor bears testimony that the Christian soldiers obtained rain by their prayers, for the assuaging the thirst of his army in Germany."

Our readers will remember, that miracles had not ceased when this extraordinary answer to prayer was given. Mosheim says, it is certain that the Roman army, enclosed by the enemy, and reduced to the most desperate condition by thirst, in a parched desert, was revived by a sudden and unexpected rain; and he adds, it is beyond doubt, that a considerable number of Christians served at this time in the Roman army, and it is extremely probable, that in such circumstances of calamity they implored the merciful interposition of their God and Saviour.

Of the writings attributed to Polycarp, we will only mention the epistle to the Philippians. That Polycarp wrote an epistle to the Philippians we have no doubt, as it is mentioned with high praise by Eusebius; and Irenæus informs us, that those who

‡ Meditations, book xi. sect. 3.

are for their salvation may learn from it the faith and truth which Polycarp preached. Lib. iii. c. 3. Adv. Hæres. Jerom says, that it was read in his time *Asiæ concentu*, in the public assemblies of the Asian church; but still we doubt whether the genuine epistle has come down to us. From the supposed epistle of Polycarp to the Philippians, as published by Bishop Usher, we will make a few extracts.

"Polycarp, and the presbyters who are with him, to the church of God which is at Philippi: mercy and peace from God Almighty, and Jesus Christ our Saviour, be multiplied.

"I rejoice with you greatly in our Lord Jesus Christ, that ye entertained the patterns of love, as became you, and that ye helped forward those who were bound in chains; and that the root of your faith remains, and bringeth forth fruit unto our Lord Jesus Christ, who offered up himself even unto death for our sins: whom God raised up; in whom, though ye see him not, ye believe; and believing, ye rejoice with joy unspeakable and full of glory; knowing that by grace ye are saved, not by works, but by the will of God through Jesus Christ."

Then after an exhortation to serve God in truth, to lay aside vanity and vain speaking, and not to return evil for evil, &c. the writer of the epistle speaks of Saint Paul, and recommends to the Philippians to read the epistle which St. Paul wrote to them, in order that they might be built up in the faith. "He that is furnished with love stands at a great distance from all sin. But the love of money is the beginning of all evil. Knowing therefore that we brought nothing into the world, and that we shall carry nothing out, let us arm ourselves with the armour of righteousness, and in the first place be instructed ourselves to walk in the commandments of the Lord." He then speaks of the duties of husbands, wives, widows, &c. principally in the language of the New-Testament.

He afterwards adds, "Let us constantly adhere to Jesus Christ, who is our hope, and the pledge of our righteousness, who bare our sins in his own body on the tree, who did no sin, neither was guile found in his mouth; but endured all things, that we might live through him." Then follows an exhortation to patience, from the example of Ignatius and others. Of a person of the name of Valens, who had been ordained a presbyter, it is said, "I am greatly troubled for him and his wife. God give them true repentance.

In conclusion it is said, "Pray for kings and magistrates, and even for them that hate and persecute you, and for the enemies of the cross. The epistles of Ignatius we have sent to you, as you desire. Inform us what you know of Ignatius and his companions. These things have I written to you by Crescens.

Be ye safe in the Lord Jesus Christ. Grace be with you all. *Amen.*"

We have selected some of the best parts of the epistle, as our readers will find from the translation of it in Dr. Cave's Lives, and bishop Wake's Epistles of the apostolic fathers. What we have transcribed is unquestionably good; but in some parts of the epistle, subtracting the scripture texts, we have not found the divine energy and unction which might be expected in an epistle of an *apostolic* father, who died for the sake of the Lord Jesus.

We are sorry that ancient history does not furnish us with more particulars of the life of Polycarp. Of his death, however, we have an enlarged account, in an epistle which was written by the church at Smyrna, after his martyrdom, to the church of Philomelium, a city of Lycaonia, and which epistle, we believe, is generally admitted to be genuine. From this epistle we shall furnish our readers with extracts, referring them to Dr. Cave and Bishop Wake, for the translations of it, from Bishop Usher.

"The church of God which sojourns at Smyrna, to that which sojourns at Philomelium, &c.: may the mercy, peace, and love of God the Father, and of the Lord Jesus Christ, be multiplied! We have written to you, brethren, as well concerning the other martyrs, as particularly the blessed Polycarp, in whom was exhibited a martyrdom perfectly evangelical; for he did not precipitately give himself up to death, but waited till he was apprehended, as our Lord himself did, that we might imitate him."

The epistle states, that the martyrs meekly endured, while cut with whips until their flesh was laid open even to their veins and arteries; and supported by the grace of Christ, they despised the torments of this world; and the fire of savage tormentors was cold to those who constantly sought to avoid that fire which is eternal. "With *the eyes of their heart* they had respect to the good things reserved for those who endure;—things, 'which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive.'"

And now the whole multitude cried out, "*Destroy the Atheists;* (the Christians whom they called Atheists,) *let Polycarp be sought for.* A person of the name of Quintus, lately come from Phrygia, his native country, on sight of the wild beasts, was seized with fear and trembling, although he had persuaded some persons to present themselves before the tribunal, of their own accord. Him the proconsul, by soothing speeches, induced to swear and to sacrifice. On this account," say the writers of this epistle, "we do not approve of those who offer themselves to martyrdom; for we have not so learned of Christ."

Polycarp, when he heard what was passing, was quite unmoved, and desired to remain in the city; but, on the entreaties of his friends, he retired to a village at a small distance, and spent his time in praying night and day for himself and for the churches of God. Three days before he was seized by the public officers, he had a vision while he was praying in the night. "He saw his pillow consumed by fire, and, turning to the company, he said prophetically, *I must be burnt alive.*"—When the officers approached to take him, he retired to another village; but one of his servants was compelled by torture to give information of the place of his retreat. The officers then went in pursuit of him, taking the servant as their guide, and arriving in the evening, they found him lying in an upper room at the end of the house, whence he might have made his escape; but he would not, saying, *The will of the Lord be done.* He came down and conversed with the officers, and ordered meat and drink to be set before them, and begged them to allow him one hour to pray without molestation, to which they agreed.—"He prayed standing, full of the grace of God, so that he could not be silent for two hours; and the hearers were astonished, and many of the officers repented that they were come to seize so excellent a man."

When he had ceased praying, they set him on an ass, and led him to the city, and he went on cheerfully under the conduct of his guards to the Stadium.* As he entered on the Stadium, a voice from heaven said to him, "Be strong, Polycarp, and act valiantly." No person indeed saw him that spake, "but many of us Christians," say the writers of this epistle, "heard the voice." As the *miraculous* interposition of divine power, in support of the religion of Jesus, had not yet ceased, there is not, in our opinion, any thing incredible in this account. There is sufficient reason to believe, from ecclesiastical history, that miracles continued to the end of the second century. Thus far we may go at least, without being deemed too credulous by sensible Christian men.

When it was understood that Polycarp was apprehended, there was a great shout among the people. The proconsul asked him if he was Polycarp, to which he replied, he was. The proconsul then advised him to have compassion on himself, at his great age, and to swear by the fortune of Cæsar; to repent, and to say, *Take away the Atheists*, (meaning the Christians.) Swear, said the proconsul; reproach Christ, and I will release thee. Polycarp nobly replied, EIGHTY AND SIX YEARS HAVE I SERVED CHRIST, AND HE HATH NEVER DECEIVED ME, AND HOW

* The *Stadium* was the place where the games and shews were exhibited. The Asiatic cities used the Stadium for the diversions of the Roman Amphitheatre.

CAN I BLASPHEME HIM WHO IS MY KING AND MY SAVIOUR!— Swear by the fortune of Cæsar, said the proconsul again. am a Christian, said Polycarp. I have wild beasts, said th proconsul, and I will expose you to them, unless you repent Let them be brought forth, said Polycarp. Since you despis the wild bests, I will tame your spirit by fire, said the procon sul, if you do not change your mind. You threaten me wit fire, answered Polycarp, which burns for a moment, but yo are ignorant of the punishment of eternal fire, which is reserv ed for the ungodly. But why do you delay? Do what yo please.

Polycarp was filled with confidence and joy; and grac shone in his countenance. The proconsul was also visibly em barrassed; but he sent an herald to proclaim thrice in th midst of the assembly, *Polycarp has professed himself a Chris tian!* Upon which the multitude, both Jews and Gentiles, shou ed aloud, *This is the teacher of Asia, the father of Christians* and they desired that a lion might be let out against him. Bu the Asiarch* refused to do it as he said that the amphitheatr cal spectacles of the wild beasts were finished. They then unan imously shouted, that he should be burnt alive. When he wa praying, he saw the fire kindling, nd turning to the Christian who were with him, he said, *I must be burnt alive.* Preparatio was made for burning him, with all possible speed. The mu titude gathered fuel from the workshops and baths, in whic employment the Jews distinguished themselves with their usua malice against the followers of Christ.

As soon as the fire was prepared, he stripped off his cloth and loosed his girdle. When he was to be fastened to the stak with nails, he said, let me remain as I am; for He who gives me strength to bear the fire, will enable me to remain unmove in it: upon which he was bound only, and not nailed. H then prayed, O Father of thy beloved Son Jesus Christ, throug whom I have received the knowledge of thyself, I bless the that thou hast brought me to this day, to take my portio among the number of martyrs, and to drink of the cup of Chris

Wherefore I praise thee for all thy mercies; I glorify the by the eternal High Priest, Jesus Christ, thy well beloved Son through whom, with him in the Holy Spirit, be glory to the both now and for ever. *Amen.*

When he had pronounced *Amen* aloud,† and finished h

* The priests of the Gentiles of Asia were called *Asiarchs*

† There is scarcely any doubt that it was the custom of the primitive Christians to peat *Amen* aloud. When people are in earnest for the salvation of their souls, the will not be ashamed of repeating *Amen* audibly. Valesius in his notes on Euseb says, that it was of old the custom of the Christians, loudly to resound the *Amen* at t end of the prayer.

prayer, the officers lighted the fire. A great flame arose which had the appearance of an arch, or the sail of a vessel filled with wind, and it was as a wall round about his body. At length the *Confector*, an officer whose business it was to kill any wild beast which was likely to endanger the lives of the spectators of the games, approached, and plunged his sword into Polycarp's body. The Christians endeavoured in vain to obtain his body after his death. The Jews especially watched and opposed them when they were about to take it from the pile, lest they should leave Jesus who was crucified, and begin to worship Polycarp; but the centurion perceiving the malevolence of the Jews, placed the body in the midst of the fire and burnt it.—They were ignorant, say the writers of this account, that we could never relinquish Christ or worship any other. We adore the Son of God, and have a proper affection for the martyrs. Ten or eleven brethren from Philadelphia suffered at the same time with Polycarp.

After several expressions of affectionate regard to the memory of Polycarp, the following doxology is added to the Epistle from which the above account is taken. 'To him who is able to conduct us all by his grace and free mercy into his heavenly kingdom, by his only begotten Son Jesus Christ, to Him be glory, honour, power, majesty for ever. Amen. Salute all the saints. Those who are with us salute you.'*

Polycarp was born in the reign of Nero, and suffered martyrdom in the reign of Marcus Antoninus, in the year of Christ 167 He appears to have been a true Christian, possessed of great sincerity and simplicity of soul, and labouring in every possible way to spread the knowledge of his God and Saviour. It has been thought that he was the venerable man, who met Justin Martyr by the sea side, and began to talk to him of the scriptures of God; and whose word was blessed to Justin's conversion. They were both martyrs within a few years of each other.

About the time of the death of these two holy men, or nearer the end of the second century, the Gospel of Jesus Christ was planted in France amidst the hottest persecution. But, by the power of God, the weak things of the world were made to confound the wise, and the doctrine of the cross triumphed over the might and malice of its enemies. The poor Christians were *hated of all men*, as their Lord had said; and all manner of evil was said of them falsely, by all ranks of men. They were seldom allowed hearing in their own vindication, and were frequently condemned on the bare mention of the name of *Christian*,

* A great part of the epistle from which our account of the martyrdom of Polycarp is taken, is given by Eusebius, lib. 4. c. 15. and the whole of it by Bishop Usher.

without the least examination. It was then as common for ignorant and wicked men, to associate every thing vile and despicable with the name of Christian, as it was forty or fifty years ago with the name of *Methodist*.

Those who were most eminent in the churches of Vienna and Lyons were apprehended. Some of them had heathen servants, who were seized, and fearing that they should be tortured, they falsely accused their christian masters of conduct like that of Thyestes, who eat his own son; and of incest like that of Œdipus, who cohabited with his own mother; and of various other crimes which cannot be mentioned. These stories raised the fury of the people against the Christians, and no mercy was shewn them. Even those who had formerly been their friends, were enraged against them, and became their enemies. The Judges tortured them in all possible ways, in order that they might confess that they had killed children and eaten them, and committed incest. A woman servant of the name of Blandina, was tortured for a whole day, and after her body had been pierced and mangled in the most shocking manner, and her tormentors were surprised to find that she was still alive, she revived in such a degree as to be able to say, *I am a Christian, and there is no wickedness committed among us.**

We could say a great deal more on the sufferings of the ancient Christians, but we refer our readers to a tract on this subject, published by Mr. Wesley many years ago, and which may be found in the ninth volume of his works. From an epistle of the churches of Vienna and Lyons, it appears that the christians at those places, were prohibited from appearing in the market, or even in any houses, except their own. The mob cast stones at them, beat them, dragged about their bodies, and stole their goods. At length the christians were brought before the governor, who treated them with great savageness; and our Lord's words were fulfilled, "The time will come when whosoever killeth you, shall think that he doeth God service." The fury of the multitude, of the governor, and of the soldiers, at last ended in the murder of these blessed and holy persons. The emperor, Marcus Antoninus, that wise and good emperor, as he has been miscalled by some christian writers, was acquainted with what was going on, and gave directions that those who confessed themselves to be christians should be put to death, but that the apostates should be dismissed.†

Irenæus whom we have mentioned in the beginning of this account, was the bishop of Lyons, *anno* 169, and suffered martyrdom in a second persecution of the christians there, in which

* Eusebius, lib. 5 c. 1. † Ibid.

streets of the city, says an ancient writer, were made to flow
h blood. Irenæus was a man of sound understanding, great
olution, and true piety, and there is no doubt that when he
s very young, the preaching and conversation of Polycarp,
de a deep impression on his mind. His book against here-
s, was suited to the times in which it was written. He was
an of learning, and was especially well acquainted with
ek literature; but his soul was humbled at the foot of the
ss, and inflamed with an ardent desire for the salvation of
ers. He studied, with great diligence, the barbarous lan-
ge of the Gauls, and most willingly submitted himself to the
olished manners of a poor and illiterate people, in order
t he might bring souls to the knowledge of God in Christ
us.

His views of the doctrines of Christ, were similar to those of
tin Martyr. He defended the doctrine of the power in man,
choose or refuse eternal happiness; and he states no doctrine
irrespective election like that of Austin or Calvin. "Man,"
s he, "was the cause of his own fall, and continues to be so
ry day; and that is the cause of precepts, reproofs, rewards,
l punishments." Lib. 4. In his third book, he speaks clear-
of the influences of God's spirits, and says, "Where the
rch is, there is the Spirit of God, and where the Spirit of God
here is the church."

n our account of Justin Martyr, we mentioned the profligacy
Crescens, the cynic philosopher,* who, notwithstanding his
minable crimes, was pensioned by the emperor Marcus An-
inus, who was himself a stoic, and a great protector of various
es of proud, conceited, vicious men, who called themselves
losophers. We will now give a short account of another
ic of this period, who pretended to embrace christianity, and
eived the christians for some time. We mention this case of
eption, for the purpose of illustrating the character of the
nitive christians, and of shewing that the same love of the
thren, which pervaded their minds, has descended to those

The cynic philosophers were insufferably insolent, and, at the same time many
em were extremely dirty and nasty. Such was Diogenes in his tub, with his
and his wallet. The stoic philosophers were much more numerous, and not
haughty and self sufficient than the cynics The prime maxim of the stoics
to live according to nature, or the flesh, or man's own desires, which they
were of God. To all such men the doctrine of the cross of Christ, must al-
be foolishness as it is a humbling doctrine, and requires men to live, not after
esh, but the spirit.

the first propagation of christianity, the Abbe' Fleury informs us, the *Devil*
his apostles among Pagans, as several philosophers travelled about, and ha-
ued the people in great towns under the pretence of reforming their manners,
n reality to bring them back to their former superstitions. Among other phi-
hers who were employed in this work, Fleury mentions, Demetrius the cynic;
nius (who was kept at Rome by Vespasian, although all the rest were ban-
from thence) Damis, the Pythagorean; Epicetetus the stoic; Lucian an epicu-
and Diogenes the younger, a cynic.

who love our Lord Jesus Christ, at the present time. The name of this deceiver was Peregrinus, and our account of him is taken principally from Lucian,* a celebrated Greek writer of considerable wit, and learning in the second century who severely satyrized the theology and philosophy of the Pagans, whilst, at the same time, he manifested the greatest contempt, of Jesus Christ, and the christians.

Peregrinus, or Proteus, as he not improperly called himself, had been guilty of various crimes, and, among others of parricide, for which he was driven from his own country, and coming into Judea, he learned, says Lucian, "the wonderful wisdom of the christians." This is spoken in contempt of the christians, whose leader Christ, Lucian adds, "whom they yet adore," was crucified in Palestine for establishing this new sect. Peregrinus took upon himself the profession of christianity, and as he possessed considerable talents, to which was added the appearance of real piety, he soon gained the love of the christians, and obtained considerable influence among them. As Lucian says, he explained their books, "and, in short, was all in all to them," we think it very probable that he became a preacher among them, and on that account he would be still more esteemed by them.

It is evident that the christians believed that Peregrinus was a true convert to God, and as he was not ashamed to unite himself to them, and to bear the reproach of being a follower of Christ crucified we are not surprised that they received him as a brother, so long as they saw nothing inconsistent with christianity in his conduct. His connection with the christians was continued until he was apprehended and imprisoned on account of it; and this, as is insinuated by Lucian, brought him into the greatest fame and consequence among the christians, and was what he ardently desired. During his imprisonment, the love of the christians towards him, was shewn in a most eminent degree, and is highly honourable to their profession.

They were greatly afflicted at his confinement, and did every thing in their power to obtain his release which however they were not able to accomplish: and persecuted and despised as the christians were at that time, we cannot suppose that they had much influence with the governor or magistrates of the country. When they could not obtain his liberty, they provided abundantly for the relief of all his wants. They watched continually around the gate of the prison, in which he was confined, and even christian widows and orphans were seen waiting

* See Lucian's account of Peregrinus

early in the morning, to administer somewhat of their pittance to his relief.* Some of the christians who were in favour with the keepers of the prison, spent the night in prison with him, when "costly suppers† were brought to them," as Lucian says, and "then they read their sacred books together," meaning, undoubtedly, the sacred scriptures. Christians were deputed from many cities in Asia, to converse with Peregrinus, and comfort him, and carry money to him, and his imprisonment seems to have excited the general attention of the christians of that period.

"It is incredible", says Lucian, "with what diligence and alacrity these people support and defend the public cause: in short, they spare nothing to promote it. Peregrinus being made a prisoner on their account, they collected money for him, and he made *a very pretty revenue of it.* These poor creatures, (the christians) it seems, had persuaded themselves that they should be immortal, and therefore they despised death." This supercilious heathen next informs us, that they were taught by their first law-giver (Jesus) that they were all brethren, and then he adds that, "quitting the Grecian Gods, they worship their own sophist (Jesus) who was crucified, and live in obedience to his laws; and of consequence they look with contempt on all worldly treasures, and enjoy every thing in common." Hence, says he, "if any cunning impostor who knows how to manage matters, comes into their society, he immediately becomes rich, by imposing on the credulity of these weak and foolish people." It is very natural for a man who is ignorant of the effects of true christianity on the mind, to speak in this manner, while his language is, at the same time, the strongest testimony in favour of the people, whose principles he knows not, and whose conduct he contemns.

The governor of Syria at length gave Peregrinus his liberty, and he returned into his own country. Here, however, he was threatened with a prosecution for his former offences, and once more he was obliged to fly, and he connected himself with the christians a second time, being sure of wanting nothing through their charity, which he again abused. After some time, howev-

* This reminds us of the affection of the christian women and children of Tyre, shewn to St. Paul in his ways to Jerusalem. After Paul had tarried seven days at Tyre, the christians there accompanied him to the ship in which he was to sail from thence. "They all brought us on our way with *wives* and *children*, till we were out of the city. And we kneeled down on the shore and prayed; and when we had taken our leave one of another, we took ship, and they returned home again." Acts 21.

† Lucian may allude here, to the Love-Feasts of the primitive christians, and probably intends to represent them as costly and extravagant, whilst it is evident that he knew nothing of the matter. He says, at the same time, that Peregrinus was dignified by the christians, with the title of the new Socrates, which is no doubt, a heathenish fiction of his own, as the christians knew better and would much sooner compare him with some [illegible] christian than with a heathen.

er, the christians were fully convinced of his hypocrisy, was excluded from all intercourse with them.

When Peregrinus was discarded by the christians, he hair grow, put on a dirty gown, and took up the club a satchel, like a true synic. In an expedition to Egy shaved one half of his head, rubbed his face with mud, an himself with a rod in the presence of a great multitude (ple. He afterwards went into Italy, and abused every he came near, particularly the emperor, who did not proper to punish a man who had the appearance of a philo and one whose profession it was, as a cynic, to deal out o and slander. The governor, however, was not able t his impertinence, and drove him away, observing that t ple did not stand in need of such a philosopher. His c at last rendered him despicable in the eyes of the po and he ended his life in Greece, by throwing himself int at the time of the celebration of the Olympic games.

We would, in conclusion, just observe, that in the pr christians, and the present Methodists, we see such a cc ity of character and spirit, as convinces us that the reli the Methodists is of God. The christian love of the Met is daily manifesting itself in the same manner as that christians of the second century, when Lucian wrote; though in some instances it may be misplaced, and an un modern Peregrinus may be the object of it, it is still th blessed fruit of the power and spirit of God in the soul, is an indubitable proof that God is with us, and that we e perimentally acquainted with genuine christianity. In merciful days of liberty of conscience, and abundant pro of religion in England, we may expect that deceivers of v kinds will arise; but this affects not the truth of christ nor disapproves its operation on the mind. God has enk the flame of christian love in the soul of every truly con man, and it is shewn in an especial manner in the love brethren. In the Methodist societies we have daily anc berless testimonies of the prevalence of this love of the ren, and we pray God that it may increase yet more and in conjunction with christian prudence and discernment, it that it may be directed to its best objects and that it m more eminently promote the glory of God.

A WONDERFUL PROVIDENCE.

[Meth. Mag.—Eng.]

Some years ago, David Sands and two others of *the fi* or the people called Quakers, were travelling in the no

and as they were passing through a village, consisting
cattered houses; David Sands told his fellow travel-
t was impressed upon his mind to remain in that vil-
ep a meeting. His companions remonstrated with
endeavoured to point out the impracticability of it,
ler to prevail upon him to relinquish his design, they
him that the people were much engaged with the
n consequence of which, the meeting, if held, must be
ew or none would attend. But D. S. being well ac-
vith the operations of the Spirit of God upon the
firm to what he was convinced was his duty, was un-
the arguments advanced, he therefore replied, "how-
he meeting may be, or however few may attend, I
free in my mind to pass through this village without
e people together." On his companions observing
ss, they yielded, and directed their course towards a
e; and when they arrived at the door, they requested
lations for themselves and their horses, informing the
the same time, that they would make them a suitable
e for their trouble. The request was immediately
with, and the result of that compliance was a kind re-
id an hospitable entertainment When the people of
were apprized of the design of their guests, they
y necessary preparation for the meeting, while D. S.
mpanions went and gave notice to the villagers re-
it. At the hour appointed, several attended; and
time had elapsed in silence, D. S. arose and addressed
ny. The manner in which he commenced his address,
ient to excite surprise and inquiry in every breast.—
ed his hearers, that it was impressed upon his mind,
rson among them had the *instruments of death* about
that the same person had prepared them for his own
n. After thus pointing out the evil itself, he then ex-
person to desist from his awful design, and warned
e fatal consequences which would most assuredly fol-
an attempt. He also informed the people that, al-
did not know the individual personally, yet he was
persuaded of the truth of what he had asserted, by his
eye," or the eye of his mind, as though he had seen
ments with the eyes of his body.

He was thus enlarging upon the deed, which he was
l the person was going to perpetrate, an individual
ved to weep, and those around suspected him to be
. D. S. concluded the whole with a suitable ex-
to the company at large, and left many under serious
ns. When the meeting was concluded, the person

who was observed to weep, came up to David Sands, drew brace of pistols from his pocket, told him that he had prepar them for his own destruction, and that he intended to put a end to his existence that same night; but on hearing there wou be a meeting of *the friends*, he thought he would attend; and, he supposed there would be no person to speak, he judged I could sit and meditate without interruption concerning the be means to accomplish his design. He also informed him, that soon as the instruments of death were mentioned, he was stru with terror, and that it was certainly the hand of God for go to his soul. He affirmed too, that David Sands must ha known his design by divine revelation, as he had not commun cated it to a single individual. I have the happiness to a that the horrid deed of suicide was not only prevented, but t man was convinced of sin, became serious, and satan was d prived of his expected prey. How can the sneering patrons infidelity account for this? Both an *extraordinary influence the Holy Spirit*, and a *particular Providence* appear visible; t former in the circumstance being revealed to David Sand and the latter, in snatching the poor deluded man from endle ruin. And if God, in particular cases, reveals to his servan certain circumstances at this period, is it a thing incredibl that "holy men of God spake as they were moved by the Ho Ghost" in earlier times?

CONVERSATION BETWEEN A DEIST AND A CHRISTIAN.

The following dialogue took place on the outside of a Post Coa during a short journey through the eastern part of Cornwa England.

[Meth. Mag.—Eng.]

DEIST. It is a pleasant morning, Sir, and bids fair for warm day.

CHRISTIAN. Yes, Sir, the country at this season of the y has a most delightful appearance.

D. The country in Cornwall looks remarkably uneaven think more so than most counties in England.

C. Perhaps, Sir, your observation is just. I was ne out of Cornwall, and therefore cannot judge; but I have he many others make the same remarks.

D. Then you are no great traveller.

C. No, Sir.

D. Pray, do you know this gentleman who advances the hill against us?

C. No, Sir, he is a perfect stranger to me.

D. He seems by his appearance, to be a clergyman; at least he has the garb.

C. He has that appearance, and it is highly probable that your conjecture is right.

D. Pray what kind of men are the clergy of Cornwall? for, as you have spent your time in the county, I suppose you must know.

C. So far as I am acquainted with them I will give you my opinion, and that is, that there are among them many worthy characters, but I am sorry to observe that there are many exceptions to the general rule.

D. They tell me that the people in Cornwall are very religious; is it so?

C. I know not that I can give you a more suitable answer than my last. There are many worthy characters, but there are many exceptions to the general rule.

D. Well, Sir, whatever may be the opinions of men, certain it is, that religion is pretty nearly at an end.

C. How do you mean, Sir?

D. I mean that the whole is a cheat, and that the bible has been lately proved to be a forgery.

C. By whom, Sir, have these things been proved?

D. By learned men.

C. By infidels, I suppose.

D. That, Sir, is the language of prejudice, but it is such as is generally used on these occasions, and when we consider the ignorance in which the world has been kept, it would be folly to expect better.

C. Perhaps, Sir, you call these gentlemen Deists?

D. No, Sir, that language is nearly related to the former, and is the offspring of superstition.

C. What name, then, do you give them?

D. *Philosophers.*

C. But how have these philosophers proved the Bible to be a forgery?

D. By divesting their minds of pre-conceived opinions, they have been enabled to investigate the question in its native light. They have been enabled thus to make an application of abstract reasoning to the subject of their investigations, and the improvements which had been made in metaphysical disquisition, have enabled them to detect the falsehood of that book on which the Christian world has so long built its faith.

C. Why really, Sir, if what you say be true, these men must have entered into the heart of the question.

D. They most assuredly have, and the result has been that religion is now almost totally discarded in the higher circles of life.

C. I am not satisfied that the Bible must be a forgery, because religion has been rejected in the higher circles.

D. True, Sir, I would not attempt to adduce this as any direct proof; yet, as these men, from their exalted stations in life, must have enjoyed the benefit of a superior education, and must have had much leisure at their command, they must be more competent to investigate and judge; and since the result of their enquiries has been a disavowel of Revelation, it furnishes us, at least, with a presumptive evidence of its want of authenticity.

C. If the reasonings you have advanced are conclusive, they will apply with equal force to the morals of these men, for on these also they must have had leisure to weigh and judge. I have, however, heard that their morals are not much better than those of other men. And if the result of their judgments has been found defective in one point, and that too an important one, I think we may be well justified in suspecting it in another.

D. I must confess that, in point of morality, I should not like to hold them up to my children as objects of imitation; so that, on the whole, we have not much reason to place any dependence upon education and leisure, tho' they ought to be what I have stated.

C. I most readily grant it, so that thus far we are agreed.

D. But the writings of these Philosophers speak for themselves. Their investigations are so acute, and their arguments are so forcible, that they almost irresistibly produce conviction in every unprejudiced mind.

C. I presume, Sir, from the confidence with which you speak, that you are well acquainted with their works.

D. Most assuredly, I have examined their arguments, otherwise it would have been highly presumptuous for me to speak as I do, and consequently I cannot be ignorant of their books.

C. Will you have the goodness, Sir, to name some of these authors whom you praise so lavishly?

D. I may name a few, *Voltaire*, *Rusceau*, *Hume*, and *Volney*.

C. I have heard of some of these names before now. I thought from your saying, "*lately improved*," that the Bible had been attacked by some authors whose names I had never heard

D. These are the principal; besides, Volney is quite a mod- writer, and it is to his writings that I principally allude.
C. Then, I presume, you are better acquainted with his wri- than with those of the others.
D. Yes, I am.
C. Is Volney an acute reasoner?
D. Remarkably so.
C. Was there not some book written on some of these sub- by one Paine? I think I have heard such a report.
D. Yes, it is entitled, "The Age of Reason."
C. I suppose you have seen this as well as Volney's?
D. I have.
C. To which do you give the preference?
D. O Sir! there is no comparison between them. The writ- of *Paine* are low and grovelling, calculated entirely for vulgar; while those of Volney are learned, philosophical, elegant; his arguments are both dignified and conclusive.
C. What rank in your estimation does *Volney* hold, when pared with *Voltaire* and the other writers, whose names you tioned?
D. He is their superior; because to the force of their argu- nts he has added the energy of his own. In short, Volney y be considered as a complete Philosopher.
C. (Lifting his elbow from the coach on which he had been ning) I must confess, Sir, that I admire your frankness, how- r much I may dislike your principles, I give you credit for ur sincerity, tho' I may be rude enough to question some of ur assertions. Hypocrisy is a trait of character which I des- e in another man, and cannot, therefore, pursue what I dis- e in others. I have paid some attention to your observations, shall take the liberty to review the ground over which we e passed. I am not altogether unacquainted with the au- rs you have mentioned; not even with Volney, with whom seem to be most conversant. And as we have several miles ravel together, if you please we will make the topics on which has touched, the subjects of our investigation. In the mean- le, I feel no hesitation in declaring, that Volney in his "Ruins mpires," (the work, I presume, you mean. *D.* It is Sir,) ead of discovering that acuteness which you have ascribed im, is a defective reasoner, and that the name of philosophy ather disgraced than honoured by including that of Volney he list of its votaries. Here, then, we are fairly at issue.
D. We are at issue indeed, much more so than I expected.
C. Will you have the complaisance to state one of those ar- nents which you have been celebrating as conclusive, and

which Volney has urged against the authenticity of the Records, or the belief of Christians?

D. *(Silent for some time.)*

C. I am waiting, Sir, for your reply.

D. I have been considering your question, but cann my life, recollect what Volney has urged:

C. This, Sir, is remarkably strange, I have my doub ther your memory could be more treacherous if I hac you a question about the reasonings of Hume or Voltair which you acknowledge you are less conversant.

D. The pressure and hurry of business detaches th from such *abstruse subjects*, besides it is but seldom I have an opportunity of entering on them.

C. Your memory, however, has the happiness to ret names of the Authors, and perhaps the Title Pages o books; but Title Pages and names of authors are not v *struse subjects.*

D. Sir, I feel your joke, and must acknowledge I d it, but I have a bad memory.

C. A defective memory is a convenient article in m ses; it sometimes conceals deficiencies, which we feel a cy in exposing. However, in the present instance, I gi credit for your acknowledgement, and lest we should los of Volney, through that misfortune, I will endeavour t ply it, by calling your attention to one of his favourite t

D. You will oblige me.

C. Volney, in one of his pages, accuses the Christian this inconsistency; namely, "that they admit God to be table, while they suppose that he remained inactive th eternity, till within about 4000 years, when he contrived t this world." He then asks "Why God did not cre world sooner?"

D. I well recollect it. and think his question up ground of immutability to be unanswerable.

C. This remains to be decided. Are our notions and *late*, do you conceive, *positive* or *relative*?

D. I do not exactly understand the distinction.

C. That is *positive* which has an independent existence that is *relative* which only exists *partially*, and in rela something else.

D. I presume then that our ideas of *soon* and *late*, a relative.

C. I agree with you; and contend that *soon* and *la* always have a relation to something which had a beg With us, these ideas have a relation to the commence time; and consequently as time could not have had a

re it began, soon and late cannot apply to eternity. Volney, efore, has involved himself in an absurdity, by supposing and *late* to have existed in a period in which successive tion could have had no being. The utmost, therefore, to h his question can amount, is this, namely, Why were we born 40 or 50,000 years hence? You cannot, however, but w, that even in this case the same objections will apply; ber is it possible to avoid them in what light soever we creation. In short, the question amounts to no more than —*Why was not the world created before it had a beginning?* estion which you cannot but perceive it is ridiculous even fute, because it is pregnant with absurdity.

. From the manner in which you reason the world could have been created sooner.

. Certainly not; because neither the terms, nor the ideas h stand for them, could have had any existence prior to , and consequently Volney's objection vanishes into empty

Will you defend this objection further or give it up?

. It is useless to defend his assertions, according to the in which you have taken up the question.

. Do you object then to my mode of arguing?

. It is useless to say any thing further on this subject, be- it goes upon a false foundation, namely, that the world created, whereas I believe that the matter of which it is ed is eternal.

. Nothing, Sir, can be eternal but that which had a *neces- existence*, and that only can have a necessary existence; bsence of which involves a contradiction. If matter was reated its existence must be either accidental or necessary, being the only modes to which we can possibly ascribe its ence. If *accidental*, then it must have had a beginning, and equently cannot be eternal If *necessary*, then matter must finite in its extension, which we well know is contradicted ct. The motion that is in the world will prove that there ace without matter. We must, at this instant, be moving r through vacuity or solidity; you cannot suppose the . If then there may be, and actually is, space without r, matter cannot exist necessarily, because we can suppose bsence of matter without involving a contradiction. And quently as matter can neither exist accidentally, nor ne- rily, it cannot be eternal, and I am inclined to think that it equire a greater share of credulity to admit your creed, to admit that of the Christians.

. I do not think that the belief or the disbelief of the eter- of matter, has any thing to do with Christianity.

What, Sir, is it nothing to us to know whether the records

of Moses are true or false? When he has told us, that beginning God created the heavens and the earth ; is i moment to us, to know whether he spoke truth or false The New-Testament appeals to the Old, and so closely woven are their principles with each other, that they mu or fall together. A survey of creation unfolds to us the nature of God ; and the introduction of moral evil pa way for the redemption of mankind by Jesus Christ.

D. Yes, the Bible gives us a most curious account c facts, and he that believes them must have a curious faith

C. But, Sir, let us simplify our question. I presur will hardly doubt that this world and man were created ; wise I must repeat what I have said on the eternity of with some additions.

D. No, for the sake of argument I will admit creatic

C. Perhaps, Sir, you admit it more for *the want of arg* than for the sake of argument.

D. You may call it what you please.

C. But, Sir, do you think the account given of th duction of moral evil, ridiculous? *D.* I do.

C. You cannot deny that moral evil is in existence.

D. Certainly not.

C. How then, think you, came it into existence, if count of Moses be absurd?

D. Men have acquired it by bad example.

C. Did the first man acquire it by bad example?

D. I do not know.

C. You perceive, Sir, that the Mosaic account is only one that is absurd.

D. If there has been no law, according to the Bibl would have been no moral evil. It is, therefore, a fair q to ask, Why did God give a law to man?

C. Between good and evil there is an eternal disti independently of all law, and every being which poss moral capacity, must be capable of moral action. If, th no law had been given, man would have passed the bou of good, and have performed actions which, in themselv evil, without being amenable for his conduct, and while would have been incapable of punishing a violater of wl right. A law, therefore, is a necessary consequence of ture; not given to *make* a distinction between good a but to *mark* a distinction which previously existed.

D. But the condition of obedience imposed upon m contemptible and mean.

C. The more plain and simple it was the more easily to be understood, and the more extensive was human libe

but I am no more satisfied that it was contemptible and mean, than that it was contemptible and mean in God to make toads and spiders.

D. What end could the prohibition of an apple answer?

C. Just the same as any other command. It was a test of homage and obedience, and was, on the part of man, an acknowledgement of the obligations which he was under to God.

D. This introduces to our view the idea of a compact.

C. I have no objection to consider it in that light. Know then that when God created man, he manifested his goodness towards him; and this goodness or benevolence on the part of God, demanded gratitude on the part of man. Man, therefore, by his obedience manifested his gratitude in return. Thus then the original compact stood. But in the instant in which man disobeyed, he violated the compact, by withholding that gratitude which the benevolence of God demanded, and thus forfeited his title to that protection which he had hitherto enjoyed. His exposure to punishment for this violation of compact, and transgression of a rule of right, became the necessary consequence; and this false assumption of independence, conducted immediately to degradation and woe. Now, Sir, I do not think that this account is more ridiculous than that which supposes the first man to have acquired moral evil by bad example.

D. Pray what time is it?

C. I do not exactly know, but we have several miles farther yet to ride. Do you not think, Sir, that the condition of man from the statement which I have given, was considerably changed after his ungrateful action, from what it was before?

D. Certainly it was.

C. Then this being the case, the next question is whether man should be left to perish in that lapsed condition, which you have admitted, or be rescued from impending woe?

D. Ah, ah, I now perceive what you are driving at; you mean to conduct me to the precipice of redemption.

C. I do, and to continue your own metaphor, I intend to throw you over it.

D. But I will not admit your propositions.

C. Then you shall oppose them, or I will interpret your silence into an approbation and acknowledgement. You know, Sir, that you have procured this for yourself, by commencing the attack.

D. I acknowledge it, and submit.

C. You allow then that the case and condition of man were altered by the introduction of moral evil.

D. I do. But I cannot see any necessity that Christ should die; for certainly God might have rescued man without such a process.

C. Do you admit the attributes of God to be esser nature? *D.* I do:

C. Then God must be *necessarily just.* *D.* Yes.

C. Can then, I would ask, a being necessarily jus his justice? If he can, he must, during that suspensio titute of justice; and this will prove that justice is no to his nature, which is contrary to what you have gran if God cannot suspend his justice, you must admit the of that very atonement, for which you can see no occ mercy can overcome justice, what is become of that tence by which justice is supported? And if it ca can man be rescued from impending woe without an at Will you answer these questions?

D. I think I am compelled to admit the conclusion they lead. I beg you will urge nothing more on this h

C. Will you then fairly allow me those things fo have been contending? *D.* I must.

C. Have you any other arguments or topics of a wh.ch you wish to bring forth from Volney?

D. No; and if I had I would not bring them; bu lect an argument by which Paine controverts the doctr Resurrection as taught by St. Paul.

C. Will you be kind enough to state it?

D. Upon my honour the argument has escaped me member it is something about grain, and he proves St. P

C. Perhaps, Sir, it is this St. Paul says, *thou which thou sowest is not quickened except it die:* up Paine makes this comment, *Thou fool Paul, that u sowest, is not quickened except it die not.*

D. Yes, Sir, that is what I meant: What can you this?

C. To investigate this illustrative argument with it is necessary that we should define our terms. But, to avoid a waste of time, we will enter at once upon t of *identity* and *diversity;* for to this doctrine, I think concur with me in admitting, that our subject must s us.

D. Excuse me, Sir, I am not accustomed to the t

C. What terms?

D. Identity and Diversity.

C. Then I have my doubts whether you ever prope tigated the question on which you have decided.

D. I never attempted to enter into it so minutely will oblige me by defining the terms.

C. Identity means perfect sameness; and Diversi something that is not the same, but that is essentially ar

cally different. Identity may be taken in various acceptations. Sometimes it applies to *numerical particles*, sometimes to the *modification of them*, and at other times to relative situation. The identity of which St. Paul speaks, when he applies this observation to a grain, is evidently, in the first place, that of composition of modification. A grain is a certain combination of particles, arranged in that particular manner which we behold, from which we obtain a complete idea of it. Now when thi grain is sowed in the earth, a decomposition of its parts immediately takes place, and that very instant in which any of its particles is destroyed, and consequently when the identity of modification and of numerical particles is destroyed, the *grain dies*. Still, however, some radical statement remains, which is *quickened into future life;* and in this view, all that is thrown off is but a mere excrescence, sufficient to destroy the original identity which consisted in the union of all the parts, but insufficient to prevent returning life.

D. But can the future grain be said to be the same grain which was sown?

C. In one sense, it is not, in another, it is. It is not the same in all its numerical particles, neither is it the same in the modification of them: but as this stamen of life, was actually included in the parent grain, and formed a part of it, it is really the same that was sown, though quickened into another life, through the separation of the particles of the parent grain of which it formed an essential part.

D. I believe here is another Parson coming. Curse the Parsons, it is all their fault that I have thus exposed myself. I beg you will say no more.

C. Permit me then to give you this wholesome piece of advice. Whenever you get into company with strangers, be careful how you attack them, unless you get better qualified to defend what you advance.

D. I certainly shall take your advice. But I am determined when I get to London, to read Volney with attention, and to fortify myself with arguments.

C. If you are resolved to espouse the cause of infidelity, you have certainly formed a very prudent resolution. Permit me, Sir, to ask you plainly, did you ever read either Volney or Paine?

D. That is a close question, but I will answer frankly, *I have not.*

C. Well really I admire your candour, but prey how came you by their names?

D. I belong to a club in London, in which these books are read, and their principles discussed.

C. But what could induce you, sensible as you must have

been of your own deficiency, to commence an attack upon me as soon as we mounted the coach?

D. I thought you were a country farmer, and I wanted to have a little fun.

C. Did you not suspect when you began that you were committing yourself?

D. I had my suspicions after a little while, but I had gone too far to retreat.

C. It was a conviction of this fact which induced me to accept your challenge. But pray how do you like the fun you have had?

D. Just as you may suspect. I would not have had any of my acquaintances in company for fifty guineas.

C. Well, Sir, you have left me in possession of all my arguments; you have assented to the leading features of christianity? and have not had one word to oppose to what I have delivered. I do not conceive that all I have advanced is conclusive. I only spoke from the impulse of the occasion and the moment; but I am confident that the ground on which I have stood is perfectly tenable; and the event has proved, that what I have advanced, has imposed silence on you. I claim no merit in conquering you, for this even a child might have done; my only merit consists in attacking you when you held out such a terrific front

D. I beg you will drop the discourse; we are getting into town, and I fear the people will hear us.

C. Sir, I will say no more. I thank you for preserving your temper, and recommend to your notice that Bible which you have been taught to despise.

A PRISONER AMONG THE INDIANS.

Narrative of John Slover, who was taken prisoner by the Miamese tribe of Indians, and of his escape from them.

[Meth. Mag.—Eng.]

The following account of the wonderful deliverance of John Slover, an American soldier, from the Indians, who had condemned him, with many other prisoners, to be burnt, is extracted from his narrative, inserted in Richard Parkinson's *Tour in America*, published at London in 1806. Richard Parkinson, late of Orange Hill, near Baltimore, wrote the "Experience of

rmer," and has been considered as an author of undoubted dit.

"I was taken," says John Slover, "from New River, in ginia, by the Miamese, a nation of the Indians, by us called Picts, amongst whom I lived six years. Afterwards being l to a Delaware, and by him put into the hand of a trader, as carried amongst the Shawanese, with whom I continued six rs; so that my whole time amongst these nations was twelve rs; that is, from the eight to the twentieth year of my age. the treaty of Fort Pitt, in the fall preceding what is called nmore's war, (which, if I am right, was in the year 177) I ne in with the Shawanese nation to the treaty; and meeting h some of my relations at that place, was by them solicited relinquish the life of a savage, which I did with some reluc- ce, this manner of life having become natural to me, inasmuch I had scarcely known any other. I enlisted as a soldier in continental army at the commencement of the present war, e American war, and served fifteen months. Having been perly discharged, I have since married, have a family, and in communion with the church.

Having been a prisoner among the Indians many years, and being well acquainted with the country west of the Ohio, I s employed as a guide in the expedition under Colonel Wil- n Crawford, against the Indian towns on or near the river ndusky, in the year 1782. On Tuesday, June 4, we fought enemy near Sandusky, and lay that night in our camp.— ie next day we fired on each other at the distance of 300 rds, doing little or no execution.

In the evening of that day, it was proposed by Colonel Craw- d, as I have been since informed, to draw off with order; but the moment of our retreat, the Indians (who had probably received that we were about to retire) firing alarm guns, our n broke and rode off in confusion, treading down those who re on foot, and leaving the wounded men, who supplicated to taken with them.

I was with some others, on the rear of our troops, feeding r horses in the glade, when our men began to break. The in body of our people had passed by me a considerable dis- ice before I was ready to set out. I overtook them before y crossed the glade, and was advanced almost in front. The mpany of five or six men, with which I had been immediate- connected, and who were at some distance to the right of the in body, had separated from me, and endeavoured to pass morass; for, coming up, I found their horses had stuck fast in e morass, and endeavouring to pass, mine also, in a short ne, stuck fast. I tried for a long time to disengage my horse,

until I could hear the enemy just behind me, and on each but in vain. Here then I was obliged to leave him. The rass was so unstable, that I was to the middle in it, and it with the greatest difficulty that I got across it; but which ing at length done, I came up with the six men, who hai their horses in the same manner I had done; two of these companions, having lost their guns.

We travelled that night, making our course towards Det with a view to shun the enemy whom we conceived to hav ken the paths by which the main body of our people hac treated. Just before day, we got into a second deep mo and were under the necessity of stopping until it was lig see our way through it. The whole of this day we trav towards the Shawanese towns, with a view of throwing ours still farther out of the search of the enemy. About ten o'c this day, we sat down to eat a little, having tasted nothing Tuesday, the day of our engagement, until this time, w was on Thursday. And now the only thing we had to eat a scrap of pork for each. We had sat down just by a warr path, which we had not suspected, when eight or nine war appeared. Running off hastily we left our luggage and visions, but were not discovered by the party; for skull sometime in the grass and bushes, we returned to the place, recovered our baggage. The warriors had halloed as passed, and were answered by others on our flanks.

We set off at break of day. About nine o'clock the t day, we fell in with a party of the enemy, about one hun and thirty-five miles from Fort Pitt. They had come upon tracks, or had been on our flanks, and discovered us; and t having got before, had way-laid us, and fired before we ceived them. At the first fire, one of my companions fell fore me, and another just behind me; these two had gun There were six men in company, and four guns; two of t had been rendered useless by the wet, when coming thro the swamp the first night; we had tried to discharge them, could not. When the Indians fired, I ran to a tree; but an dian presenting himself fifteen yards before me, desired m deliver myself up and I should not be hurt. My gun wa good order; but, apprehending the enemy behind might charge their pieces at me, I did not risk firing, which I hac terwards reason to regret, when I found what was to be my fi and that the Indian who was before me, and presented his g was one of those who had just before fired. Two of my c panions were taken with me in the same manner, the Indi assuring us we should not be hurt. One of these Indians ki me, and was of the party by whom I was taken in the last v

He came up and spoke to me, calling me by my Indian name, Mannuchcothee, and upbraiding me for coming to war against them.

The party by whom we were made prisoners, had taken some horses, and left them at the glades we had passed the day before. They had followed on our tracks from these glades; on our return to which, we found the horses and rode. We were carried to a town of the Mingoes and Shawanese. I think it was on the third day we reached the town; which, as we were approaching, the Indians in whose custody we were, began to look sour, having been kind to us before, and given us a little meat and flour to eat, which they had found or taken from some of our men on their retreat. This town is small, and, we were told, was about two miles distant from the main town to which they meant to carry us.

The inhabitants from this town came out with clubs, and tomahawks, struck, beat, and abused us greatly. One of my two companions they seized, and, having stripped him naked, blacked him with coal and water: this was the sign that he must be burnt. The man seemed to surmise it, and shed tears. He asked me the meaning of his being blacked: but I was forbid by the enemy, in their own language, to tell him what was intended. In English, which they spoke easily, having been often at Fort Pitt, they assured him he was not to be hurt. I know of no reason for making him the first object of their cruelty, unless it was that he was the oldest.

A warrior had been sent to the greater town to acquaint them with our coming, and prepare them for the frolic; for on our coming to it, the inhabitants came out with guns, clubs, and tomahawks. We were told, we had to run to the council-house, about three hundred yards. The man that was blacked was about twenty yards before us in running the gauntlet: they made him their principal object, men, women, and children, beating him, and those who had guns firing loads of powder into his body, shouting, hallooing, and beating their drums in the mean time.

The unhappy man had reached the door of the council-house, beat and wounded in a manner shocking to the sight; for having arrived before him we had it in our power to view the spectacle; it was indeed the most horrid that can be conceived.—They had cut him with their tomahawks, shot his body black, burnt it into holes with loads of powder blown into him: a large wadding had made a hole in his shoulder, whence the blood gushed.

Agreeably to the declaration of the enemy when he first set out, he had reason to think himself secure when he had reached

the door of the council-house. This seemed to be his hopes; fc coming up, with great struggling and endeavour, he laid ho on the door, but was pulled back and drawn away by them. Finding they intended no mercy, but putting him to death, attempted several times to snatch or lay hold of some of th tomahawks ; but being weak, could not effect it. We saw h bore off, and they were a long time beating, wounding, purs ing, and killing him. That same evening I saw the dead bo of the man close by the council-house. It was mangled cru ly, and the blood mingled with the powder was rende black. The same evening I saw him, after he was cut into p ces, and his limbs and his head, about two hundred yards on t outside of the town, put on poles. That evening also I saw t bodies of three others, in the same black and mangled con tion ; these, I was told, had been put to death the same da and just before we had reached the town. Their bodies, they lay, were black, bloody, and burnt with powder : two these were Harrison and young Crawford. I knew the visa of colonel Harrison, and I saw his clothing, and that of you Crawford at the town. They brought horses to me, and ask me if I knew them. I said they were Harrison's and Crawford They said, they were.

The third of these men I did not know, but believe to ha been colonel M'Cleland, the third in command on the expe tion.

The next day the bodies of these men were dragged to t outside of the town : and their carcasses being given to the do their limbs and heads were stuck on poles.

My surviving companion, shortly after we had reached t council-house, was sent to another town : and I presume he w burnt or executed in the same manner.

In the evening the men assembled in the council-house. T is a large building, about fifty yards in length, and about twe ty-five yards wide ; and about sixteen feet in height : built split poles, covered with bark. Their first object was to exa ine me, which they could do in their own language ; inasmu as I could speak the Miame, Shawanese, and Delaware la guages, which I had learned during my early captivity in t last war ; I found I had not forgotten these languages, especi ly the two former, being able to speak them as well as my n tive tongue.

They began with interrogating me concerning the situati of our country ; what were our provisions ; our numbers ; t te of the war between us and Britain. I informed th Cornwallis had been taken ; which, next day, when Matth

Elliot, with James Girty, came, he affirmed to be a lie, and the Indians seemed to give full credit to his declaration.

Hitherto I had been treated with some appearance of kindness, but now the enemy began to alter their behaviour towards me. However I was not tied, and could have escaped; but, having nothing to put on my feet, I waited some time to provide for this. In the mean time I was invited to the war-dances, which they usually continued till almost day; but I could not comply with their desire, believing these things to be the service of the devil.

The council lasted fifteen days: from fifty to one hundred warriors being usually in council, and sometimes more. Every warrior is admitted to these councils: but only the chiefs, or head warriors have the privilege of speaking. The head warriors are accounted such from the number of scalps and prisoners they have taken.

There was one council at which I was not present. The warriors had sent for me as usual; but the squaw, with whom I lived, would not suffer me to go, but hid me under a large quantity of skins: it may have been from an unwillingness that I should hear in council the determination with respect to myself, that I should be burnt. About this time, twelve men were brought in from Kentucky, three of whom were burnt on this day: the remainder were distributed to other towns; and all, as the Indians informed me, were burnt.

On this day also I saw an Indian, who had just came into town, and who said that the prisoner he was bringing to be burnt, and who, he said, was a doctor, had made his escape from him. I knew that this must have been Dr. Knight, who went out as surgeon of the expedition. The Indian had a wound four inches long, in his head, which, he acknowledged, the doctor had given him: he was cut to the skull.

At this time I was told that colonel Crawford was burnt, and they greatly exulted over it. The day after the council I have mentioned, about forty warriors accompanied by George Girty, came early in the morning round the house where I was. The squaw gave me up. I was sitting before the door of the house: they put a rope round my neck, tied my hands behind me, stripped me naked, and beat me in the usual manner.—George Girty, as soon as I was tied, damned me; and said, that now I should get what I had deserved many years. I was led away to a town, distant about five miles, to which a messenger had been despatched, to desire them to prepare to receive me. Arriving at this town, I was beaten with clubs, and the pipe ends of their tomahawks, and was kept some time tied to a tree before a house door. In the mean while, the inhabitants set out

to another town about two miles distant, where I was to be burnt, and where I arrived about three o'clock in the afternoon.

Here also was a council-house, part of it covered, and part of it without a roof. In the part of it where no cover was, but only sides built up, there stood a post about sixteen feet in height, and in the middle of the house, around the post there were three piles of wood built, about three feet high and four feet from the post. Being brought to the post, my arms were tied behind me, and the thong or cord, with which they were bound, was fastened to the post; a rope also was about my neck, and tied to the post about four feet above my head. During the time they were tying me, the piles of wood were kindled and began to flame. Death, by burning, which appeared to be now my fate, I had resolved to sustain with patience. The grace of God had made it less alarming to me: for, on my way this day, I had been greatly exercised in regard to my latter end. I knew myself to have been a regular member of the church, to have sought repentance for my sins; but though I had often heard of the faith of assurance, had known nothing of it; but early this day, instantaneously, by a change wrought upon me, sudden and perceivable as lightning, and assurance of my peace made with God, sprung up in my mind. The following words were the subject of my meditation—"In peace shalt thou see God. Fear not those who can kill the body. In peace shalt thou depart." I was, on this occasion, by a confidence in mind not to be resisted, fully assured of my salvation. This being the case, I was willing, satisfied and glad to die.

I was tied to the post, as I have already said, and the flame was now kindled. The day was clear, and not a cloud to be seen; if there were clouds low in the horizon, the sides of the house prevented me from seeing them: but I heard no thunder, nor observed any sign of approaching rain. Just as the fire of one pile began to blaze, the wind rose: from the time when they began to kindle the fire and to tie me to the post, until the wind began to blow, about fifteen minutes had elapsed. The wind blew a hurricane, and the rain followed in less than three minutes. The rain fell violently: and the fire, though it began to blaze considerably, was instantly extinguished. The rain lasted about a quarter of an hour.

When it was over, the savages stood amazed, and were a long time silent. At last, one said, "We will let him alone till morning, and take a whole day's frolick in burning him." The sun, at this time, was about three hours high. It was agreed upon, and the rope about my neck was untied, and, making me sit down, they began to dance around me. They continued dancing in this manner, until eleven o'clock at night: in the

eating, kicking, and wounding me with their toma-
lubs.
ne of the warriors asked me if I was sleepy. I an-
es." The head warrior then chose out three men
: of me. I was taken to a block-house: my arms
ntil the cord was hid in the flesh, in two places, viz.
rist, and above the elbows. A rope was fastened
ck, and tied to a beam of the house, but permitting
wn on a board. The three warriors were constantly
nd troubling me, saying, "How will you like to
orrow? You will kill no more Indians now." I
ctation of their going to sleep, when, at length, an
day-break, two laid down; the third smoked a
l to me, and asked me the same painful questions.
an hour after he also laid down, and I heard him
ore. Instantly I went to work; and (as my arms
tly dead with the cord) I laid myself down upon my
hich was behind my back; and keeping it fast with
which had still some life and strength; I slipped the
y left arm, over my elbow and my wrist. One of
s now got up and stirred the fire: I was apprehen-
hould be examined, and thought it was over with
hopes revived when now he laid down again. I
ted to unloose the rope about my neck, and tried to
it in vain; as it was as thick as my thumb, and as
, being made of a buffalo hide: I wrought with it
, gave it up, and could see no relief. At this time I
ak, and heard the cock crow: I made a second at-
st without hope, pulling the rope by putting my
veen my neck and it, and to my great surprise, it
untied; it was a noose with two or three knots tied

er the warriors as they lay; and, having got out of
looked back to see if there was any disturbance; I
ough the town into a corn field. In my way, I saw
ith four or five children, lying asleep under a tree:
erent way into the field, I untied my arm, which was
lled, and turned black. Having observed a number
the glade as I ran through it I went back to catch
my way found a piece of an old rug, or quilt, hang-
ce, which I took with me. Having caught the horse,
th which I had been tied serving for a halter, I rode
horse was strong and swift: and the woods being
he country level, about ten o'clock that day I cross-
ta river, at a place, by computation, fifty full miles
wn. I had rode about twenty miles on this side

Sciota by three o'clock in the afternoon, when the horse to fail, and could no longer go on a trot. I instantly le and on foot ran about twenty miles farther that day, ma the whole, the distance of near one hundred miles. In t ning I heard hallooing behind me, and for this reason, halt till about ten o'clock at night, when I sat down, v tremely sick, and vomited: but when the moon rose, might have been about two hours after, I went on, and led un il day.

During the night I had a path; but in the morning I it prudent to forsake the path, and take a ridge, for t tance of fifteen miles, in a line at right angles to my c putting back as I went along, with a stick, the weeds had bended lest I should be tracked by the enemy. I l next night on the waters of the Muskingum. The nett been troublesome to me after my crossing the Sciota, nothing to defend myself, but the piece of a rug whicl found, and which, while I rode, I used under me by w saddle. The briars and thorns were now painful too, a vented me from travelling in the night, until the moon ed: in the mean time, I was hindered from sleeping, musketoes; for even in the day I was under the neces travelling with a handful of bushes to brush them fr body.

The second night I reached Cushakim. Next day c Newcomer's Town, where I got about seven raspberries, were the first thing I ate from the morning in which the had taken me to burn, until this time, which was now three o'clock the fourth day. I felt hungry very little, b extremely weak: I swum Muskingum river at the Old C Town, the river being about two hundred yards wide. I reached the bank, I sat down, looked back; and though a start of the Indians should any pursue. That eve travelled about five miles; next day came to Stillwater, river, in a branch of which I got two small cray fish to Next night I lay within five miles of Wheeling: but l slept a wink during the whole time, it being rendered sible by the musketoes, which it was my constant e ment to brush away. Next day I came to Wheeling, a a man on the island in the Ohio, opposite to that post, a ing to him, and asking for particular persons who had b the expedition, and telling him I was Slover, at length, wit difficulty, he was persuaded to come over, and bring me in his canoe.

AN AWFUL FULFILMENT OF AN AWFUL PROPHECY

In the year 1788, *M. Cazotte, a French gentleman, being in company with some of the nobility of France, made the following remarks by way of Prophecy. It was anticipated by that deluded part of the people, viz. the adherents of Voltaire's licentious doctrines, that when they should prevail over the heavenly and chaste doctrines of the gospel, they should be a happy people.*

[Related by De la Harpe.]

[Meth. Mag.—Eng.]

"It appears to me as if it were but yesterday: and it was, nevertheless, in the beginning of the year 1788; we were at the table of a brother Academician, who was of the highest rank and a man of talents. The company was numerous and of all kinds; courtiers, advocates, literary men, academicians, &c. We had been, as usual, luxuriously entertained: and at the desert, the wines of Malvoisie and the Cape, added to the natural gaiety of good company that kind of social freedom which sometimes stretches beyond the rigid decorum of it. In short, we were in a state to allow of any thing that would produce mirth. Chamfort had been reading some of his impious and libertine tales, and the fine ladies had heard them, without once making use of their fans. A deluge of pleasantries on religion then succeeded; one gave a quotation from the Pucelle d'Orleans; another recollected and applauded the philosophical distich of Diderot,

> Et des Boyaux du dernier Pretre,
> Serrez le Cou du dernier Roi.
>
> And of the last Priest's entrails form the string
> Around the neck of the last King.

A third rises, and with a bumper in his hand, "Yes, gentlemen," (he exclaims) "I am as sure that there is no God, as I am certain that Homer is a fool." The conversation afterwards took a more serious turn, and the most ardent admiration was expressed of the revolution which Voltaire had produced; and they all agreed that it formed the brightest ray of his glory. "He has given the ton to his age, and has contrived to be read in the chamber, as well as in the drawing room." One of the company mentioned, and almost burst with laughter at the cir-

cumstance, that his hair-dresser had said, while he was powdering him, "Look you, sir, though I am nothing but a poor journeyman barber, I have no more religion than another man." It was concluded that the revolution would soon be consummated and that it was absolutely necessary for superstition and fanaticism to give place to philosophy. The probability of this epoch was then calculated, and which of the company present would live to see the reign of Reason. The elder part of them lamented that they could not flatter themselves with the hope of enjoying such a pleasure: while the younger part rejoiced in the expectation that they should witness it. The Academy was felicitated for having prepared the grand work, and being at the same time, the strong hold, the centre and the moving principle of Freedom of Thought.

"There was only one of the guests who had not shared in the delights of this conversation; he had even ventured, in a quiet way, to start a few pleasantries on our noble enthusiasm. It was Cazotte, an amiable man, of an original turn of mind, but unfortunately infatuated with the reveries of the Illuminati. He renewed the conversation in a very serious tone, and in the following manner: "Gentlemen," said he, "be satisfied, you will all see this grand and sublime revolution. You know that I am something of a Prophet, and I repeat that you will all see it." He was answered by the common expression, "It is not necessary to be a great conjurer to fortel that."—"Agreed; but, perhaps, it may be necessary to be something more, respecting what I am now going to tell you. Have you any idea of what will result from this revolution? What will happen to yourselves, to every one now present; what will be the immediate progress of it, with its certain effects and consequences?" "Oh," said Condorcet, with his silly and saturnine laugh, "let us know all about it; a philosopher can have no objection to meet a prophet."—"You M. Condorcet, will expire on the pavement of a dungeon; you will die of the poison which you will have taken to escape from the hands of the executioner: of poison, which the happy state of that period will render it absolutely necessary that you should carry about you."

At first there appeared a considerable degree of astonishment; but it was soon recollected that Cazotte was in the habit of dreaming while he was awake, and the laugh was as loud as ever. "M. Cazotte, the tale which you have just told is not so pleasant as your Diable amoreux. But what devil has put this dungeon, this poison, and these hangmen in your head? What can these things have in common with philosophy and the Reign of Reason?" "That is precisely what I am telling you. It will be in the name of philosophy, of humanity, and

erty ; it will be under the reign of Reason, that what I foretold will happen to you. It will then, indeed, be the of Reason : for she will have temples erected to her hon- Nay, throughout France, there will be no other places blic worship than the temples of reason." "In faith," Chamfort, with one of his sarcastic smiles, "You will not officiating priest in any of these temples." "I hope ut you, M. Chamfort, you will be well worthy of that dis- n : for you will cut yourself across the veins with twenty- rokes of a razor, and will, nevertheless, survive the at- for some months."—They all looked at him and con- to laugh.—"You, M. Vicq d'Azyr, you will not open eins yourself, but you will order them to be opened six in one day, during a paroxysm of the gout, in order that ay not fail in your purpose, and you will die during the

As for you, M. de Nicoli, you will die on the scaffold ; M. Bailly, will you ; and so will you M. Malesherbes." heavens," said Roucher, "it appears that his vengeance lled solely against the Academy : he has just made a horrible execution of the whole of it ; now tell me my the name of mercy !"—"You will die also upon the d." "Oh," it was universally exclaimed, "he has to exterminate us all." "No, it is not I who have sworn " Are we then to be subjugated by Turks and Tartars ?" no means ; I have already told you, that you will then be led by Reason and Philosophy alone. Those who will ou as I have described, will all of them be philosophers e continually uttering the same phrases that you have epeating for the last hour, will deliver all your maxims, ill quote, as you have done, Diderot and Pucelle."— " it was whispered, "the man is out of his senses ;" for ; the whole of the conversation, his countenance never un- nt the least change. "Oh no," said another, "you must ve he is laughing at us ; for he always blends the mar- s with his pleasantries." "Yes," answered Chamfort, narvellous, with him, is never enlivened with gaiety. He s looks as if he were going to be hanged. But when will s happen ? "Six years will not have passed away, before ich I have told you shall be accomplished."

lere, indeed, is plenty of miracles," (it was myself, says la Harpe, who now spoke,) "and you set me down for g." "You will yourself be a miracle as extraordinary which I have told. You will then be a christian."

nd exclamations immediately followed. "Ah," replied fort, "all my fears are removed : for if we are not doom-

ed to perish till La Harpe becomes a Christian, we shall b immortal."

"As for us women," said the duchess de Grammont, "it i very fortunate that we are considered as nothing in these revo lutions. Not that we are totally discharged from all concern i them; but it is understood that in such cases we are to be le to ourselves—Our sex."—"Your sex, ladies, will be no guar antee to you in these times. It will make no difference what ever, whether you interfere or not. You will be treated pr cisely as the men; no distinction will be made between you. "But what does all this mean, M. Cazotte? You are surel preaching to us about the end of the world." "I know no mor of that, my lady duchess, than yourself: but this I know, tha you will be conducted to the scaffold, with several other ladi along with you in the cart of the executioner, and with yo hands tied behind you." "I hope, Sir, that in such a case, shall be allowed, at least, a coach hung with black." No, ma dam, you will not have that indulgence: ladies of higher ran than you, will be drawn in a cart as you will be; with the hands tied as yours will be, and to the same fate as that to whic you are destined." "Ladies of higher rank than myself?- What, princesses of the blood?" "Greater still."

Here there was a very sensible emotion throughout the com pany, and the countenance of the master of the mansion wore very grave and solemn aspect: it was, indeed, very generall [redacted]ved, that this pleasantry was carried rather too far. Ma[redacted]me de Grammont, in order to disperse the cloud that seeme to be approaching, made no reply to his last answer, but con tented herself with saying, with an air of gaiety, "You see, I will not even leave me a confessor." "No, madam, that con solation will be denied to all of you. The last person led t the scaffold who will be allowed a confessor, as the greatest favours, will be ————." Here he paused for a momen "And who then is the happy mortal who will be allowed to en joy this prerogative?" "It is the only one which will be le him; it will be ———— the king of France."

The master of the house now rose in haste, and his compan were all actuated by the same impulse. He then advanced to wards M. Cazotte, and said to him, in an affecting and impre sive tone, "My dear M. Cazotte, we have had enough of the melancholy conceits. You carry it too far; even to the con promising the company with whom you are, and yourself alon with them." Cazotte made no answer, and was preparing retire; when Madame de Grammont, who wished, if possib to do away all serious impressions, and to restore some kind gaiety amongst them, advanced towards him, and said, "I

good prophet, you have been so kind as to tell us all our fortunes, but you have not mentioned any thing respecting your own." After a few moments silence, with his eyes fixed on the ground, "Madam," he replied, "have you read the siege of Jerusalem as related by Josephus?" "To be sure I have, and who has not? But you may suppose, if you please, that I know nothing about it." "Then you must know, Madam, that during the siege of Jerusalem, a man, for seven successive days, went round the ramparts of that city, in the sight of the besiegers and besieged, crying incessantly, in a loud and inauspicious voice,—'Woe to Jerusalem!' and on the seventh day he cried, 'Woe to Jerusalem, and to myself!' At that very moment, an enormous stone thrown by the machines of the enemy, dashed him in pieces."

M. Cazotte then made his bow and retired.

Thus far M. de la Harpe: those who recollect the melancholy exit of all the characters above mentioned, during the reign of Terror in France, must be astonished at the exact fulfilment of this remarkable prediction, so unlikely to be accomplished at the time it was uttered. That M. de la Harpe was capable of imposing falsehood on the world, in the last moments of his life, will, I believe, be suspected by few, and I have never heard the authenticity of the Note called in question.

THE PROVIDENCE OF GOD.

An account of the wonderful deliverance of a sailor from the jaws of a tyger and an alligator in the river Congo.

[Eng. Meth. Mag.]

Some time after my arrival at the British factory, Cape Cast, on board the Davenport Guineaman, I was sent for by the commodore, who was stationed in the Diana frigate to protect the trade of the place before mentioned, and appointed by him to command a sloop, employed on the service of conveying slaves, teeth, gums, and other merchandize, from the company's factories, situated several hundred miles up the river Congo, down to the principal depot at the Cape. The sloop carried six swivels, and was manned with nine negroes, and two north country men, named Johnson and Campbell, the former of whom was my mate.

After receiving orders relative to the duty in which I was employed, we proceeded on our voyage, and had navigated

near fifty leagues up the country, when one morning the bree died away suddenly, and we were compelled by a strong c rent running against us, to drop anchor within a quarter o mile of the shore. In this situation the sloop remained for th days, during which time, the circumstances fell out I am ab to communicate ; circumstances so improbable in themselv so marvellous, as almost to border on impossibility, but new theless, declared by me, as a spectator, to be the most perfe reality.

To resume my narrative :—the bosom of the deep appear as it does in those parts while the calm prevails, extremely tra quil, and the heat, which was intolerable, had made us so h guid, that almost a general wish overcame us, on the approa of the evening, to bathe in the waters of Congo : however, m self and Johnson were deterred from it, from the apprehensi of sharks, many of which we had observed in the progress our voyage, and those enormously large. At length Campb alone, who had been making too free with his liquor case, w obstinately bent on going overboard; and although we us every mean in our power to persuade him to the contrary, dashed into the watery element, and had swam some distan from the vessel, when we, on the deck, discovered an alligat making towards him from behind a rock that stood a short di tance from the shore. His escape I now considered impossibl his destruction inevitable, and I applied to Johnson how s should act, who, like myself, affirmed the impossibility to sa him, and instantly seized a loaded carbine to shoot the po fellow, before he fell into the jaws of the monster. I did n however, consent to this, but waited with horror the trage we anticipated; yet willing to do all in my power, I order the boat to be hoisted, and we fired two shot at the approachi alligator, but without effect, for they glided over his scaly cove ing like hail-stones on a tiled penthouse, and the progress of t creature was by no means impeded. The report of the piec and the noise of the blacks in the sloop, made Campbell a quainted with his danger, he saw the creature making for hi and with all the strength and skill he was master of, made the shore. And now the moment arrived, in which a scene w exhibited beyond the power of my humble pen perfectly to d scribe. On approaching within a very short distance of sor canes and shrubs that covered the bank, while closely pursu by the alligator, a fierce and furious tyger sprang towards hi at the instant the jaws of his first enemy were extended to d vour him. At this awful moment Campbell was preserved. The eager tyger, by overleaping him, encountered the gripe the amphibious monster. A conflict ensued between them

the water was covered with the blood of the tyger, whose efforts to tear the scaly covering of the alligator were unavailing; while the latter had also the advantage of keeping his adversary under water, by which the victory was presently obtained, for the tyger's death was now effected. They both sank to the bottom, and we saw no more of the alligator. Campbell was recovered, and instantly conveyed on board; he spoke not while in the boat, though his danger had perfectly sobered him, and what is more singular, from that moment to the time I am writing, he has never been seen the least intoxicated, nor has he been heard to utter a single oath. If ever there was a perfectly reformed being in the universe, Campbell is the man."

WONDERFUL VISIONS.

On the manifestation of the Son of God before his incarnation.

[By the Rev. John Fletcher.]

When I told you, that, in all ages, Jehovah Jesus, manifests himself in a peculiar manner to his people, you exclaimed against the assertion as altogether new and unscriptural. It lies upon me therefore to prove, that antiquity and scripture are on my side, I shall in this letter appeal to the manifestations recorded in the Old Testament. You cannot expect all the revelations of any child of God, much less those of every one, to be mentioned in so short a history as that of the Bible. Nevertheless enough is said on the point to convince us, that in every age of the church, God hath favoured the children of men with peculiar displays of his presence.

Did not the Lord familiarly converse with Adam before the fall, both when he presented him with a partner, and when he brought every beast of the field before him, to see what he would call them? Did he not visit him after the fall, to pronounce his sentence, and to promise that he would become the woman's seed, and bruise the serpent's head? Was not this manifestation granted to Abel, when the Lord had respect to his sacrifice; the very cause of Cain's envy, wrath and murder? Did not Enoch's walking with God, imply a constant union and communion with Emmanuel? And how could this union have taken place, if the Lord had not first revealed himself to the Patriarch? Must not two persons meet and agree, before they can walk and converse together?

Noah found grace in the eyes of the Lord, and, in consequen of it, was made acquainted with his righteous designs, and recei ed directions how to escape from a perishing world. The histc of Abraham is full of such manifestations. In one of them, t Lord called him out of his sins, and from his kindred, to go bc to the heavenly and earthly Canaan. In others he promised h Isaac, and Isaac's mysterious seed. Several years after for t trial of his faith, he commanded him to sacrifice that favour son; and when the trial was over, he testified his approbati of Abraham's conduct. Read Gen. xviii. and you will s how the divine philanthropy, or the love of God towards m appeared, in condescending to clothe himself, before hand, w the nature he was to assume in the virgin's womb, and to cc verse in this undress with the father of the faithful, as a prin with his favourite, or a friend with his confident.

Sarah and Agar, Isaac and Rebekah, had their divine manifi tations: but those of Jacob deserve our particular attentic When he fled to Syria from the face of his brother Esau, a lay desolate in a field, having only a heap of stones for his p low, the God of all consolation, appeared to him: "and behc the Lord stood above the mysterious ladder, on which the a gels of God ascended and descended, and said, I am the Lor Behold, I am with thee, and will keep thee in all places, whith thou goest. And Jacob called that place Bethel, the *house God*, and the *Gate of Heaven*." As if he wanted to intimat that no one ever found the gate of Heaven, but by a manifestati of Christ, who is alone the way to the Father, and the door i to glory. When the same patriarch returned to Canaan, a was left alone one night, there wrestled a man with him till t breaking of the day. And when this extraordinary person sai "let me go, for the day breaketh, he replied, I will not let th go, unless thou bless me;" and he blessed him there, ackno ledging that he had power with man and God, even with hi whose name is Emmanuel, God with us." "And Jacob call the name of the place Peniel. (*the face of God*,) for he said I ha seen God, face to face, and my life is preserved." The desi of this manifestation was merely to strengthen his faith, and learn from it, that the children of faithful Abraham wrestle prayer with the God-man, as Jacob did, till they prevail and a blessed as he was.

Moses was favoured with numberless manifestations, som times as prime minister of the King of the Jews, and at oth times only as a common believer. "There appeared to hi in the wilderness of Mount Sinai, the angel of the Lord in flame of fire in a bush; and when Moses saw it, he drew nea and the voice of the Lord came unto him saying, I am the Go

of thy fathers, &c. "Many partook of a sight equally glorious: "Moses, Aaron, Nabad, and Abihu, and seventy of the elders of Israel went up and saw the God of Israel, and there was under his feet as it were a paved work of sapphire stone, and as it were of the body of heaven in his clearness; and upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." "Behold," said Moses upon the occasion, "the Lord our God hath shewed us his glory, and we have heard his voice out of the midst of the fire, and we have seen this day, that God doth talk with man, and he lived." All Israel shared sometimes in the glorious manifestation. They all drank of that spiritual rock that followed them, says St. Paul, and that rock was Christ. The cloud of the Lord was upon the tabernacle by day, says the Jewish historian, and fire was upon it by night, in the sight of all the house of Israel. "It came to pass as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses, and all the people saw the cloudy pillar, and rose up and worshipped every man in the door of his tent. And the Lord spake to Moses face to face, as a man speaketh to his friend." So indulgent was Emmanuel to him, that when he said, "I beseech thee, shew me thy glory; the Lord answered, I will make all my goodness pass before thee; but thou canst not see my face (without some veil) and live. And (Oh astonishing condescension!) the Lord descended in the cloud, and stood with him, and proclaimed the name of the Lord." Jehovah Jesus, passed before him, and proclaimed Jehovah, Jehovah, i. e. revealed to him the father and the Holy Ghost, one merciful God together with himself. And Moses made haste, bowed his head towards the earth and worshipped. The displays of divine goodness and glory, left a divine impression on the countenance of the man of God; his face shone so transcendantly glorious, that the children of Israel were afraid to come nigh him; and he was obliged to put a veil upon it before he could converse with them. Though this appears very extraordinary, the Apostles inform us, that what happened to the countenance of Moses, happens to the souls of all believers. By faith they behold the Lord through the glass of gospel promises, and beholding him they are made partakers of the divine nature;—they are changed into the same image, from glory to glory.

Joshua, Moses' successor, was blessed with many such manifestations, each of which conveyed to him new degrees of courage and wisdom. To instance in one only: "When he was by Jericho, he lift up his eyes and looked, and behold, there stood a man against him, with his sword drawn in his hand. And

Joshua went to him, and said, "Art thou for us, or for our versaries? And he said, nay, Art thou for us, or for our versaries? And he said, nay, but as captain of the Lord's h am I come. And Joshua (sensible it was Jehovah) fell on face to the earth, worshipped, and said to him, What says Lord to his servant? And the captain of the Lord's host s to Joshua, loose thy shoe from off thy foot, for the place wh on thou standest is holy ground; and Joshua did so." Ev true discovery of Christ hath a similar effect. It humbles sinner, and makes him worship in the dust. He sees holines the Lord written upon every surrounding object; he is loo from earthly things, and the towering walls of sin fall bef him, as those of Jericho, soon after this manifestation, did bef Joshua.

When that chief was dead, the same heavenly person c led the angel of the Lord, came from Gilgal to Bochim s spake such words to all the children of Israel, that the peo were universally melted; they lift up their voice, wept s sacrificed. Nothing can so effectually make sinners relent a sight of him whom they had pierced. When they have whatever place they are in becomes a Bochim, a valley of te and adoration.

Not long after the Lord manifested himself to Deborah, s by the wisdom and fortitude communicated to her in that re lation, she was enabled to judge Israel, and lead desponding I rak to certain victory through 900 chariots of iron.

The condescension of our Emmanuel appears in a still m striking light, in the manifestation, which he vouchsafed to G con. The mysterious "Angel of the Lord, (again and ag called Jehovah) came and sat under an oak in Ophrah, appe ed to Gideon and said, The Lord is with thee, and thou sh smite the Midianites as one man. And the Lord looked up him, (with what a courage inspiring look was this, as powerful doubt, as that which met the cursing Peter's eyes, and dar repentance to his heart!) and he said, Go in this thy migh have not I sent thee? And Gideon said, Alas! O Lord God, because I have seen the angel of the Lord face to face. A the Lord said unto him, Peace be unto thee, fear not, thou sh not die." Thus strengthened and comforted, he built an al to Jehovah-Shalom, and threw down the altar of Baal. Her we learn, that, when Jesus manifests himself to a sinner, he fi him with a noble contempt of Baal, an effectual resolution break down his altars, and a divine courage to shake off t yoke of the spiritual Midianites. He imparts to him a comfo able assurance, that Jehovah-Shalom, the God of peace, ev Christ our peace, is with him; and the sinner, constrained l

the love of Christ, gives him his believing heart, and offers sacrifices of thanksgiving on that best of altars. Here begins such a free intercourse between the Redeemer and the redeemed, as we find began between the Lord and Gideon, only of a far more spiritual and delightful nature.

Some years after, the same angel of God appeared to Manoah's wife and promised her a son. Her husband prayed for the same manifestation. God hearkened to his voice. The heavenly personage manifested himself a second time, Manoah asked him his name, and the "Angel said unto him, Why askest thou after my name, seeing it is secret;" I am not yet called JESUS. Manoah offered a burnt offering, the angel received it at his hands; and, while he ascended in the flame of the altar, Manoah fell on his face to the ground, knew that he was the angel Jehovah, and said to his wife, we shall surely die, because we have seen God. She comforted him under his fears, and the birth of Sampson, instead of their death, was the consequence of this two fold manifestation.

There was a time when Samuel did not know the Lord; neither was the word of the Lord, that Word, which was afterwards made flesh, yet revealed unto him. The devoted youth worshipped in the dark, till "the Lord appeared again in Shiloh, came, stood, and called Samuel, Samuel; for the Lord revealed himself to him there, by the Word of the Lord." From that memorable time, "the Lord was with him, and did let none of his words fall to the ground." The intercourse between God and his prophet soon grew to so great a degree, that the sacred historian says, "the Lord told him in his ear," what he wanted him to be informed of.

David had many manifestations of Christ, and of his pardoning love; and, far from supposing this blessing peculiar to himself as a prophet, he declares, that "for this every one, that is godly shall pray to God, when he may be found." He knew his Shepherd's inward voice so well, that, without it, no outward message, though ever so comfortable, could restore peace to his troubled mind. When he had been convinced of the crimes of adultery and murder, by the close application of Nathan's parable, the prophet assured him, that he should not die. [i. e. the Lord graciously afforded him a reprieve; giving him time for the exercise of repentance and faith.] This report would have contented many of our modern penitents; but nothing short of an immediate manifestation of the forgiving God, could comfort the humble mourner. "Wash thou me, says he, and I shall be clean;" speak thyself merciful, Lord, "make me hear of joy and gladness, that the bones, which thou hast broken may rejoice."

Exceeding remarkable was the revelation his son Solom was favoured with. "In Gibeon, where he was gone to sac fice, the Lord appeared unto him, in a dream by night, and G said, Ask what I shall give thee." Conscious of his great want, "he asked an understanding heart." The speech plea the Lord, and God said, Because thou has asked this thing have done according to thy word; lo, I have given it thee; a that also which thou hast not asked, both riches and honou Though this promise was made to him in a dream, he knew the change, which he found in himself, when he awaked, a by the powerful evidence, which accompanies divine manif tations, that it was a glorious reality. Fully persuaded of he scrupled not to offer peace-offerings, and make a feast to servants on the occasion. Nor was this the only time Solom was thus favoured. When he had built the temple, and pray for a blessing upon it, "the Lord appeared to him in Gibe and said, I have heard thy prayer.

Elijah is so famous for the power he had to obtain divi manifestations by the prayer of faith, that, St. James, w had seen him on the mount with Christ and Moses, pr poses him to the church for a pattern of successful wrestli with God. And who is the Lord God of Elijah, but t God that manifests himself to his worshippers, in opposit to Baal and other false Gods, from whom neither visits n answers can be obtained? The Lord answered him by fire the foot of mount Carmel, and by showers on the top; a "when he lodged in mount Horeb in a cave, behold, t Word of the Lord, (Jehovah Jesus,) came to him and sai What doest thou here, Elijah? Go forth, stand upon t mount before the Lord. And behold, the Lord passed by and in his still, small voice, comforted, supported, and direct him.

Micaiah, another man of God, "saw the Lord sitting his throne, and all the host of heaven standing by him, on right hand and on his left." Elisha was not only blessed w frequent manifestations of the Lord and his power, but his heavenly retinue also. He saw in an hour of dan "the mountain full of horses and chariots of fire," ready protect him; and at his request, the Lord condescended to op his servant's eyes, that his drooping spirits might revive at t sight.

Eliphaz, one of Job's friends, related to him, that "in thoug from visions of the night, when deep sleep falleth on men, fe and trembling came upon him. Then a Spirit passed befo his face, it stood still, but he could not discern, i. e. clea distinguish, the form thereof. An image was before his fa

and he heard a voice saying, Shall mortal man be more pure than God?" As for Job when he had long contended with his friends, the Lord answered him out of the whirlwind, and manifested himself in a manner, to which the good man was before a stranger. I have heard of Thee by the hearing of the ear, but now mine eye seeth thee; wherefore, I abhor myself, and repent in dust and ashes." Hence we learn, that nothing but a discovery of the Lord can silence vain reasonings and unbelieving fears: this alone makes us to lie in deep prostration at our Maker's feet.

St. John informs us, that Isaiah saw Christ's glory, and spake of him, when he described the glorious manifestation, in which he received a new seal of pardoning and sanctifying love. "I saw the Lord, says he, sitting upon his throne, high and lifted up; his train filled the temple. The Seraphim covering their faces with their wings, cried one to another, Holy, Holy, Holy, is the Lord of Hosts. Then said I, wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of the people of unclean lips; for mine eyes hath seen the King, the Lord of hosts. Then flew one of the Seraphim, and touching me with a live coal from off the altar, he said, Thine iniquity is taken away and thy sin purged. Many never witness the forgiveness of their sins, till they see, by faith, the Lord of Hosts, and are melted into repentance, and inflamed with love at the glorious sight. Isaiah not only beheld Christ's glory, but was blessed with the clearest views of his sufferings. He saw him as "a man of sorrows, and acquainted with griefs; and asked him, "why he was red in his apparel, and his garments like him that treadeth the wine fat?" These revelations were not only calculated for the good of the church, but also for the establishment of the prophet's faith.

I shall not mention those of Ezekiel; they are so numerous, that a particular account of them would alone fill a letter. I refer you to the book itself. Jeremiah, speaking of God's people, says in express terms, the Lord hath appeared of old unto me, saying, "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Daniel enjoyed the same favour. "He saw the Ancient of days, and one like the Son of Man, coming with the clouds of heaven." We may naturally suppose, that Daniel's three companions, Shadrach, Meshach, and Abed-nego, were sensible of their heavenly deliverer's presence. They were more concerned in the discovery than Nebuchadnezzar, who cried out, "Lo, I see four men loose, walking in the midst of the fire, and the form of the fourth is like the Son of God."

It would be absurd to suppose, that the lesser prophets and

other men of God, to whom the word of the Lord came, had no discovery of the Lord himself, the essential Word. If some display of his presence had not attended their every revelation, might they not have said, thus says my warm imagination—thus says my enthusiastic brain, as well as, thus says the Lord?

From the variety and authenticity of these manifestations left upon sacred record, I conclude, that the doctrine I maintain, far from being new and unscriptural, is supported by the experiences of God's children for 3,600 years, viz. from the creation of the world till the close of the Old Testament.

With respect to what is extraordinary, as to the design and barely external, as to the circumstances of some of these manifestations, I refer you to the distinctions I made on that subject in my second letter. Should you object that the contents of this prove only, that God favoured the Patriarchs and Jews with immediate revelations of himself, because they had neither the gospel nor the scriptures: I answer.

1. *The gospel was preached to them, as well as to us.* The Patriarchs had tradition, which answered the end of the scriptures in their day. The Jews, in the time of the Judges, had not only tradition, but a considerable part of the scriptures, even all the writings of Moses. Under the kings, they had the Psalms, Job, Ecclesiastes, the Proverbs, and a thousand and five Songs of Solomon. They had also the book of Nathan the prophet, the prophecy of Ahija' the Shilonite, and the visions of Iddo the seer, which are now lost. These contained the substance of the Bible.

2. When the Lord answered Saul no more, neither by prophets, nor by dreams, the reason assigned for it by the Holy Spirit, is, not that the canon of scripture was filled, and there was no more occasions for immediate revelations; but that the Lord was departed from him, and was become his enemy.

3. David, who had the honour of being a sacred writer himself after his relapse into sin, could not be satisfied with the Psalms he had penned down; but he mourned, prayed, and watered his bed with his tears, inconsolable till the Lord immediately revealed his pardoning love, and said to his soul, I am thy salvation.

4. If, because we have the letter of scripture, we must be deprived of all immediate manifestations of Christ and his Spirit, we are great losers by that blessed book, and we might reasonably say—"Lord bring us back to the dispensation of Moses. Thy Jewish servants could formerly converse with thee face to face, but now we can know nothing of thee, but by their writings. They viewed thy glory in various wonderful appearances, but we are indulged only with black lines telling us of thy

ry. They had the bright Shekinah, and we have only ob-
re descriptions of it. They were blessed with lively oracles,
l we only with a dead letter. The ark of thy covenant went
ore them, and struck terror into all their adversaries; but a
ok, of which our enemies make daily sport, is the only reve-
ion of thy power among us. They make their boast of Urim
d Thummim, and received particular, immediate answers
m between the Cherubim; but we have only general ones,
means of Hebrew and Greek writing, which many do not
derstand. They conversed familiarly with Moses, their medi-
r, with Aaron their high priest, and Samuel their prophet;
se holy men gave them unerring directions in doubtful cases;
t alas! the apostles and inspired men are all dead, and thou
sus our mediator, priest and prophet, canst not be consulted
any purpose, for thou manifestest thyself no more. As for
y sacred book, thou knowest that some times the want of
oney to purchase it, the want of learning to consult the origi-
l, the want of wisdom to understand the translation, the
nt of skill or sight to read it, prevent our improving it to
e best advantage, and keep some from reaping any benefit
m it at all. O Lord, if, because we have this blessed picture
thee, we must have no discovery of the glorious original,
ve compassion on us, take back the precious book, and im-
rt thy more precious self to us, as thou didst to thy ancient
ople."

5. St. Paul declares, that though the Mosaic dispensation
s glorious, that of Christ exceeds it in glory. But if Christ
vealed himself immediately to the Jews, and to christians only
diately, by the letter of a book, it is plain, the apostle was
staken; for no one can deny, it is far more glorious to see
e light of God's countenance and hear his voice, than merely
read something about them in a book.

6. That particular manifestations of Christ, far from ceasing
th the Jewish, have increased in brightness and spirituality
der the christian dispensation, I shall endeavour to prove in
y next.

According to my promise, I shall now prove, that the New-
stament abounds, as well as the Old, with accounts of par-
ular revelations of the Son of God.

Before his birth, he manifested himself to the blessed vir-
n, by the overshadowing power of the Holy Ghost. She
joiced in God her Saviour, and glorified more, in having
m revealed as God in her soul, than in finding him conceived
man in her womb. Soon after Joseph, her husband, was as-
red in a heavenly dream, that the child she bore was Em-
anuel, God with us. He revealed himself next to Elizabeth,

When she heard the salutation of Mary, she was filled with t Holy Spirit, and made sensible, that the virgin was the moth of her Lord. So powerful was this manifestation, that h unborn son was affected by it. The babe leaped in her wom for joy, and was filled with the Holy Spirit even from his mo ther's womb.

So important is a particular knowledge of Jesus, that an ang directed the shepherds, and a miraculous star the wise men, t the place where he was born: and there the Holy Spirit so re vealed him to their hearts, that they hesitated not to worship th seemingly despicable infant, as the majestic God, whom th heaven of heavens cannot contain.

Simeon, who waited for the consolation of Israel, had it re vealed to him by the Holy Spirit, that he should not see death before he had seen the Lord's Christ. The promise was ful filled; and while his bodily eyes discovered nothing but a poo infant, presented without pomp in the temple, his spiritua eyes perceived him to be the light of Israel, and the salvatio of God. Nor was this extraordinary favour granted only t Simeon, for it is written, all flesh shall see the salvation o God; and St. Luke informs us, that Anna partook of th sight with the old Israelite, gave thanks to her new bor Lord, and spake of him to all that waited for redemption in Je rusalem.

When he entered upon his ministry, he first manifested him self to his forerunner. "I knew him not, personally, sai John; "but he that sent me to baptize with water, said unt me, Upon whom thou shalt see the Spirit descending, and re maining on him, the same is he, who baptizes with the Hol Ghost. And I saw, and bare record, that this is the Son o God, the Lamb, that taketh away the sins of the world."

Jesus had manifested himself spiritually to Nathaniel und the fig-tree; and the honest Israelite, being reminded of th divine favour, confessed the author of it: Rabbi, said he, tho art the Son of God, thou art the King of Israel. Our Lo pleased with this ready confession, promised that he should s greater things, enjoy brighter manifestations, than these; th he should even see heaven open, and the angels of God ascen ing and descending upon the Son of man.

The bare outward sight of our Saviour's person and miracl rather confounded than converted the beholders. What glo ous beams of his Godhead pierced through the veil of his mea appearances, when, with supreme authority, he turned the bu ers and sellers out of the temple: When he entered Jerusale in triumph, and all the city was moved, saying, Who is this And when he said to those, who apprehended him, I am H

and they went backward, and fell to the ground! Nevertheless, we do not find, that one person was blessed with the saving knowledge of him, on any of these solemn occasions. The people of Galilee saw most of him, and yet believed least in him. "What wisdom is this, which is given to this man, said they, that such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary? and they were offended at him." Some went even so far as to ascribe his miracles to a diabolical power, affirming, that he cast out devils by Beelzebub the prince of the devils. Hence it appears, that if he had not in some degree, revealed himself to the hearts of his disciples, when he said to them, follow me, they would never have forsaken all immediately and followed him. He manifested forth his glory, says St. John, and his disciples believed on him: and yet, when the manifestation was chiefly external, how weak was the effect it produced even upon them? How was our Lord, after all, obliged to upbraid them with their *unbelief*, their *little faith*, and, on a particular occasion, with their *having no faith?* If we know, savingly, that Jesus is God with us—flesh and blood, i. e. mere man with all his best powers, hath not revealed this to us, but our Father, who is in heaven. As no man knoweth the Father, save the Son, and he to whom the Son will reveal him; so no man knoweth the Son but the Father, and he to whom the Spirit proceeding from the Father does reveal him. For no man savingly can say, that Jesus is Jehovah, the Lord, but by the Holy Ghost; And he, that hath sent me, by this divine revelation, says Jesus, hath seen the Father also; for I and the Father are one.

Had not our Lord revealed himself in a peculiar manner to sinners, no one would have suspected him to be God manifest in the flesh. Till he discovers himself, as he does not unto the world, he hath no form nor comeliness, and when we see him, there is no beauty in him, that we should desire him; we hide as it were our faces from him; he is despised, and we esteem him not. He was obliged to say to the woman of Samaria, I that speak to thee am He; and to say it with a power that penetrated her heart, before she could believe with her heart unto righteousness.

If our Lord had not called Zaccheus inwardly as well as outwardly; if he had not made him come down from the pinnacle of proud nature, as well as from the sycamore tree; the rich publican would never have received him gladly, nor would the Lord have said, This day is salvation come to thy house, forasmuch as thou art a son of faithful Abraham.

The blind man, restored to bodily sight, knew not his heavenly benefactor, till a second and greater miracle was wrought

upon the eyes of his blind understanding. When Jesus found him, sometime after he was cured, he said to him, "Dost thou believe on the Son of God? He answered, Who is he, Lord, that I might believe on him?" And Jesus, opening the eyes of his mind, and manifesting himself to him, as he does not unto the world, said "Thou hast both seen him, and it is he that talketh with thee." Then, and not till then, he could say from the heart, Lord, I believe, and he worshipped him.

Both the thieves, who were crucified with him, heard his prayers and strong cries; both saw his patience and his meekness, his wounds and his blood. One continued to make sport of his sufferings, as though he had been a worse malefactor than himself; while the other blessed with an internal revelation of his godhead, implored his mercy, trusted him with his soul, and confessed him to be the King of Glory, at the very moment when he hung tortured and dying as the basest of slaves.

St. Peter speaks so highly of the manifestation, with which he and the two sons of Zebedee were favoured on mount Tabor, that we ought not to pass it over in silence. They saw the kingdom of God coming with power; they beheld the King in his beauty. "His face did shine like the sun, and his raiment became white as light; a bright cloud overshadowed him, and behold, a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear ye him."

Nor did our Lord reveal himself less after his resurrection. Mary sought him at the grave with tears. As she turned herself, she saw him standing, but knew not that it was Jesus. He said unto her, Why weepest thou? Whom seekest thou? She, supposing him to be the gardener, enquired after the object of her love; until Jesus, calling her by name, manifested himself to her as alive from the dead. Then she cried out Master! and in her transport, would have taken her old place at his feet.

With equal condescension he appeared to Peter, that he might not be swallowed up with overmuch sorrow. True mourners in Sion weep, some for an absent God, as Mary, others for their sins, as Peter; and they will not be comforted, no, not by angels; but only by him, who is nigh to all that call upon him, and is health to those that are broken in heart. He, that appeared first to weeping Mary, and next to sorrowing Peter, will shortly visit them with his salvation. He is already with them, as he was with Mary, though they know it not: and he will soon be in them, the sure and comfortable hope of glory.

This observation is farther confirmed by the experience of the two disciples, who walked to Emmaus, and were sad. Jesus drew near, joined and comforted them. He made their hearts to burn within them while he talked with them by the

l opened to them the scriptures. But still their eyes
l, that they should not know him, before they were pre-
r the overwhelming favour. And it was not until he sat
with them, that their eyes were opened, and they knew
ıe breaking of bread. Happy those, who, like them,
ı an unknown Jesus by mighty prayers to tarry with
ıtil the veil is taken away from their hearts, and they
whom they have believed.
ent were the manifestations of Jesus to his disciples be-
ascension. An angel appeared to two of the holy
ı, and said to them, "Fear not; for I know that ye seek
ɔo was crucified. He is risen from the dead. As they
fear and great joy to tell his disciples, Jesus met them
All hail! and they came, held him by the feet, and
ed him." The same day in the evening when the
re shut where the disciples were assembled for fear of the
ne Jesus, and stood in the midst. They were terrified,
his wonted goodness he said, "Peace be unto you!
d them his hands and his feet; ate with them as he had
old with Abraham! and, to testify an inward manifest
the Holy Spirit, which he imparted to them, as his
eathed upon their minds! and thus he opened their un-
ings, that they might understand the scriptures. Out
scension to Thomas he shewed himself to them a second
he like manner; and a third time at the sea of Tiberas;
wards he was seen of above five hundred brethren at

ill perhaps say, Sir, that these manifestations ceased,
ırist was ascended into heaven. This is true with re-
the manifestation of a body of such gross flesh and
ı may be touched with material hands. In this sense
know Christ after the flesh no more. Our Lord, by
e reproof to Thomas, discountenanced our looking for
anifestations of his person, and I have declared again
n, that they are not what I contend for.
hat spiritual manifestations of Christ ceased at his as-
s what I must deny, if I receive the scripture. On
rary they became more frequent. *Three thousand*
ced to the heart on the day of Pentecost, and felt their
a visit from the heavenly Physician. He then came
in the power of his Spirit, with whom he is one.
received the gift of the Holy Ghost, whose office it is to
the Son. For the promise was unto them and their
; witness the last words of Christ in St. Matthew's
ɔo, I am with you always, even unto the end of the

Time would fail me to tell of the five thousand converte some days after, of Cornelius and his household, Lydia an her household; in a word, of all who were truly brought t Christ in the first age of Christianity. "The Lord opene their hearts. The Holy Ghost fell upon them; and the walked in his comforts. Christ was evidently set forth cr cified before their spiritual eyes. He dwelt in their hear by faith: they lived not, but Christ lived in them." The agreed in saying, with St. Paul; If any man have not t Spirit of Christ, by whom he is savingly known, he is no of his.

Stephen's experience is alone sufficient to decide the poi When brought before the council, they all saw his face, as it h been the face of an angel. Being full of the Holy Spirit, wrought no miracle, he spake no new tongue; but lookin steadfastly up into heaven, and saw the glory of God, and Jes standing at the right hand of God." This manifestation w calculated only for the private encouragement and comfort the pious deacon. It answered no other end, but to enrage t Jews and make them account him a greater blasphemer and wilder enthusiast, than they did before. Accordingly th cried aloud, stopped their ears, ran upon him, cast him out the city, and stoned him; while Stephen, under the power influence of the manifestation, kneeled down, called upon Go saying, Lord Jesus receive my spirit, and lay not this sin their charge. Hence we learn, first, that nothing appears absurd and wicked to Pharisees and formalists, as the doctri I maintain. They lose all patience, when they hear that Chr really manifests himself to his servants. No blasphemy li this, in the account of those who are wise, learned, and pr dent, in their own eyes. Secondly, that the most exalted sai need a fresh manifestation of the glory, love and presence Christ, that they may depart this life in the triumph of faith.

If you object, that Stephen was thus favoured, because was about to suffer for Christ, and, that it would be great pr sumption to expect the like support, I reply, in the five follo ing observations. (1) We are called to suffer for Christ, well as Stephen, though perhaps not in the same manner a degree. (2) We often need as much support from Christ, stand against the children of men, whose teeth are spears a arrows, and their tongues a sharp sword; and to quench t fiery darts of the devil, as the martyr did to stand a shower stones. (3) It is perhaps as hard to be racked with the gou or to burn several days in a fever on a sick bed, as you or I m be forced to do, as to be for a few minutes with Shadrach a his companions in a burning furnace, or to feel for a fleetin

moment the anguish of bruised flesh and a fractured skull, with our triumphant martyr. No one knows, what pangs of body and agonies of soul may accompany him through the valley of the shadow of death. If our Lord himself was not above being strengthened by an angel that appeared to him from heaven, surely it is no enthusiasm to say, that such feeble creatures as we are, stand in need of a divine manifestation, to enable us to fight our last battle manfully, and to come off more than conquerors. (4) We betray unbelief, if we suppose, that Christ cannot do for us what he did for Stephen; and we betray our presumption, if we say, we want not the assistance, which this bold champion stood in need of. (5) The language of our church is far different: "Grant," says she, in her collect for that Saint's day, "O Lord, that in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and, by faith, behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first martyr, St. Stephen, who prayed for his murderers."

You see, Sir, that I have the suffrage of the church of England; and yours too, if you do not renounce our excellent liturgy, so that, if I am an enthusiast for expecting to be *filled with the Holy Spirit*, and by faith to behold the glory that shall be revealed, as well as St. Stephen, I am countenanced by a multitude of the best and greatest men in the world.

But suppose you reject the testimony of St. Stephen, and of all our clergy (when in the desk) touching the reality and the necessity too of our Lord's manifesting himself on earth, after his ascension into heaven, receive at least that of St. Luke and St. Paul. They both inform us, that "as Saul of Tarsus went to Damascus, the Lord even Jesus, appeared to him in the way. Suddenly there shone a light from heaven above the brightness of the sun, so that he fell to the earth, and herd a voice, saying, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest." So powerful was the effect of this manifestation of Christ, that the sinner was turned into a saint, and the fierce, blaspheming persecutor, into a weeping, praying apostle.

Methinks I hear you say, True, into an apostle; but are we called to be apostles? No, Sir, but we are called to be Christians;—to be converted from sin to holiness, and from the kingdom of darkness to the kingdom of God's dear Son. St. Paul's call to the apostleship is nothing to his being made a child of God. Judas was a Christian by profession, an apostle by call, and a *devil* by possession. And what is Judas in his

own place to the meanest of God's children?—to poor La
in Abraham's bosom? All who go to heaven, are first t
from darkness to light, and from the power of Satan unto
This turning sometimes begins by a manifestation of C
witness the authentic account of colonel Gardener's conve
published by his judicious friend Dr. Doddridge; and the
authentic one of our apostle's conversion recorded three
by St. Luke. And I dare advance upon the authority o
greater than St. Luke, that no one's conversion ever was
pleted without the revelation of the Son of God to his
"I am the way and the door, says Jesus, no man cometh
Father but me." "Look unto me, and be ye saved, a
ends of the earth." Our looking to him for salvation wo
to as little purpose, was he not to manifest himself to us,
looking towards the east for light, if the sun were not t
upon us.

The revelation of Christ, productive of St. Paul's conve
was not the only one with which the Apostle was fav
"At Corinth the Lord encouraged and spake to him i
night by a vision. Be not afraid, but speak and hold n
peace; for I am with thee, and no man shall hurt thee."
another occasion, to wean him more from earth, Christ fa
ed him with the nearest views of heaven. "I knew a m
Christ, says he, whether in the body or out of the body,
not tell, who was caught up into the third heaven and in
radise, and heard words, which it is not possible for n
utter." When he had been brought before the Sanhedr
preaching the gospel, St. Luke informs us, that "the
following, the Lord stood by him, and said, be of good
Paul: for as thou hast testified of me in Jerusalem, so
thou bear witness also at Rome." The ship in which h
ed, being endangered by a storm, There stood by him
angel of God, whose he was, and whom he served, sa
Fear not, Paul, &c."

St. Paul was not the only one, to whom Christ mani
himself in this familiar manner. Ananias of Damascu
neither an apostle, nor a deacon; nevertheless, to him
the Lord in a vision, Ananias. And he said, Behold
here, Lord; and the Lord said, Arise, and go into the
which is called Straight, and enquire in the house of Jud
one called Saul of Tarsus; for behold he prayeth." I
manner Philip was directed to go near and join himself
Eunuch's chariot. And St. Peter being informed, that
men sought him, Arise, said the Lord, and go with them,
ing nothing, for I have sent them.

Whether we place these manifestations in the class of the extraordinary, or of the mixt ones, we equally learn from them, (1st,) That the Lord Jesus revealed himself as much after his ascension as he did before. (2dly) That if he does it to send his servants with a gospel message to particular persons, he will do it much more to make that message effectual, and to bring salvation to those who wait for him.

As for the revelations of Christ to St. John, they were so many, that the last book of the New Testament is called the Revelation, as containing chiefly an account of them. "I was in the spirit on the Lord's day, says the apostle; and I heard behind me a great voice, as of a trumpet, saying, I am the first and the last. I turned to see the voice, that spake with me, and I saw one like unto the Son of man, clothed with a garment down to the foot, and girt with a golden girdle." One of the things which our Lord commanded John to write, is a most glorious promise, that he stands at the door of the human heart, ready to manifest himself, even to poor lukewarm Laodiceans; and that, if any man hear his voice and open—if they are made conscious of their need of him, so as to open their hearts by the prayer of faith, he will come in, and feast them with his gracious presence, and the delicious fruits of his blessed Spirit. Therefore the most extraordinary of all the revelations, that of St. John in Patmos, not only shews, that the manifestations of Christ run parallel to the canon of scripture, but also gives a peculiar sanction to the ordinary revelations of him, for which I contend.

Having thus led you from Genesis to Revelation, I conclude by two inferences, which appear to me undeniable. The first that it is evident, our Lord, before his incarnation, during his stay on earth, and after his ascension into heaven, has been pleased, in a variety of manners, to manifest himself to the children of men, both for the benefit of the church in general, and for the conversion of sinners, and the establishment of saints in particular. Secondly, that the doctrine I maintain, is as old as Adam, as modern as St. John, the last of the inspired writers, and as scriptural as the Old and New Testament, which is what I wanted to demonstrate.

An account of deceased persons being found under the earth who were embalmed and some remarks on the wonderful art.

[Meth. Mag.—Eng.]

As to the art of *Embalming*, it appears from a mummy not long since dug up in France, that this was more completely un-

derstood in the western world some ages since, than ever it w in Egypt. This mummy which was dug up at Auvergne, was amazing instance of their skill. As some peasants were diggi in a field near Rion, within about twenty-six paces of the hig way, between that and the river Artier, they discovered a tom that was about a foot and a half beneath the surface. It w composed only of two stones; one of which formed the body the sepulchre, and the other the cover.

This tomb was of free stone, seven feet and a half long, thi feet and a half broad, and about three feet high. It was of ru workmanship; the cover had been polished, but was with figure or inscription; within this tomb was placed a leaden coff 4 feet 7 inches long, 14 inches broad, and 15 high. It was long like a box, equally broad at both ends, and covered w a lid that fitted on like a snuff-box, without a hinge. Wit this coffin was a mummy, in the most perfect preservation. T internal sides of the coffin were filled with an aromatic su stance, mingled with clay. Round the mummy was wrapp a coarse cloth; under this were two shirts or shrouds, of t most exquisite texture; beneath these a bandage, which cov ed all parts of the body, like an infant in swaddling clothe under this general bandage there was another, which went pa ticularly round the extremities, the hands and legs, the head w covered with two caps; the feet and hands were without a particular bandages; and the whole body was covered with aromatic substance an inch thick. When these were remove and the body exposed naked to view, nothing could be mo astonishing than the exact resemblance it bore to a body th had been dead a day or two before. It appeared well propo tioned, except the head was rather large, and the feet sma The skin had all the pliancy, and colour of a body lately dea the visage, however, was of a brownish hue. The belly yiel ed to the touch: all the joints were flexible, except those of t legs and feet; the fingers stretched forth of themselves wh bent inwards. The nails still continued perfect; and all t marks of the joints, both in the fingers, the palms of the han and the soles of the feet, remained perfectly visible. The boo of the arms and legs, were soft and pliant; those of the sk preserved their rigidity; the hair which only covered the ba of the head, was of a chesnut colour, and about two inches lo The pericranium at top was separated from the skull, by an cision, in order to the introducing aromatics in the place of t brain where they were found mixed with clay. The teeth, t tongue and the ears, were all preserved in perfect form. T intestines were not taken out of the body, but remained pli and entire, as in a fresh subject: and the breast was made

rise and fall like a pair of bellows. The embalming preparation had a very strong and pungent smell, which the body preserved for more than a month after it was exposed to the air. If one touched either the mummy, or any part of the preparation, the hands smelt of it for several hours after. This mummy having remained exposed for some months, began to suffer some mutilations. A part of the skin of the forehead was cut off; all its teeth were drawn out, and some attempts were made to pull away the tongue. It was therefore put into a glass case, and transmitted to the king's cabinet, at *Paris*.

There are many reasons to believe this to be the body of a person of the highest distinction; however no marks remain to assure us either of the quality of the person, or the time of his decease; there are only to be seen some irregular figures on the coffin: one of which represents a kind of star.

There were also some singular characters upon the bandages, which were totally defaced by those who had torn them. It should seem that it had remained for several ages in this state, since the first years immediately succeeding the interment, are usually those in which the body is most liable to decay.

On this remarkable subject, I beg leave to add an extract from a late author.

"I always apprehended that human bodies after death, if interred, or exposed to the air without any preparation to defend them from the attacks of it, would of necessity corrupt, become offensive and putrify. The art of embalming is very ancient, and was invented to preserve them from this inevitable consequence of death; but that they may remain unputrified for centuries, without any sort of artificial aid, I have seen so incontestably proved since my arrival at Bremen, that I imagine not the shadow of doubt can remain about it. Under the cathedral church is a vaulted apartment, supported on pillars; it is near sixty paces long, and half as many broad. The light and air are constantly admitted into it by three windows, though it is several feet beneath the level of the ground. Here are five large oak coffers, rather than coffins, each containing a corpse. I examined them severally for near two hours. The most curious, and perfect, is that of a woman. Tradition says, she was an English countess, who dying here at Bremen, ordered her body to be placed in this vault uninterred, in the apprehension that her relations would cause it to be brought over to her native country. They say it has lain here 250 years. Though the mascular skin is totally dried in every part, yet so little are the features of the face sunk or changed, that nothing is more certain than that she was young, and even beautiful. It is a small countenance, round in its contour: the cartillage of the nose and the nostrils have un-

dergone no alteration: her teeth are all firm in the socket the lips are drawn away from over them. The cheeks are sl in, but yet less than I ever remembered to have seen in em ed bodies. The hair of her head is at this time more than teen inches long, very thick, and so fast, that I heaved the c out of the coffer by it; the colour is a light brown, and I c a small lock, which is as fresh and glossy as that of a livin son. That this lady was of a high rank seems evident fro extreme fineness of the linen which covers her body. The lord of the inn, who was with me, said, he remembered it f years past; during which time there is not the least perce alteration in it. In another coffer is the body of a wor who is said to have tumbled off the church, and was kill the fall. His features evince this most forcibly. Extreme ny is marked in them: his mouth is wide open, and his e the same; the eyes are dried up. His breast is unnaturall tended, and his whole frame betrays a violent death. A child who died of the small pox is still more remarkable. marks of the pustules, which have broken the skin on his and head, are very discernible; though one should suppos a body which died of such a distemper, must contain, in a degree, the seeds of putrefaction. The two other corps not less extraordinary. There are in this vault likewise tu hawks, weasels, and other animals, which have been hu here some time immemorial, some very lately, and are in the complete preservation: the skins, bills, feathers all unal The magistrates do not permit that any fresh bodies be br here. The cause of this phenomenon is doubtless the dr of the place where they are laid. It is in vain to seek fo other."

A repository of nearly the same kind, a late writer infor is at a monastery near Palermo, in Sicily. It is a long sub nean gallery, having nine inches on every side, between si seven feet high. In each of these is a human body sta erect, in its usual apparel. The face and the hands are u cred, and preserve their shape and natural colour, only a browner. They are fastened to the wall by the back. of them are believed to have been there two or three hu years. Suppose they could remain there forever, what v it profit their former inhabitants!

A late traveller gives a still stranger account of them. " morning we went to see a celebrated convent of Capu about a mile without the city of Palermo; it contains no very remarkable, but the burial-place, which indeed is a curiosity. This is a vast subterraneous apartment, divide large commodious galleries, the walls on each side of whic

hollowed into a variety of niches, as if intended for a great collection of statues: these niches instead of statues, are all filled with dead bodies, set upright upon their legs, and fixed by the back to the inside of the nich. Their number is about three hundred; they are all dressed in the clothes they usually wore and form a most respectable and venerable assembly. The skin and muscles, by a certain preparation, become as dry and hard as a piece of stock-fish; and although many of them have been here upwards of two hundred and fifty years, yet none are reduced to skeletons; though the muscles in some are more shrunk than in others; probably because these persons have been more extenuated at the time of their death.

Here the people of Palermo pay daily visits to their deceased friends, and recall with pleasure and regret the scenes of their past life: here they familiarize themselves with their future state, and choose the company they would wish to keep in the other world. It is a common thing to make choice of their nich, and to try if their body fits it, that no alteration may be necessary after they are dead; and sometimes by way of voluntary penance, they stand for hours in these niches.

The bodies of the princes and first nobility are lodged in handsome chests or trunks, some of them richly adorned: these are not in the shape of coffins, but all of one width, and about a foot and a half, or two feet deep. The keys are kept by the nearest relation of the family, who sometimes come and drop a tear over their departed friends.

These visits must prove admirable lessons of humility; and they are not such objects of horror as one would imagine; they are said, even for ages after death, to retain a strong likeness of what they were when alive; so that as soon as you have conquered the first feelings excited by these venerable figures, you only consider this as a vast gallery of original portraits, drawn after the life, by the justest and most unprejudiced hand. It must be owned, that the colours are rather faded; and the pencil does not appear to have been the most flattering in the world: but no matter, it is the pencil of truth, and not of a mercenary, who only wants to please.

It might also be made of very considerable use to society these dumb orators could give the most pathetic lectures upon pride and vanity. Whenever a fellow began to strut, or to affect the haughty, supercilious air, he should be sent to converse with his friends in the gallery: and if their arguments did not bring him to a proper way of thinking, I would give him up as incorrigible.

A TREMENDOUS THUNDER STORM.

The following is an account of a dreadful storm of thunder, lightning and rain, which happened at Athlone, Ireland.

[Meth. Mag.—Eng.]

1. A dreadful blast of high wind, suddenly shook and stripped the guard house. 2. A terrible shower of rain, as if a whole river had fallen on the street, which being forced on by a violent wind, made a prodigious noise as it fell. 3. After the rain a dreadful and terrible clap of thunder. 4. A thick darkness ensued, that continued for half a quarter of an hour. 5. Continued lightning broke out without ceasing, so that heaven and earth seemed to be united in the flame; which was more terrible to the guards than all that happened before, and ended with three claps of dreadful thunder out of a fiery cloud from the North; which running violently through the air, stopt just above the castle. At the last of the three claps, in the twinkling of an eye, fell a wonderful great round body of fire, out of the clouds, directly upon the castle; and in a moment the magazine blew up, which contained two hundred and sixty barrels of powder, one thousand charged hand grenades: with eight hundred and ten skanes of match, which were piled over them two hundred and twenty barrels of musket and pistol balls; great quantities of pick-axes, spades, shovels, horse-shoes, and nails; all blew up into the air, and covered the whole town, and neighbouring fields: by the violence of the shock, the town gates were all blown open. The poor inhabitants, who were generally asleep when this tragical scene began, were awaked with the different, surprising misfortunes which befel them: some finding themselves buried in the ruins of their own houses; others finding their houses in a flame above their heads; others blown from their beds into the streets; others having their brains knocked out with the fall of great stones, and breaking of hand-grenades in their houses. These stupifying disasters within doors, made most of the poor, amazed mortals, fly to the streets for shelter; where to their great astonishment, they saw the air filled with different shapes of fire, ready to fall upon their houses and heads. The great quantities of match that was blown up, occasioning these different figures of fire, which being followed with great thunder-claps, made many of these helpless inhabitants believe that it was the Day of Judgment; who therefore for some time minded nothing but their prayers, without using any other means for the preserva-

n of themselves or neighbours. In the mean time the lighted tch firing the thatched houses, burned to the ground, the eatest part of what the thunder and blast of wind had left nding; so that little remained of the whole town, but a few or cottages without the gates.

Hark! the far off mutt'ring sound,
What fearful shades are gath'ring round;
Yon trembling tree of verdant leaf,
Seems now to weep of piteous grief;
Some dark'ning clouds there seems to be,
Just heaving from the Northern Sea;
Their edge is ting'd of fiery hue,
And pil'd up thunder heaves in view.
Now flies the zigzag lightning there,
And pierce with fire the murky air,
And like a lamp they burn, they blaze,
And flash along the stormy ways;
But now the gloom is gath'ring round,
And deaf'ning thunders jar the ground;
The raven clouds are rent in twain,
And plunging torrents 'whelm the plain;
But now a more terrific gloom,
Frowns o'er the heav'ns a deeper doom,
A jet black cloud of latent fires,
Just pendent o'er the Castle's spires,
Three dreadful peals of thunder there,
And lightnings three more horrid glare,
When lo! descending from above,
A thunderbolt right onward drove
His plough share on the castle brow,
And fir'd the Magazine below;
When earth at centre 'gan to moan,
Then belch'd her last expiring groan.

FEMALE CONSTANCY REWARDED.

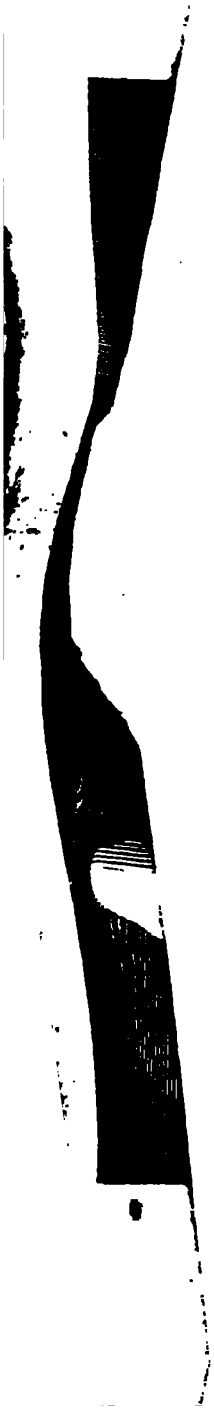
Everard's Letters, published in Italian, in 1778, *he gives the following interesting account of an adventure which he met with in the quicksilver mines of Idria.*

[Zion's Herald.]

"AFTER passing," he says, "through several parts of the lps, and having visited Germany, I thought I could not well re-rn home without visiting the quicksilver mines at Idria, and eing those dreadful subterranean caverns, where thousands re condemned to reside, shut out from all hopes of ever seeing ne cheerful light of the sun, and obliged to toil out a miserable fe under the whips of imperious task masters. "Such

wretches as the inmates of this place my eyes never beheld. The blackness of their visages only serves to cover a horrid paleness, caused by the noxious qualities of the mineral they are employed in procuring. As they in general consist of malefactors condemned for life to this task, they are fed at the public expense; but they seldom consume much provisions, as they lose their appetites in a short time, and commonly in about two years expire from a total contraction of all the joints in the body. "In this horrid mansion I walked after my guide for some time, pondering on the strange tyranny and avarice of mankind, when I was startled by a voice behind me, calling me by name, and inquiring after my health with most cordial affection. I turned, and saw a creature all black and hideous, who approached me, and with a most piteous accent exclaimed, 'Ah Mr. Everard, don't you know me?' Gracious Heavens! what was my surprise when, through the vale of his wretchedness, I discovered the features of my old and dear friend, Count Alberti. You must remember him one of the gayest, most agreeable persons at the court of Vienna; at once the paragon of the men and the favourite of the fair sex. I have often heard you repeat his name as one of the few that did honour to the present age: as possessed of generosity and pity in the highest degree, as one who made no other use of his fortune, but to alleviate the distresses of his fellow creatures. Immediately on recognizing him, I flew to him with affection; and after a tear of condolence, asked him how he came there? To this he replied, that having fought a duel with a general of the Austrian infantry, against the emperor's command, and having left him for dead, he was obliged to fly into one of the forests of Istria, where he was first taken prisoner, and afterwards sheltered by some banditti, who had long infested that quarter.—With these he had lived for nine months, till by a close investiture of the place in which they were concealed and a very obstinate resistence, in which the greater part of them were killed, he was taken and carried to Vienna, in order to be broke alive upon the wheel. On arriving at the capital, however, he was soon recognized, and through the intercession of friends, his punishment on the rack was changed into that of perpetual imprisonment and labour in the mines of Idria.

"As Alberti was giving me this account, a young woman came up to him, who I at once saw to be born for better fortune. The dreadful situation of the place was not able to destroy her beauty; and even in this scene of wretchedness, she seemed to have charms to grace the most brilliant assembly. This lady was in fact daughter to one of the first families in Germany, and having tried every means to procure her lover's pardon



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effect, was at last resolved to share his miseries, as she
ot relieve him. With him she accordingly descended
se mansions, whence few of the living return; and with
: is contented to live; with him to toil; forgetting the
ı of life, despising the splendours of opulence, and con-
ıith the consciousness of her own constancy."

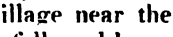
constancy could not go unrewarded.—In a letter written
ys after, Mr. Everard relates that he was "the spectator
nost affecting scene he ever yet beheld. A person came
ım Vienna, to the little village near the mouth of the
shaft. He was soon after followed by a second, and by

Their first inquiry was after the unfortunate Count,
appened to overhear it, gave the best information I
Two of these were the brother and cousin of the lady;
l was a fellow soldier and intimate friend of the Count;
ne with his pardon, which had been procured by the
with whom the duel had been fought, who was perfect-
'ered from his wounds. I led them with all the expedi-
joy down to his dreary abode; presented to him his
and informed him of the happy change in his circum-

It would be impossible to describe the joy that brigh-
ıon his grief worn countenance; nor was the young lady's
less vivid at seeing her friends, and hearing of her hus-
reedom.

hours were employed in mending the appearance of
ıful couple; nor could I without a tear, behold him tak-
e of the former wretched companions of his toil. We
erged from the mine, and Alberti and his wife once more
l the light of the sun.

: empress had again taken him in favor, his fortune and
: restored: and he, with his fair partner, now have the
satisfaction of enjoying happiness with double relish, as
:e knew what it was to be miserable."



lowing interesting account is extracted from the History exico, respecting the manners and customs of its Ancient itants in their horrid Idol worship.

ANSLATED FROM THE ITALIAN BY C. CULLEN, ESQ.

:NTLY the high-priesthood was conferred by election; are ignorant whether the electors were of the priestly r the same with those who chose the political head of ire. The high-priests of Mexico were distinguished by

a tuft of cotton which hung from their breast; and at the principal feasts they were dressed in splendid habits, upon which were represented the insignia of the god whose feast they celebrated. On solemn festivals, the high-priests of the Mixtecas was clothed in a short coat, on which the principal events of their mythology was represented; above that he had a surplice, and over all a large capuchin; on his head he wore plumes of green feathers, curiously interwoven with small figures of their gods; at his shoulder hung one tassel of cotton, and another hung at his arm.

Next to this supreme dignity of the priest-hood, the most respectable charge was that of the Mexicoteohuatzin, which was conferred by the high-priests. The employment of this officer was to attend to the due observance of the rites and ceremonies, and to watch over the conduct of those priests who had the charge of seminaries, and to punish them when guilty of a misdemeanor. In order to enable him to discharge all the duties of so extensive an appointment, he was allowed two curates or deputies, the one named the Huitznahuateohuatzin, the other the Tepaneohuatzin The Mexicoteohuatzin was the superior-general of all the seminaries; his chief badge of distinction was a little bag of copal, which he always carried along with him.

Four times a day they offered incense to the idols, namely, at day-break, at mid-day, at sun-set, and at mid-night. The last offering was made by the priest whose turn it was to do so, and the most respectable officers of the temple attended at it. To the sun they made daily new offerings, four times during the day, and five times during the night. For incense they generally made use of copal, or some other aromatic gum; but on certain festivals they employed Chapopotli, or Bitumen of Judea. The censers were commonly made of clay; but they had also censers of gold. Every day the priests, or at least some of them dyed their whole bodies with ink made of the soot of the Ocotl, which is a species of pine very aromatic, and over the ink they painted themselves with ocre or cinnabar, and every evening they bathed in ponds which were within the inclosures of the temple.

The dress of the Mexican priests was no way different from the dress of the common people, except a black cotton mantle, which they wore in the manner of a veil upon their heads; but those who in their monasteries professed a greater austerity of life, went always clothed in black, like the common priests of other nations of the empire. They never shaved, by which means the hair of many of them grew so long as to reach to their legs. It was twisted with thick cotton cords, and bedaub-

with ink, forming a weighty mass not less inconvenient to carried about with them than disgusting and even horrid to w.

Besides the usual unction with ink another extraordinary and re abominable one was practised every time they went to ke sacrifices on the tops of the mountains, or in the dark cav-ıs of the earth. They took a large quantity of poisonous in-cts, such as scorpions, spiders, and worms, and sometimes en small serpents, burned them over some stove of the tem-e, and beat their ashes in a mortar together with the soot of e Ocotl, tobacco, the herb Ololiuhqui, and some live insects. hey presented this diabolical mixture in small vessels to their ıds, and afterwards rubbed their bodies with it. When thus ıointed they became fearless to every danger, being persuad-l they were rendered incapable of receiving any hurt from the ıost obnoxious reptiles of the earth, or the wildest beasts of ıe woods. They called it Teopatli, or divine medicament, ıd imagined it to be a powerful remedy for several disorders; n which account those who were sick, and the young children, ent frequently to the priests to be anointed with it. The young ıds who were trained up in the seminaries were charged with ıe collecting of such kind of little animals; and by being ac-ıstomed at an early age to that kind of employment, they soon ıst the horror which attends the first familiarity with such rep-les. The priests not only made use of this unction, but had kewise a ridiculous superstitious habit of blowing with their reath over the sick, and made them drink water which they ıd blessed after their manner. The priests of the god Ixliton, ere remarkable for this custom.

The priests observed many fasts and great austerity of life; ıey never were intoxicated with drinking, and seldom ever sted wine. The priests of Tezcatzoucatl as soon as the daily nging in praise of their god was over, laid a heap of three hun-ed and three canes on the ground, corresponding to the num-er of fingers, of which heap only one was bored; every person ted one, and he who happened to take up the cane which was ored, was the only person who tasted the wine. All the time at they were employed in the service of the temple, they ab-ained from all other women but their wives; they even affec-d so much modesty and reserve, that when they met a wo-an, they fixed their eyes on the ground that they might not see er. Any incontinance amongst the priests was severely pun-hed. The priest who, at Teohuacan, was convicted of hav-g violated his chastity, was delivered up by the priests to the eople, who at night killed him by the bastinado. In Icheatlan. ıe high-priest was obliged to live constantly within the temple.

and to abstain from commerce with any woman whatsoev and if he unluckily failed in any of his duties, he was certai being torn in pieces, and his bloody limbs were presented a example to his successor. They poured boiling water on head of those who, from laziness, did not rise to the noctu duties of the temple, or bored their lips and ears, and if did not correct that, or any other such fault, they were duc in the lake and banished from the emple during the fest which was made to the god of water in the sixth month. priests in general live together in communities, subject to s riors who watched over their conduct.

The office and character of a priest among the Mexicans not in its nature perpetual. There were certainly some dedicated their whole lives to the service of the altars; others engaged in it only for a certain time, to fulfill some made by their fathers, or as a particular act of devotion. was the priesthood confined to the male sex, some women be employed in the immediate service of the temples. They of ed incense to the idols, tended the sacred fire, sweep the a prepared the daily offering of provisions, and presented it t thei hands to the idols; but they were entirely excluded fi the office of sacrificing, and the higher dignities of the pri hood. Among the priestesses, some were destined by their rents from their infancy to the service of the temples; otl on account of some particular vow which they had made du sickness, or that they might ensure from their gods a good r riage, or the prosperity of their families, entered upon such ces for one or two years.

The consecration of the first was made in the following n ner. As soon as the girl was born, the parents offered he some god, and informed the rector of that district of it; he notice to the Tepanteohuatzin, who, as we have already r tioned, was the superior-general of the seminaries. months after they carried her to the temple, and put a s broom, and a small censer of clay in her little hands, with a copal in it, to shew her destination. Every month they re ed the visit to the temple and the offering, together with bark of some trees for the sacred fire. When the child atta her fifth year, the parents consigned her to the Tepanteoh zin, who lodged her in a female seminary, where children instructed in relig on and the proper duties and employm of their sex The first thing done to those who entered int service on account of some private vow, was the cutting off hair. Both the latter and the former lived in great purit manners, silence, and retirement, under their superiors, wit having any communication with men. Some of them rose al

hours before mid-night, others at midnight, and others at
-break, to stir up and keep the fire burning, and to offer in-
se to the Idols; and although in this function they assembled
h the priests, they were separated from each other, the men
ming one wing and the women another, both under the view
their superiors, who prevented any disorder from happening.
ery morning they prepared the offering of provisions which
s presented to the idols, and swept the lower area of the tem-
, and the time which was not occupied in these, or other re-
ious duties, was employed in spinning and weaving beautiful
ths for the dress of the idols, and the decoration of the sanc-
ries. Nothing was more zealously attended to than the chast-
of these virgins. Any trespass of this nature was unpardon-
le; if it remained an entire secret, the female culprit en-
avoured to appease the anger of the gods by fasting and aus-
ity of life; for she dreaded that in punishment of her crime
r flesh would rot. When a virgin destined from her infancy
the worship of the gods arrived at the age of sixteen or
hteen, at which years they were usually married, her parents
ught for a husband to her and after they found one, presented
the Tepanteohuatzin a certain number of quails in plates cu-
usly varnished, and a certain quantity of copal, of flowers and
ovisions, accompanied with a studied address, in which they
nked him for the care and attention he had shewn in the ed-
ation of their daughter, and demanded his permission to settle
r in marriage. The Tepanteohuatzin granted the request, in
reply to the address, exhorting his pupil to a perseverance in
tue, and the fulfilment of all the duties of the married state.
Amongst the different orders or congregations, both of men
d women, who dedicated themselves to the worship of some
rticular gods, that of Quetzalcoatl is worthy to be mentioned.
e life led in the colleges or monasteries of either sex, which
re devoted to this imaginary god, was uncommonly rigid and
stere. The dress of the order was extremely decent; they
thed regularly at mid-night, and watched until about two
urs before day, singing hymns to their god, and observing ma-
rules of an austere life. They were at liberty to go to the
ountains at any hour of the day or night, to spill their blood;
s was permitted them from a respect to the virtue which they
re all thought to possess. The superiors of the monasteries
re also the name of Quetzalcoatl, and were persons of such
gh authority, that they visited none but the king when it was
cessary. The members of this religious order were destined
it from their infancy. The parents of the child invited the
perior to an entertainment, who usually deputed one of his
bjects. The deputy brought the child to him, upon which he

took the boy in his arms, and offered him with a prayer to Quetzalcoatl, and put a collar about his neck, which was to be worn until he was seven years old. When the boy completed his second year, the superior made a small incision in his breast, which, like the collar, was another mark of his destination. As soon as the boy attained his seventh year, he entered the monastery, having first heard a long discourse from his parents, in which they advertised him of the vow which they had made to Quetzacoatl, and exhorted him to fulfil it, to behave well, to submit himself to his prelate, and to pray to the gods for his parents and the whole nation. This order was called Tlamacazcajotl, and the members of it Tlamacazque.

Another order which was called Telpochtliztli, or the youths, on account of its being composed of youths and boys was consecrated to Tezcatlipoca. This was also a destination from infancy, attended with almost the same ceremonies as that of Quetzalcoatl; however, they did not live together in one community, but each individual had his own home. In every district of the city they had a superior, who governed them, and a house where they assembled at sun-set to dance and sing the praises of their god. Both sexes met at this dance, but without committing the smallest disorder, owing to the vigilance of the superiors, and the rigour with which all misdemeanors were punished.

Among the Totonacas was an order of monks devoted to their goddess Centeotl. They lived in great retirement and austerity, and their life, excepting their superstition and vanity, was perfectly unimpeachable. None but men above sixty years of age who were widowers, estranged from all commerce with women, and of virtuous life, were admitted into this monastery. Their number was fixed, and when any one died another was received in his stead. These monks were so much esteemed, that they were not only consulted by the common people, but likewise by the first nobility and the high priest. They listened to consultations sitting upon their heels, with their eyes fixed upon the ground, and their answers were received like oracles even by the kings of Mexico. They were employed in making historical paintings, which they gave to the high-priest that he might exhibit them to the people.

But the most important duty of the priesthood, and the chief ceremony of the religion of the Mexicans consisted in the sacrifices which they made occasionally to obtain any favour from heaven, or in gratitude for those favours which they had already received. This is a subject which we would willingly pass over, if the laws of history permitted, to prevent the disgust which the description of such abominable acts of cruelty must cause

our readers; for although there has hardly been a nation which has not practised similar sacrifices, it would be difficult to find one which has carried them to so great an excess as the Mexicans appear to have done.

We are ignorant what sort of sacrifices may have been practised by the ancient Toltecas. The Chechemecas continued long without using them, having at first neither idols, temples, nor priests, nor offering any thing to their gods, the Sun and Moon, but herbs, flowers, fruits, and copal. Those nations never thought of sacrificing human victims, until the example of the Mexicans banished the first impressions of nature from their minds. What they report concerning the origin of such barbarous sacrifices, we have already explained; namely, that which appears in their history, concerning the first sacrifice of the four Xochimilcan prisoners, which they made when in Colhuacan. It is probable, that at the time when the Mexicans were insulated in the lake, and particularly while they remained subject to the Tepanceas, the sacrifice of human victims must have happened very seldom, as they neither had prisoners nor could purchase slaves for sacrifices. But when they had enlarged their dominions, and multiplied their victories, sacrifices became frequent and on some festivals the victims were numerous.

The sacrifices varied with respect to the number, place, and mode, according to the circumstances of the festival. In general the victims suffered death by having their breasts opened; but others were drowned in the lake, others died of hunger shut up in caverns of the mountains, and lastly, some fell in the gladiatorian sacrifice. The customary place was the temple, in the upper area of which stood the altar destined for ordinary sacrifices. The altar of the greater temple of Mexico was a green stone (probably Jasper) convex above, and about three feet high, and as many broad, and more than five feet long. The usual ministers of the sacrifice were six priests, the chief of whom was the Topiltzin, whose dignity was pre-eminent and hereditary; but at every sacrifice he assumed the name of the god to whom it was made. For the performance of this function he was clothed in a red habit, similar in make to the scrapulary of the moderns, fringed with cotton; on his head he wore a crown of green and yellow feathers, at his ears hung golden ear-rings and green jewels, (perhaps emeralds.) and at his under lip a pendant of turquoise. The other five ministers were dressed in white habits of the same make, but embroidered with black; their hair was wrapped up, their heads were bound with leathern thongs, the foreheads armed with little shields of paper painted of various colours, and their bodies dyed all over black.

These barbarous ministers carried the victim entirely naked to the upper area of the temple, and after having pointed out to the idol to whom the sacrifice was made, that they might pay their adoration to it, extended him upon the altar; four priests held his legs and arms, and another kept his head firm with a wooden instrument made in form of a coiled serpent, which was put about his neck; and on account of the altar being convex, the body of the victim lay arched, the breast and belly being raised up and wholly prevented from the least movement.—The inhuman Topiltzin then approached, and with a cutting knife made of flint, dexterously opened his breast and tore out his heart, which, while yet palpitating, he offered to the sun, and afterwards threw it at the feet of the idol; then taking it up again he offered it to the idol itself, and afterwards burned it preserving the ashes with the utmost veneration. If the idol was gigantic and hollow, it was usual to introduce the heart of the victim into its mouth with a golden spoon. It was customary also to anoint the lips of the idol and the cornices of the door of the sanctuary with the victim's blood. If he was a prisoner of war as soon as he was sacrificed they cut off his head to preserve the skull, and threw the body down the stairs to the lower area, where it was taken up by the officer or soldier to whom the prisoner had belonged and carried to his house to be boiled and dressed as an entertainment of his friends. If he was not a prisoner of war, but a slave purchased for a sacrifice, the proprietor carried off the carcase from the altar for the same purpose——They eat only the legs, thighs, and arms, and burned the rest, or preserved it for food to the wild beasts or birds of prey which were kept in the royal palaces. The Otomies, after having killed the victim, tore the body in pieces, which they sold at market. The Zapotecas sacrificed men to their gods, women to their goddesses, and children to some other diminutive deities.

This was the most common mode of sacrifice, but often attended with some circumstances of still greater cruelty, as we shall see hereafter; other kinds of sacrifices which they used were much less frequent. At the festival of Teteoinan, the woman who represented this goddess was beheaded on the shoulders of another woman. At the festival of the arrival of the gods, they put the victim to death by fire. At one of the festivals made in honour of Tlaloc, they sacrificed two children of both sexes by drowning them in a certain place of the lake.—At another festival of the same god, they purchased three little boys of six or seven years of age, shut them up inhumanly in a cavern, and left them to die of fear and hunger.

The most celebrated sacrifice among the Mexicans was that

called by the Spaniards with much propriety the gladiatorian. This was a very honourable death, and only prisoners who were renowned for their bravery were permitted to die by it. Near to the greater temple of large cities, in an open space of ground sufficient to contain an immense crowd of people, was a round terrace, eight feet high upon which was placed a large round stone, resembling a mill-stone in figure, but greatly larger, and almost three feet high, well polished with figures cut upon it. On this stone, which was called the Temalacatl, the prisoner was placed, armed with a shield and a sharp-sword, and tied by one foot. A Mexican officer or soldier, better accoutred in arms, mounted to combat with him.

Every one will be able to imagine the efforts made by the desperate victim to defend his life, and also those of the Mexican to save his honour and reputation, before the multitude of people that assembled at such a spectacle. If the prisoner remained vanquished, immediately a priest named Chalchiuhtepehua, carried him dead or alive to the altar of the common sacrifices, opened his breast, and took out his heart, whi e the victor was applauded by the assembly, and rewarded by the king with some military honour. But if the prisoner conquered six different combatants, who came successively to fight with him, agreeably to the account given by the conquerer Cortes, he was granted his life, his liberty, and all that had been taken from him, and returned with glory to his native country. The same author relates, that in a battle between the Cholulans and Huexotzincas, he principal lord of Cholula grew so warm in the contest, hat having inadvertently removed to a great distance from his wn people he was made prisoner in spite of his bravery, and onducted to Huexotzinco, where being put upon the gladiatoian stone, he conquered seven combatants which were opposed o him, and gained his liberty; but the Huexotzincas foreseeing, that on account of his singular courage he would become the cause of many disasters to them if they granted him his liberty, put him to death contrary to universal custom; by which act they rendered themselves eternally infamous among those nations.

EXTRACTS FROM BARTRAM'S TRAVELS.

Mr. Bartram's researches and adventures in the wilds of the southern states before their general settlement.

[Meth. Mag.—Eng.]

Intelligent readers, who attend to the following extraordinary narrative, will naturally enquire into the degree of credit

which is due to the relator. It is necessary therefore to inform them, that Mr. JOHN BARTRAM, the father of our present author, of the profession called quakers, was botanist to the king of Great Britain, a fellow of the royal society, and a person of a very respectable character. His son WILLIAM BARTRAM, at the request of Dr. Fothergill, of London, in 1773, undertook to search the Floridas, and the western parts of Carolina and Georgia, for the discovery of rare and useful productions of nature, chiefly in the vegetable kingdom. He not only manifests an inviolable regard to truth, for which the quakers have always been remarkable; but an uncommon degree of piety towards God, and philanthropy towards his fellow creatures; qualities rarely to be found among modern travellers. He acknowledges, that while he was impelled by a restless spirit of curiosity, in pursuit of new productions of nature, his chief happiness consisted in tracing and admiring the infinite power, majesty, and perfections of the great Almighty CREATOR, and in the contemplation, that through the divine aid, and permission, he might be instrumental in discovering, and introducing into his native country, some original productions of nature, which might become useful to society. Animated with this laudable enthusiasm, Mr. Bartram urges his way through the howling wilds of America; sometimes alone, for days together, and sometimes in company, as opportunity offered. The following extract contains some occurrences which happened to him in his voyage up the river St. John, in East Florida.

"Being desirous of continuing my travels and observations higher up the river, and having an invitation from a person who was agent for, and resident at, a large plantation, the property of an English gentleman, about sixty miles higher up, I resolved to pursue my researches to that place; and having engaged in my service a young Indian, he agreed to assist me in working my vessel up as high as a certain bluff, where I was to land him, on the west or Indian shore.

"Provisions and all necessaries being procured, and the morning pleasant, we went on board and stood up the river. We passed for several miles on the left, by the islands of high swamp land, exceedingly fertile. They consist of a loose black mould, with a mixture of sand, shells, and dissolved vegetables. The opposite Indian coast is a perpendicular bluff, ten or twelve feet high, consisting of a black sandy earth, mixed with a larger proportion of shells. Near the river, on this high shore, grew the beautiful evergreen shrub called wild lime or *tallow nut*. This shrub grows six or eight feet high, and produces a large oval fruit, of the shape and size of an ordinary plum, of a fine yellow colour when ripe: a soft sweet pulp

vers a nut which has a thin shell, enclosing a white kernel mewhat of the consistence and taste of the s[illegible], t more oily, and very much like hard tallow, [illegible]duced y father when he first observed it, to call it the *tall w nut.*

At the upper end of this bluff is a fine orange grove. Here y Indian companion requested me to set him on shore, being ready tired of rowing under a fervid sun, and having for some me intimated a dislike to his situation. I readily complied ith his desire, knowing the impossibility of compelling an In- an against his own inclinations, or even prevailing upon him y reasonable arguments, when labour is in the question. Be- re my vessel reached the shore, he sprang out of her, and land- l, when uttering a shrill and terrible whoop, he bounded off ke a roebuck, and I lost sight of him. I at first apprehended, at as he took his gun with him, he intended to hunt for some ame and return to me in the evening. The day being exces- ively hot and sultry I concluded to take up my quarters here ntil next morning.

"The Indian not returning, I set sail alone. The little lake, which is an expansion of the river, now appeared in view; on the east side are extensive marshes, and on the other, high for- est and orange groves, and then a bay, lined with vast cypress swamps, both coasts gradually approaching each other, to the opening of the river again, which is in this place about 300 yards wide. Evening now drawing on, I was anxious to reach some high bank of the river, where I intended to lodge; and agreeably to my wishes, I soon after discovered on the west shore a little promontory, at the turning of the river, contract- ing it here to about one hundred and fifty yards in width. This promontory is a peninsula, containing about three acres of high ground, and is one entire orange grove, with a few live oaks, magnolias and palms. Upon doubling the point, I arrived at the l nding, which is a circular harbour, at the foot of the bluff, the top of which is about twelve feet high; the back of it is a large cypress swamp, that spreads each way, the right wing orming the west coast of the little lake, and the left stretching up the river many miles, and encompassing a vast space of low grassy marshes. From this promontory, looking eastward across the river, I beheld a landscape of low country, unparal- eled as I think; on the left is the east coast of the little lake, which I had just passed; and from the orange bluff at the low- er end, the high forests begin, and increase in breadth from the shore of the lake, making a circular sweep to the right, and contain many hundred thousand acres of meadow; and this grand sweep of high forests encircles, as I apprehend, at least twenty miles of these green fields, interspersed with hammocks

or islets of evergreen trees, where the sovereign magnolia and lordly palm stands conspicuous. The islets are high shelly knolls, on the sides of creeks or branches of the river, which wind about and drain off the superabundant waters that cover these meadows during the winter season.

"The evening was temperately cool and calm. The crocodiles* began to roar and appear in uncommon numbers along the shores and in the river. I fixed my camp in an open plain, near the utmost projection of the promontory, under the shelter of a large live oak which stood on the highest part of the ground, and but a few yards from my boat. From this open, high situation, I had a free prospect of the river, which was a matter of no trivial consideration to me, having good reason to dread the subtle attacks of the alligators, who were crowding about my harbour. Having collected a good quantity of wood for the purpose of keeping up a light and smoke during the night, I began to think of preparing my supper, when, upon examining my stores, I found but a scanty provision. I thereupon determined, as the most expeditious way of supplying my necessities, to take my bob and try for some trout. About one hundred yards above my harbour, began a cove or bay of the river out of which opened a large lagoon. The mouth or entrance from the river to it was narrow, but the waters soon after spread and formed a little lake, extending into the marshes: its entrance and shores within I observed to be verged with floating lawns of the pista and nymphea and other aquatic plants; these I knew were excellent haunts for trout.

"The verges and islets of the lagoon were elegantly embellished with flowering plants and shrubs; the laughing coots with wings half spread were tripping over the little coves and hiding themselves in the tufts of grass; young broods of the painted summer teal, skimming the still surface of the waters, and following the watchful parent unconscious of danger, were frequently surprised by the voracious trout; and he, in turn, as often by the subtle alligator. Behold him rushing forth from the flags and reeds. His enormous body swells. His plaited tail brandished high, floats upon the lake. The waters like a cataract descend from his open jaws. Clouds of smoke issue from his dilated nostrils. The earth trembles with his thunder. When immediately from the opposite coast of the lagoon, emerges from the deep, his rival champion. They suddenly dart upon each other. The boiling surface of the lake marks their rapid course, and a terrific conflict commences. They now sink to the bottom folded together in horrid wreathes.

* Mr. Bartram makes use of the terms Alligator and Crocodile indiscriminately for the animal; Alligator being the country name

er becomes thick and discoloured. Again they rise,
rs clap together re-echoing through the deep surround-
sts. Again they sink, when the contest ends at the
ottom of the lake, and the vanquished makes a hazard-
ɔe, hiding himself in the muddy turbulent waters and
ı a distant shore. The proud victor exulting returns
lace of action. The shores and forests resound his
roar, together with the triumphing shouts of the plait-
around, witnesses of the horrid combat.
apprehensions were greatly alarmed after being a spec-
so dreadful a battle. It was obvious that every delay
ut tend to increase my dangers and difficulties, as the
near setting, and the alligators gathered around my
from all quarters. From these considerations I con-
:o be expeditious in my trip to the lagoon, in order
some fish. Not thinking it prudent to take my fusee
, lest I might lose it overboard in case of a battle,
had every reason to dread before my return, I there-
ished myself with a club for my defence, went on board,
:trating the first line of those which surrounded my har-
ɛy gave way: but being pursued by several very large
kept strictly on the watch, and paddled with all my
wards the entrance of the lagoon, hoping to be shel-
:re from the multitude of my assailants; but ere I had
y reached the place, I was attacked on all sides, several
ured to overset the canoe. My situation now became
us to the last degree; two very large ones attacked
'ly, at the same instant, rushing up with their heads and
their bodies above the water, roaring terribly and belch-
ls of water over me. They struck their jaws together
to my ears, as almost to stun me, and I expected every
to be dragged out of the boat, and instantly devoured,
ed my weapons so effectually about me, though at ran-
ıt I was so successful as to beat them off a little; when
:hat they designed to renew the battle, I made for the
the only means left me for my preservation; for, by
close to it, I should have my enemies on one side of me
ıereas I was before surrounded by them; and there was
ɔility, if pushed to the last extremity, of saving myself,
ing out of the canoe on shore, as it is easy to outwalk
the land, although comparatively as swift as lightning
ater. I found this last expedient alone could fully an-
expectations, for as soon as I had gained the shore,
w off and kept aloof. This was a happy relief, as my
ce was, in some degree recovered by it.

"On recollecting myself, I discovered that I had almost reached the entrance of the lagoon, and determined to venture in, if possible to take a few fish, and then return to my harbour, while day-light continued; for I could now, with caution and resolution, make my way with safety along shore; and indeed there was no other way to regain my camp, without leaving my boat and making my retreat through the marshes and reeds, which, if I could even effect, would have been in a manner throwing myself away, for then there would have been no hopes of ever recovering my bark, and returning with safety to any settlements of men. I accordingly proceeded, and made good my entrance into the lagoon, though not without opposition from the alligators, who formed a line across the entrance, but did not pursue me into it, nor was I molested by any there, though there were some very large ones in a cove at the upper end.

"I soon caught more trout than I had present occasion for, and the air was too hot and sultry to admit of their being kept for many hours. I now prepared for my return to camp, which I succeeded in with but little trouble, by keeping close to the shore; yet I was opposed upon re-entering the river out of the lagoon, and pursued near to my landing, particularly by an old daring one, about twelve feet in length, who kept close after me; and when I stepped on shore and turned about, in order to draw up my canoe, he rushed up near my feet, and lay there for some time, looking me in the face, his head and shoulders out of the water. I resolved he should pay for his temerity; and having a heavy load in my fusee, I ran to my camp, and returning with my piece, found him with his foot on the gunwale of the boat, in search of fish. On my coming up, he withdrew sullenly and slowly into the water, but soon returned and placed himself in his former position, looking at me, and seeming neither fearful nor any way disturbed. I soon dispatched him by lodging the contents of my gun in his head, and then proceeded to cleanse and prepare my fish for supper; and accordingly took them out of the boat, laid them down on the sand close to the water, and began to scale them; when, raising my head, I saw before me, through the clear water, the head and shoulders of a very large alligator, moving slowly towards me. I instantly stepped back, when, with a sweep of his tail, he brushed off several of my fish. It was certainly most providential that I looked up at that instant, as the monster would probably, in less than a minute, have seized and dragged me into the river.

This incredible boldness of the animal disturbed me greatly, supposing there could now be no reasonable safety for me du-

night, but by keeping continually on the watch: I as soon as I had prepared the fish, proceeded to self and effects in the best manner I could. In the first sled my bark upon the shore, almost clear out of the prevent their oversetting or sinking her; after this, eable was taken out and carried up to my camp, but a few yards off; then ranging some dry wood in r as was the most convenient, I cleared the ground ut it, that there might be no impediment in my way, an attack in the night, either from the water or the I discovered by this time, that this small isthmus, emote situation and fruitfulness, was resorted to by wolves. Having prepared myself in the best manner charged my gun and proceeded to reconnoitre my the adjacent grounds; when I discovered that the and grove, at the distance of about two hundred yards ncampment, on the land side, were invested by a cy- ap, covered with water, which below was joined to the he little lake, and above to the marshes surrounding n; so that I was confined to an islet exceedingly cir- d, and I found there was no other retreat for me, in attack, but by either ascending one of the large oaks, ; off with my boat.

by this time dusk, and the alligators had nearly ir roar, when I was again alarmed by a tumultuous seemed to be in my harbour, and therefore engaged diate attention. Returning to my camp, I found it d, and then continued on to the extreme point of the y, where I saw a scene, new and surprising, which ew my senses into such a tumult, that it was some time ould comprehend what was the matter; however, I unted for the prodigious assemblage of crocodiles at which exceeded every thing of the kind I had ever

all I express myself so as to convey an adequate to the reader, and at the same time avoid raising of my veracity. Should I say, that the river (in this n shore to shore, and perhaps near half a mile above me, appeared to be one solid bank of fish, of various hing through this narrow pass of St. Juan's into the on their return down the river, and that the alliga- n such incredible numbers, and so close together from hore, that it would have been easy to have walked their heads, had the animals been harmless? What is can sufficiently declare the shocking scene that minutes continued, whilst this mighty army of fish

were forcing the pass? During this attempt, thousands, I may say hundreds of thousands of them were caught and swallowed by the devouring alligators. I have seen an alligator take up out of the water several great fish at a time, and just squeeze them betwixt his jaws, while the tails of the great trout flapped about his eyes and lips, ere he had swallowed them. The horrid noise of their closing jaws, their plunging amidst the broken banks of fish and rising with their prey some feet upright above the water, the floods of water and blood rushing out of their mouths, and the clouds of vapor issuing from their wide nostrils, were truly frightful. This scene continued at intervals during the night, as the fish came to the pass. After this sight, shocking and tremendous as it was, I found myself somewhat easier and more reconciled to my situation; being convinced that their extraordinary assemblage here was owing to this annual feast of fish; and that they were so well employed in their own element that I had little occasion to fear their paying me a visit.

It being now almost night, I returned to my camp, where I had left my fish broiling, and my kettle of rice stewing; and having with me oil, pepper, and salt, and excellent oranges hanging in abundance over my head, (a valuable substitute for vinegar,) I sat down and regaled myself cheerfully. Having finished my repast, I rekindled my fire for light, and whilst I was revising the notes of my past day's journey, I was suddenly roused with a loud noise behind me toward the main land. I sprang up on my feet, and listening, I distinctly heard some creature wading in the water of the isthmus. I seized my gun and went cautiously from my camp, directing my steps towards the noise: when I had advanced about thirty yards, I halted behind a coppice of orange trees, and soon perceived two very large bears, which had made their way through the water, and had landed in the grove, about one hundred yards distance from me, and were advancing towards me. I waited until they were within thirty yards of me: they there began to snuff and look towards my camp: I snapped my piece, and it flashed, on which they both turned about and gallopped off, plunging through the water and swamp, never halting, as I suppose, until they reached fast land, as I could hear them leaping and plunging a long time. They did not presume to return again, nor was I molested by any other creature, except being occasionally awakened by the whooping of owls, screaming of bitterns, or the wood-rats running among the leaves.

The wood-rat is a very curious animal. It is not half the size of the domestic rat: of a dark brown or black colour; its tail slender and shorter in proportion, and covered thinly,

th short hair. It is singular with respect to its ingenuity d great labour in the construction of its habitation, which is conical pyramid about three or four feet high, constructed th dry branches, which it collects with great labour and perverance, and piles up without any apparent order; yet they e so interwoven with one another, that it would take a bear a wild-cat some time to pull one of these castles to pieces, d allow the animals sufficient time to secure a retreat with ir young.

The noise of the crocodiles kept me awake the greater rt of the night; but when I arose in the morning, contrary my expectations, there was perfect peace: very few of them be seen, and those were asleep on the shore, Yet I was t able to suppress my fears and apprehensions of being atked by them in future; and, indeed, yesterday's combat th them, notwithstanding I came off in a manner victorious, at least made a safe retreat, had left sufficient impression my mind to damp my courage; and it seemed too much for e of my strength, being alone in a very small boat, to enunter such collected danger. To pursue my voyage up the er, and be obliged every evening to pass such dangerous des, appeared to me as perilous as running the gauntlet bext two rows of Indians armed with knives and firebrands.— owever resolved to continue my voyage one day longer, if ossibly could with safety, and then return down the river, uld I find the like difficulties to oppose. Accordingly I got ry thing on board, charged my gun, and set sail cautiously, ng shore.

As I passed by Battle lagoon, I began to tremble and keep ood look out; when suddenly a huge alligator rushed out the reeds, and with a tremendous roar came up, and darted swift as an arrow under my boat, emerging upright on my quarter, with open jaws, and belching water and smoke t fell upon me like rain in a hurricane. I laid soundly aut his head with my club and beat him off; and after plung; and darting about my boat, he went off on a straight line ough the water, seemingly with the rapidity of lightning, d entered the cape of the lagoon. I now employed my e to the very best advantage in paddling close along shore, t could not forbear looking now and then behind me, and sently perceived one of them coming up again. The water the river hereabouts was shoal and very clear; the monster me up with the usual roar and menaces, and passed close by side of my boat, when I could distinctly see a young brood alligators, to the number of one hundred or more, following er her in a long train. They kept close together in a co-

lumn, without straggling off to the one side or the other; the young appeared to be of an equal size, about fifteen inches in length, almost black, with pale yellow transverse waved clouds or blotches, much like rattle-snakes in colour. I now lost sight of my enemy again.

Still keeping close along shore, on turning a point of projection of the river bank, at once I beheld a great number of hillocks or small pyramids, resembling hay-cocks, ranged like an encampment along the banks. They stood fifteen or twenty yards distant from the water, on a high marsh, about four feet perpendicular above the water. I knew them to be the nests of the crocodile, having had a description of them before; and now expected a furious and general attack, as I saw several large crocodiles swimming abreast of these buildings. These nests being so great a curiosity to me, I was determined, at all events, immediately to land and examine them. Accordingly, I ran my bark on shore at one of their landing-places, which was a sort of nick or little dock, from which ascended a sloping path or road up to the edge of the meadow, where their nests were; most of them were deserted, and the great thick whitish egg-shells lay broken and scattered upon the ground round about them.

The nests or hillocks are of the form of an obtuse cone, four feet high, and four or five feet in diameter at their bases; they are constructed with mud, grass, and herbage. At first they lay a floor of this kind of tempered mortar on the ground, upon which they deposit a layer of eggs, and upon this a stratum of mortar seven or eight inches in thickness, and then another layer of eggs, and in this manner one stratum upon another, nearly to the top. I believe they commonly lay from one to two hundred eggs in a nest: these are hatched, I suppose, by the heat of the sun; and perhaps the vegetable substances mixed with the earth, being acted upon by the sun may cause a small degree of fermentation, and so increase the heat in those hillocks.

The ground for several acres about these nests shewed evident marks of a continual resort of alligators; the grass was every where beaten down, hardly a blade or straw was left standing; whereas, all about, at a distance, it was five or six feet high, and as thick as it could grow together. The female, as I imagine, carefully watches her own nest of eggs until they are all hatched; or, perhaps, while she is attending her own brood, she takes under her care and protection as many as she can get at one time, either from her own particular nest, or others: but certain it is, that the young are not left to shift for themselves; for I have had frequent opportunities of seeing

female alligator leading about the shores her train of young es, just as a hen does her brood of chickens: and she is ually assiduous and courageous in defending the young, which e under her care, and providing for their subsistence: and en she is basking upon the warm banks, with her brood ound her, you may hear the young ones continually whi- g and barking, like young puppies. I believe but few of rood live to the years of full growth and magnitude, as old feed on the young as long as they can make prey of m.

The alligator, when full grown, is a very large and terrible ature, and of prodigious strength and activity, and swiftness the water. I have seen them twenty feet in length, and e are supposed to be twenty-two or twenty-three feet in gth. Their body is as large as that of a horse; their shape actly resembles that of a lizard, except their tail which is or cuneiform, being compressed on each side, and gradu- y diminishing from the abdomen to the extremity, which, h the whole body, is covered with horny plates of squam- e, impenetrable when on the body of the live animal, even a rifle ball, except about their head and just behind their e-legs or arms, where it is said, they are only vulnerable.— e head of a full grown one is about three feet, and the uth opens nearly the same length; their eyes are small in oportion, and seem sunk deep in the head, by means of the minency of the brows; the nostrils are large, inflated, and minent on the top, so that the head in the water resembles, a distance, a great chunk of wood floating about. Only e upper jaw moves, which they raise almost perpendicular, as to form a right angle with the lower one. In the fore rt of the upper jaw, on each side, just under the nostrils, are o very large, thick, strong teeth or tusks, not very sharp, t rather the shape of a cone: these are as white as the finest lished ivory, and are not covered by any skin or lips, and ways in sight, which gives the creature a frightful appear- ce; in the lower jaw are holes opposite to these teeth, to re- ive them: when they clap their jaws together it causes a sur- ising noise, like that which is made by forcing a heavy plank ith violence upon the ground, and may be heard at a great istance.

But what is yet more surprising to a stranger, is the incredi- le loud and terrifying roar, which they are capable of making, pecially in the spring season, their breeding time. It most sembles very heavy distant thunder, not only shaking the r and waters, but causing the earth to tremble: and when undreds and thousands are roaring at the same time, you

can scarcely be persuaded, but that the whole globe is vio and dangerously agitated.

An old champion, who is perhaps absolute sovereign little lake or lagoon, (when fifty less than himself are ol to content themselves with swelling and roaring in little round about,) darts forth from the reedy coverts all at on the surface of the waters, in a right line; at first seem as rapid as lightning, but gradually more slowly until he a at the centre of the lake, when he stops. He now swells self by drawing in wind and water through his mouth, causes a loud sonorous rattling in the throat for near a m but it is immediately forced out again through his mouth nostrils, with a loud noise, brandishing his tail in the air the vapour ascending from his nostrils like smoke. At times, when swollen to an extent ready to burst, his head tail lifted up, he spins or twirls round on the surface of the w He acts his part like an Indian chief when rehearsing his fe war: and then retiring the exhibition is continued by o who dare to step forth, and strive to excel each other, to gai attention of the favourite female.

Having gratified my curiosity at this general breeding and nursery of crocodiles, I continued my voyage up the without being greatly disturbed by them.

I had now swamps and marshes on both sides of me; evening coming on apace, I began to look out for high to encamp on; but the extensive marshes seemed to hav bounds, and it was almost dark when I found a tolerable able place, and at last was constrained to take up with a na strip of high shelly bank, on the west side. Great num of crocodiles were in sight on both shores. I ran my bar shore at a perpendicular bank four or five feet above the w just by the roots and under the spreading limbs of a grea oak: this appeared to have been an ancient camping plac Indians and strolling adventurers, from ash heaps and old ten fire brands and chunks, scattered about on the surface o ground; but was now evidently the harbour and landing of some sovereign alligator: there led up from it a deep b path or road, which was a convenient ascent.

I did not approve of my intended habitation from these cumstances; and no sooner had I landed and moored my c to the roots of the tree, than I saw a huge crocodile risin from the bottom close by me, who, when he perceived I saw him, plunged down again under my vessel. This termined me to be on my guard, and in time to provide ag a troublesome night. I took out of my boat every move which I carried upon the bank; then chose my lodging

my canoe, under the spreading oak, as hereabouts only, e ground was open and clear of high grass and bushes, and nsequently I had some room to stir and look round about. hen proceeded to collect firewood; as for provisions, I had ved one or two barbacued trout, though the sultry heats of e day had injured them; yet by stewing them up afresh with e juice of oranges, they served well enough for my supper.

I had by this time but little relish or appetite for my ctuals; for constant watching at night against the attacks of igators, stinging of musquitoes and sultry heats of the day; gether with the fatigues of working my bark, had almost prived me of every desire but that of ending my troubles as eedily as possible. I spread my skins and blankets upon the ound, kindled up a little fire, and supped before it was quite rk. The evening however was extremely pleasant; a brisk ol breeze sprang up, and the skies were perfectly serene, the rs twinkling with uncommon brilliancy. I stretched myself ng before my fire; having the river, my little harbour, and e stern of my vessel in view; and now through fatigue and eariness I fell asleep.

This temporary release from cares and troubles I enjoyed t a few moments, when I was awakened and greatly sur-ised, by the terrifying screams of owls in the deep swamps ound me; and what increased my extreme misery was the fficulty of getting quite awake, and yet hearing at the same me such screaming and shouting, which increased and spread ery way for miles around, in dreadful peals vibrating through e dark extensive forests, meadows and lakes. I could not ter this surprise recover my former tranquillity of mind and pose, during the long night; and I believe it was happy for e that I was awakened, for at that moment the crocodile was shing my canoe against the roots of the tree, endeavouring get into her for the fish, which I however prevented. An-her time in the night, I believe, I narrowly escaped being drag-ed into the river by him; for, when through excessive fatigue had fallen asleep, but was again awakened by the screaming rl, I found the monster on the top of the bank, his head to-ards me not above two yards distant; when starting up and izing my fusee well loaded, which I always kept under my ead in the night time, he drew back and plunged into the water. fter this, I roused up my fire, and kept a light during the re-aining part of the night, being determined not to be caught apping so again: indeed the musquitoes alone would have een abundantly sufficient to keep any creature awake that pos-ssed their perfect senses; but I was overcome and stupified ith incessant watching and labour.

As soon as I discovered the first signs of daylight, I arose, got all my affects and implements on board, and set sail, proceeding upwards, hoping to give the musquitoes the slip, who were now, by the cool morning dews and breezes, driven to their shelter and hiding places. I was mistaken however in these conjectures, for great numbers of them, which had concealed themselves in my boat, as soon as the sun rose, began to revive, and sting me on my legs, which obliged me to land in order to get bushes to beat them out of their quarters.

An account of the sufferings and horrid death of a Negro slave in one of the Southern States which sufficiently evinces the necessity of the abolition of such laws as allow the enslavement of human beings.—Arminian Magazine

I was not long since invited to dine with a Planter who lived three miles from ———. To avoid the heat of the sun, I resolved to go on foot, sheltered in a path, leading through a pleasant wood. I was leisurely travelling along, attentively examining some peculiar plants which I had collected, when, all at once, I felt the air strongly agitated, though the day was perfectly calm and sultry. I immediately cast my eyes towards the clear ground, from which I was but a small distance, in order to see whether it was not occasioned by a sudden shower; at that instant, a sound resembling a deep rough voice, uttered, as I thought, a few inarticulate monosyllables. Alarmed and surprised, I precipitately looked all around, when I perceived at about six rods distance, something resembling a cage, suspended to the limb of a tree; all the branches of which appeared covered with large birds of prey, fluttering about and anxiously endeavouring to perch on the cage. Actuated by an involuntary motion of my hands, more than by any design of my mind, I fired at them; they all flew to a short distance with a most hideous noise: when, horrid to think, and painful to repeat, I perceived a Negro suspended in a cage, and left to expire! I shudder when I recollect that the birds had already picked out his eyes; his cheek bones were bare; his arms had been attacked in several places, and his body seemed covered with a multitude of wounds. From the edges of the hollow sockets, and the lacerations with which he was disfigured, the blood slowly dropped, and tinged the ground beneath. No sooner were the birds flown, than swarms of insects covered the body of this unfortunate wretch, eager to feed on his mangled flesh, and drink his blood. I found myself in-

rrested by the power of affright and terror; my nerves nvulsed; I trembled; I stood motionless, involuntaemplating the fate of this Negro in all its dismal lati-

ving spectre, though deprived of his eyes, could disear; and in his uncouth dialect begged me to give e water to allay his thirst. Humanity herself would oiled back with horror; she would have balanced, to lessen such reliefless distress, or mercifully with one nd this dreadful scene of agonizing torture! Had I had my gun, I certainly should have dispatched him, but nyself unable to perform so kind an office, I sought, rembling to relieve him as well as I could. A shell ed to a pole, which had been used by some negroes, d itself to me; I filled it with water, and with trembling guided it to the quivering lips of the wretched sufferer. y this irresistible power of thirst, he endeavoured to as he instinctively guessed its approach, by the noise in passing through the bars of the cage. "Tanki you, an, tanki you, puti some poison, and givi me."—How e you been hanging there? I asked him.—'Two days no die; the birds, the birds, aah me!" Oppressed with is which this shocking spectacle afforded me, I musterth enough to pass away, and soon reached the house intended to dine. There I heard that the reason for e's being thus punished, was on account of his having e overseer of the plantation. They told me that the self-preservation rendered such executions necessary, ported the doctrine of slavery with the arguments genade use of to justify the practice; with the repetition I shall not trouble the reader.

ACCOUNT OF INFIDELS.

rticulars of the lives and deaths of several Infidels, as ire, Rousseau, D'Alembert, Diderot, Condorcet, Thomas , Antitheus, &c.

But the old Dragon's tail has not so wide a swing
As when the sixteenth Lewis was a Galic King.

[Meth. Mag.—Eng.]

ot, perhaps, generally known, that Voltaire, who in the f his life, distinguished himself above all others in the

propagation of infidelity, visited England, at an early age, and received marks of attention from George the first, and several of the nobility, which he did not deserve. The present King of Great Britain, however, to his honour be it spoken, has never countenanced the Infidels of France; and to his Majesty's religious disposition it may be owing, under God, that, *the English nation now enjoy more civil liberty, more real Christianity, and consequently more happiness, than any other nation in Europe.*

When Voltaire was in England, he determined to dedicate his life to the vile project of destroying CHRISTIANITY; and on his return to Paris, he was so full of his design, and so sanguine in his hopes of accomplishing it, that when M. Herault, the Lieutenant of the Police, reproached him with his wickedness, and said to him, "You may do or write what you please, you will never be able to destroy the Christian religion," Voltaire answered without hesitation, "That is what we shall see."—And with insufferable arrogance, he would exclaim, "I am weary of hearing people repeat that twelve men have been sufficient to establish Christianity. I will prove that one man "may suffice to destroy it."*

His correspondence with the famous Frederic King of Prussia deserves attention in this view.

In August 1759, in a letter to the King he says, "I am afraid "that you want leisure at the close of the campaign, and that "you are so occupied in cudgelling the Arabians, Bulgarians, &c. "that you have not time to apply yourself to PHILOSOPHY, and "to the *destruction of the* WRETCH: [meaning the religion of Jesus Christ] *I take the liberty, dying, to recommend by will, this* "WRETCH to your majesty. She is more your enemy than you "believe. Her Virgin and her Fanatic are indeed something; "but this Virgin and this Fanatic will not reform the west; "*whereas Frederic was born to enlighten the world.*"†

Various means were used by these and other Infidels, to accomplish their purpose of destroying Christianity. The compilation of the famous dictionary called the *Encyclopædia*, furnished them with a favourable opportunity of disseminating their principles. D'Alembert considered it as the grand means of *enlightening* mankind, and of *crushing the* WRETCH. In that publication every art was exhausted to diffuse the poison of infidelity as widely as possible, but yet in such a way as not to excite suspicion. Raynal, a man who had been expelled from the order of Jesuits for his impiety, was the principal writer on divinity employed in it. In order that the *Encyclopædia* might be generally read, it was held up to the world as the treasury of

* Vide Voltaire, edit. de Kell.
† Works of the K. of Prussia

nowledge of every kind. Great cunning was used in those articles in which the doctrines of religion were discussed; and it was principally by the references which were given to other articles, that the reader was led to an acquaintance with the stores of deism and atheism which were prepared for him. Voltaire, when expressing his wishes that a philosophical work might be published, that should for ever *crush the* WRETCH, says, "I place all my hopes in the *Encyclopædia*."*

The Advocate General of the Parliament of Paris accused the authors of the *Encyclopædia* of being deists, atheists, corrupters of rebels against the king; and the parliament condemned the publication † But afterwards the Infidels obtained the countenance of the ministers of state, and the work acquired an almost unbounded circulation.

Europe was inundated with the books which were fabricated by these men against religion, under the various title of Systems, Romances, and Histories. In those publications the favourite principle of Voltaire was constantly kept in view, "*Strike, but conceal the hand.*" Posthumous works were invented for deceased writers. Sketches were prepared by one person, and filled up by another, and impiety was insinuated in every form that could make it palatable or popular: "Always endeavour," says Voltaire to D'Alembert, "*to crush the* WRETCH." I only ask "five or six *bon mots*, [witty sayings, jests,] a day, and that will "be enough. He will never recover it. Laugh, Democritus, "and make me laugh, and the sages shall triumph."

Great pains were taken by these Infidels to spread their publications in different nations. Voltaire says to the king of Prussia, "Were I not so old, and had I health, I would quit, without "regret, the house which I have built, to go and dedicate, with "two or three PHILOSOPHERS, the remainder of my life, under "your protection, to the printing of a few *useful* books. But, "Sire, cannot you, without exposing yourself, have some of the "Berlin booksellers encouraged to reprint them, and to distribute "them throughout Europe, at a price low enough to ensure their "sale?"‡ Frederic answered, "You may make use of our "printers as you please. They enjoy perfect liberty; and as "they are connected with those of Holland, France, and Ger"many, I have no doubt but that they have the means of con"veying books whithersoever they may think proper."§

The King of Prussia often solicited Voltaire for new publications against Christianity, and was very diligent in spreading several impious books of his own writing. "Good gentlemen "PHILOSOPHERS," says Frederic to Voltaire, "exert your whole

* Letter to Damilaville. † Memoirs of Voltaire.
‡ Works of the K. of Prussia. § Ibid.

"force. Combat with error. Heap argument on argument, to "destroy the WRETCH."

Voltaire asserted, that in Calvin's own town, (Geneva) there were but a few beggarly fellows who believed in the consubstantial, i. e. in Jesus Christ; and he exulted in the approaching fall of the Church of England, whilst he extolled the *English truths*, meaning the impieties of Hume. When writing to D'Alembert in the year 1763, he said, "I fear that you are not sufficiently "zealous. You bury your talents. You only contemn whilst "you should abhor and destroy the *monster*. Could not you "crush him in your pages? It was given to Meleager to kill the "boar; hurl the javelin, but hide your head. *Comfort me in "my old age.*"

In a few years afterwards, he says to D'Alembert, "Both you "and Damilaville must be well pleased to see the contempt in- "to which the WRETCH is fallen, amongst the better sort of peo- "ple throughout Europe. That is what we wished for, and all "that was necessary. We never pretended to enlighten the "shoe-makers and house maids. We leave them to the Apos- "tles.* But several of the PHILOSOPHERS, were afterwards of a different opinion, and in order to corrupt the minds of the lower classes of people, they employed pedlars, to sell at low prices, in the country towns, the books which were written against religion; and the village schoolmasters were also engaged in the same infamous work.

In this war against Christianity, the French Infidels considered the Socinians as their worthy allies. They knew that Socinianism led directly to Deism, and that, in fact, many of those persons who called themselves Socinians, were already Deists. Hence, Voltaire says to the King of Prussia, on the 8th of November 1773, "What vexes me is, that you do not establish a "Socinian church, after having appointed several for the Jesuits. "There are Socinians still to be met with in Poland; they swarm "in England, and we have some of them in Switzerland. Juli- "an would certainly have favoured them. *They hate that which "he hated;* they despise that which he despised; and they like "him are worthy men."†

These pretended PHILOSOPHERS were guilty of every species of hypocrisy and falsehood, which could in the least tend to the accomplishment of their purposes. Voltaire, when writing to D'Argental, says, "If I had an hundred thousand men, I know "what I would do with them, but as I have them not, I *will re- "ceive the Sacrament at Easter*, and you may call me hypocrite "as much as you please."

* Letter of the 2nd Sept. 1768. † Works of the K. of Prussia

re was the author of the *Philosophical Dictionary;* but
ot hesitate to order his associates to deny that he had
d in that publication. "I know not," says he, "by
adness people so obstinately believe me to be the au-
the Philosophical Dictionary. The greatest service
u can render me is to declare, by your share in para-
at I have no hand in that hellish work. It is he, they
is his style, his manner. Ah, my brethren, what fatal
ge; on the contrary, you shall cry out, in the public
it is not he,—for the MONSTER must be pierced by an
d invisible hands, and fall beneath a thousand repeat-
rs."*

Voltaire had been banished for many years, on account
ickedness, permission was obtained for his return to Pa-
was now in his eighty-fourth year, and it was agreed
laws should be silent on his recal. This was all that
ed for.—The day of his arrival in Paris was a day of
. He was received amidst the greatest acclamations.
er he went, a crowd of adepts followed him, and the
ies celebrated his arrival in the Louvre, the palace of
s. The theatres decreed crowns to this impious chief,
trical entertainments in honour of him, rapidly succeed-
other. In the midst of these coronations and acclama-
exclaimed, "*You wish then to make me expire with*

n the midst of his triumph, he was attacked by a violent
age, which ended in his death. D'Alembert, Diderot,
rmontel, hastened to his support in his last moments; but
re only witnesses of his and their own ignominy. Rage,
, reproach, and blasphemy accompanied and character-
long agony of the dying atheist. The dreadful circum-
of his death will not be denied by his companions in im-
Not one of the sophisters has ever dared to mention any
en of resolution or tranquillity by this chief of infidels,
the space of the three months which elapsed from the
en he was crowned at the theatre, to his decease.
ng his illness, he sent for a priest, and confessed to him.†
t what he did should be deemed a recantation of his prin-
the priest was not suffered to repeat his visits. D'Alem-
iderot, and about twenty other infidels surrounded their
ontinually; but he often cursed them, and exclaimed,
e, it is you that have brought me to my present state.
ne, I could have done without you all, but you could not
without me; and what a wretched glory have you pro-

r to D'Alembert.
Voltaire's declaration of the 2nd of March 1778, signed by himself.

"cured me." He would then alternately supplicate and blaspheme God, and cry out, "Oh Chirst, Oh Jesus Christ!" and complain that he was abandoned by God and man.

The time was now come when he was to appear before the tribunal of that God whom he had blasphemed; and his physicians, struck with astonishment, declared that his death was dreadful indeed. The Mareschal de Richelieu was not able to bear the sight, and fled from the bedside; and M. Tronchin declared that the furies of Orestes could give but a faint idea of the horrors of Voltaire.—Thus died that wretched man on the 30th day of May 1778.*

Another author, the Rev. Lewis Hughes, B. D. in a pamphlet published in 1799, confirms the preceding account of the last end of this miserable man.

"Amidst the increase of an admiring capital, says he, (alluding to the praise he received in Paris, as related above,) Voltaire felt the chill stroke, that announced the near and awful period of this flattering scene. Providence allowed to him a duration of no usual length, to display the force of truth, and give proofs of returning conscience. For three months, under the immediate reflections of a death-bed, he exhibited a state of horror, that astonished and dismayed the firm mind of Mareschal Richelieu, and shook even the fortitude of the medical attendants, men familiarized with death in all its form, and hardened against the infirmities of decaying nature. At his own particular request he was attended by a priest, Abbè Gaultier, a man eminent for learning, candour and piety; to whom he made his confession with an appearance of fervent piety; retracted his former principles, and signed his recantation in due form. And so anxious did he shew himself, to have this solemn injunction of the church executed in an exceptionable manner, that he sent the instrument of his recantation by the Abbè Gaultier to the Arch-Bishop of Paris, for the inspection of the Metropolitan, and for a public memorial of his penitence, delivered thus to the highest ecclesiastical authority in the realm. Could he have devised a more solemn mode of announcing his return to the church; and of presenting the world with an awful lesson to check the presumption, and to mortify the pride of future infidels? What bosom so sensible to the rendings of the human heart, from whatever cause originating, as not to enter on such occasion into its distresses with emotions of pity and solitude? This was a consolation withheld from Voltaire, in the agony of his last moments.

"D'Alembert and Diderot surrounded his death-bed, and shut

* This account of the death of Voltaire, and the subsequent accounts of the death of D'Alembert and Diderot, are given on the authority of M. Barruel.

e door against the return of Abbè Gaultier, with his recantation pproved by the Arch-Bishop. To describe the feelings of the ying Infidel from this moment, exceeds the power of eloquence; nd the scene, if represented, would overpower the firmness of umanity! To the officious counsels of these his old associates, e replied with keen invectives, reproaching their uncharitable ssiduity; which, under his present insupportable weight of misry, excluded him further from all means of consolation in a etter prospect. He died in alternate paroxyms of devotion, nd impious rage: blaspheming his Creator, and supplicating im for mercy."

After the death of Voltaire, D'Alembert was proclaimed the hief of the Infidel Association, and his arts proved more than a ccedaneum to the genius of his predecessor. He and Diderot sed to attack Christianity, in debates in the different Coffeeouses in Paris. Diderot was in general the assailant and 'Alembert the defendant. The attack was made in a confident nd high tone, and the reply was weak and insincere, and not ntended as a defence of Christianity. The idle Parisians, who esorted to those places, listened and admired, and sometimes ook part in those sham disputations. Diderot resumed and ressed the argument, and D'Alembert soon owned that the obections were unanswerable, and then withdrew as if ashamed nd silenced. The two friends would afterwards meet together o fac litate each other on the success of their scheme. When Diderot was charged with p opagating Atheism in those disutes, he answered, "*It is true, I am an* ATHEIST, *and I glory t it.*"*

The Empress of Russia had heard much of Diderot, and she ent for him to Petersburgh. But he conducted himself in such n extraordinary manner, that she found it necessary to send him ack to Paris. He however comforted himself in his disgrace ith the idea that the Russians were not yet ripe for the sublimy of his PHILOSOPHY. He set off for Paris in a morning gown, ith a cap on his head; and when he passed through any town is footmen marched before him, and cried out to the gazing ultitude, "*It is M. Diderot that great man that passes!*"†

The secret committee of education at Paris, the country conventicles, and the correspondence with the village schoolmasters originated with D'Alembert, and he continued to direct the works of the secret society, in the propagation of impiety, until he was called to appear before the God who had already judged Voltaire. He died in November 1783, five years after his patron. Lest remorse should drive him to recantation, Condorcet

* Barruel. Memoirs of Jacobinism. † Dict. des Hommes illustres, par Feller.

undertook to render him inaccessible, to all whom might avail themselves of any respect which might be shewn to religion.

When the Rector of St. Germain's presented himself at the place of residence of D'Alembert, Condorcet ran to the door, and would not allow him to enter. D'Alembert felt remorse, as well as Voltaire, and was on the point of sending for a minister of that Christ against whom he had also conspired. But Condorcet ferociously combated this last wish of the dying sophister, and he gloried in having forced him to expire in impenitence. When Condorcet announced the death of D'Alembert, and was relating the circumstances of it, he did not blush to add, "*Had I not been there, he would have flinched also.*"

When Diderot was in his last illness, a young man who dressed his wounds, asked him, whether he was certain that his PHILOSOPHY had not left him a soul to save? "It is impossible for me," said the young man, "not to warn you, my benefactor, to avoid the eternal misfortune which awaits you."

Diderot heard him with attention, and with tears thanked him for the concern which he had shewn for him. But the Infidels would have thought themselves dishonoured by the dereliction of so important an associate. They persuaded him that he was imposed upon, that his health would be restored immediately by the country air. He therefore consented to leave Paris, and the men who thus became possessed of his person, watched him till he expired, and then asserted that he died calmly and without remorse.

"Here then," says the Rev. Mr. Hughes "may the religious, and also the philosophical mind, behold in the destiny of these men, a signal display of the Divine Providence. The false honour and imaginary interests of the sect required, that the remonstrances of conscience in each dying penitent should be stifled, without any consideration of tenderness for the feelings of the unhappy individual; a tenderness, to which the weakest even of prejudices, are entitled to in that solemn hour. Thus did they become victims to the very leading principles of their system, and successively experience in their last moments, the delusion of those artifices, which it had been the great object of their lives, to inculcate on their disciples.

And what is the result? The world, observing these philosophers with an inquisitive eye, has had full evidence of their infirmity, and must either suspect the sincerity of their professions, or else condemn principles found from experience so ineffectual for the support of their constancy, under those circumstances, which usually exhibit an enlightened mind, in its greatest energy of character. This consideration alone must preclude the necessity of argument on the subject, unless we can admit the

pretentions of a philosophy, which both degrades man, and leaves him helpless and disconsolate, in the most solemn moment of his temporal existence."

The dissolute and impious Jean Jaques Rousseau was for a time united with these Infidels, and when he quarrelled with them, and separated from them, it was only to attack Christianity in his own way. He tells us, that very early in his life he was a glutton and a liar, that he stole almost every thing but money. When he became a footman, he continued his practice of stealing, and, when stolen goods were found upon him, he swore that they were given to him by a maid servant, and the innocent girl was dismissed from her place in disgrace. But this vile man is constantly talking about virtue, and says of himself that he was one of the most virtuous of men. He would extol the charms of virtue, and at the same time extol a prostitute of the name of Warrens, with whom he cohabited. He would talk of his chaste morals at the time when he published his indecent wickedness. During a great part of his life, he was a vicious vagabond.—In his impudent Confessions, he publishes in his old age the dissolute scenes of his youth, and declares to the world, that his natural children were banished to an hospital as soon as they were born, and that the fear of seeing them again made him inexorable to the entreaties of those who would have provided for their education.

This is the man who undertakes to recommend to the world a new system of education.—As was the man, such is his system of education. It is consistent with his infidelity and ignorance and is calculated only to make a child a deist or an atheist. It is not to be expected that a profligate infidel would recommend a Christian education. To form his "*Man of Nature*," he says, "Let a child do nothing merely because he is bid: Nothing is "good for him which *he* cannot perceive to be so." And with regard to religion, he says, "I foresee how much my readers "will be surprised to find, that I have attended my pupil thro' "the whole first age of life without once speaking to him of re- "ligion. He hardly knows *at fifteen years of age, whether or "not he has a soul; and perhaps it will not be time to inform him "of it when he is eighteen.*"*

The daughter of the celebrated Neckar, the Baroness de Stael, who was a profound admirer of Rousseau, asserts that he ended his life by suicide.† Her information, it seems, came from a Genevese who lived with him. A few days previous to his death,

* *Emilius.* It is not to be expected then, that the children of those parents who have adopted Rousseau's plan of education, should know any thing of Religion. They do not know they have souls.

† Baroness de Stael, on the works of Rousseau, &c.

it is represented that he was much afflicted by the bad conduct of the woman who lived with him, and who bore his name, and that from this circumstance, added to his habitual melancholy, and the extreme increase of his terrors, it is not doubted, that he voluntarily terminated his existence. But another of his female admirers contradicts this account, and says that he died a natural death.

The great and learned Dr. Samuel Johnson gives his opinion of this man in very plain language. In a conversation with Mr. Boswell, Dr. Johnson said, "It seems, Sir, you have kept "very good company abroad, Rousseau and Wilkes!" Boswell. "My dear Sir, you don't call Rousseau bad company. "Do you really think him a bad man?" Johnson. "Sir, if "you are talking jestingly of this, I don't talk with you. If you "mean to be serious, I think him one of the worst of men; a "rascal who ought to be hunted out of Society, as he has been. "Three or four nations have expelled him; and it is a shame "that he is protected in this country." Boswell. "I don't de-"ny, Sir, but that his Novel may, perhaps, do harm; but I can-"not think his intention was bad." Johnson. "Sir, that will "not do. We cannot prove any man's intention to be bad. "You may shoot a man thro' the head, and say you intended "to miss him; but the Judge will order you to be hanged. An "alledged want of intention when evil is committed, will not be "allowed in a court of Justice. Rousseau, Sir, is a very bad "man, I would sooner give a sentence for his transportation, than "that of any felon who has gone from the Old Bailey these ma-"ny years. Yes, I should like to have him work in the planta-"tions." Boswell. "Sir, do you think him as bad a man as "Voltaire?" Johnson. "Why, Sir, it is difficult to settle the "proportion of iniquity between them."*

It is to be observed, that these Infidels and their successors, laboured incessantly to lead the French nation to apostacy, even from the profession of Christianity.† The proofs of their conduct are deduced from their own writings, and are indisputable. Few christians in modern times, have shewn a zeal in the sup-

* Boswell's Life of Johnson, vol. 2 4to p 273

† In the year 1792, the French nation APOLISHED CHRISTIANITY and in the year following, *Gobet*, the revolutionary bishop of Paris, with his inferior clergy, made a formal abjuration of Christianity at the bar of the Convention. He threw himself, he said, on the mercy of the nation for having so long deceived them with the absurdities of the impostor Church, and assured them that in future he would acknowledge no other deity than reason. Hebert, the atheist, kept a strumpet of the name *Momoro*, who was inaugurated the GODDESS of REASON. She was fantastically dressed, and led at the head of a grand procession to the Church of *Notre Dame*, the Cathedral of Paris, where she was solemnly placed on a throne of turf and flowers, and *Gobet* and the rest of the revolutionary clergy, burnt incense on an altar before her. In the same year, the pupils of a new republican school, appeared at the bar of the Convention, and declared that they detested God. They were applauded by the president of the Convention, admitted to the honours of the sitting, and received the *fraternal kiss*.

port of Christianity, equal to the zeal of the French PHILOSOPHERS in their attempt to destroy it. With too many persons even in England, as well as in other nations, Christianity is a mere name, the designation only of part of the inhabitants of the world; and its vital influence in changing the dispositions, and reforming the morals of men, is neglected or unknown.

In many of the nations on the continent, several years before the French Revolution, gross superstition had nearly eradicated genuine Christianity, and a set of pretended PHILOSOPHERS had arisen, who not only attacked, and exposed with great success, the frauds of the Roman Catholic religion, but declared themselves to be Deists, and impugned all revelation, or avowed themselves to be Atheists, and denied the being of God. In England, those men have found some abettors, who, if they are less open than formerly in avowing their sentiments, and less active in distributing the publications which contain them, are restrained only by those wholesome laws which have been enacted, "for the punishment of wickedness and vice, and for the "maintenance of true religion and virtue."

But let the zeal which has been manifested by wicked men, in the propagation of Infidelity, excite those who know the worth of Christianity, to do all in their power, by word and deed, to defend and spread its truths. Christianity is the revelation of the will of God to man, and its truths are defensible on the most solid ground of argumentation.

The divine origin of the Christian revelation, was attested by facts which were attended with the clearest evidence. Those facts were numerous, and were done publicly, and great numbers both of Jews and Heathens, who had the best opportunities of examining them, were so fully convinced of the truth of them that they were brought to receive Jesus Christ as their Saviour and Lord. The accounts of those facts were published in the very age in which these facts were done, and by persons that were perfectly acquainted with the things which they related. And the facts were of such a nature, that the persons who were eye witnesses to them, could not be deceived in them, if they had their senses. Nor had those persons any temptation or interest, to induce them to endeavour to impose upon other false accounts of those facts, if it had been possible for them to have published false accounts of them without detection; and the religion which was confirmed by those facts, was directly contrary to the opinions and prejudices of the persons themselves who related those facts, and which opinions and prejudices, nothing but the evidence of undoubted truth and plain fact could have overcome.

The books of the New-Testament were immediately received

with great veneration, in the very age in which they were first written and published; and from that time, were regarded as of undoubted truth, and of divine authority. They were soon spread far and wide, read in the public assemblies of Christians, and translated into various languages. They have been constantly quoted by numerous writers in every age since they were first published, and many of those writers have transcribed large portions of them into their works, by which it incontestibly appears, that the scriptures of the New-Testament always contained the same doctrines, and the same accounts of facts, that are now found in them. It never could be in the power of any sect, or party of men, to have destroyed, or corrupted all the copies, or to have altered the scheme of religion, or the accounts of facts recorded in the New Testament. And it is evident that no such alterations have been made, as religion appears in the Tew Testament in its primitive simplicity, as it appeared in the first age of the Christian church, and without any of the corruptions which have been mixed with it in latter ages.*

It is no defence of Infidelity to assert, that the Christian revelation contains doctrines which are attended with difficulties that we cannot account for. and which relate to things that we cannot comprehend. There are numerous things both in religion and philosophy, which the wisest of men have thought it reasonable to believe, although they could not answer every objection which was brought against them The works and ways of an infinite God, must be, in numberless instances, infinitely beyond the comprehension of a finite being like man. To think otherwise, would be, in fact, to suppose that man is equal to God in intelligence, and therefore capable of sitting in judgment on the proceedings of the Almighty Omniscient God, who governs the Universe.

There is nothing more certain than eternity; but it is impossible for man to form a distinct idea of it. The immensity of the Supreme Being is beyond all doubt; but the human mind cannot explain it. Great wisdom and design are manifested in the frame of the Universe and yet there are many things in the works of God, for which man cannot possibly account. The goodness of God is established by the strongest proofs; but there are many appearances which, from our limited views of the plan of the divine administration, we cannot reconcile with goodness. It is, however an admitted principle in philosophy, that when a fact is proved by proper evidence it ought not to be rejected because it may be attended with difficulties which we

* *Vide.* Leland's View of Deistical Writers

ıot how to solve. And why should not this principle be
:d in christianity?
do not men reject the gospel, because they have an aversion
urity of heart and life which its doctrines require? *This* is
damnation, says Christ, *that light is come into the world,*
loved darkness rather than light, because their deeds are

it, pains have been taken by some persons, to banish the
God from amongst us—to confound the moral differences
gs—to deprive good men of the blessed hope of immor-
and to free bad men from the fears of future punishment.
ıreposterous zeal for Infidelity is a very singular pheno-
. It is absolutely unaccountable, on the principles of good
ır sound policy, that any man should cooly take pains to set
nen loose from the restraints of religion and conscience.
ı, as far as is in his power, to encourage men to gratify
assions without control, and to introduce universal con-
and misery into the world.

open attacks which have been made on religion, by men
retend to be very sagacious, have greatly increased pro-
ss among the lower ranks of society. A sober and indus-
populace, is the strength, the riches, and the glory of a
: But when those who should be the labouring class in
, sink into irreligion and vice, they are prepared for every
f wickedness and disorder. From their rank and educa-
hey have but little regard to the appearance of honour and
:y, and if they have cast off the ties of religion, and are
ıned to their own unrestrained passions, they are capable
ry enormity.

s is a matter in which the interests of the community
:ry nearly concerned. When once the corruptions of
, or Atheism have spread through the community, public
is perverted, and the very foundation of public happiness
royed. In proportion as dissoluteness of manners prevails,
t industry is neglected, trade consequently decays, fraud
olence increase, and all the bands that hold society together
danger of being dissolved. Machiavel himself has decided,
free government cannot long be maintained, when once
ple are become generally corrupt. All the true friends,
ore, to public order and liberty, must wish that virtue may
ıh, and that the vicious appetites of men may be restrained.
he Christian Religion only can effect this. If the influence
ligion be remo ed from the minds of men, civil laws will
ınd utterly ineffectual for the preservation of order in soci-
ınd universal anarchy must ensue.

Infidelity has already overthrown one of the greatest kingdoms in Europe, and in many inferior states, both Protestant and Catholic, have been involved in the spreading ruin. "Princes hold their dominions by the influence of the Christianity which is left amongst us; and if Christianity be destroyed, their governments must fall like houses which are built on the sand." Christianity is the foundation and strength of all the good governments in the world. It is the source of individual and social happiness in time, and the ground of all our hopes of happiness in eternity.

Cumberland, gives us a most mournful tale concerning a gentleman of infidel principles. "I remember him in the height of his fame, the hero of his party; no man so caressed, followed and applauded: he was a little loose, his friends would own, in his moral character, but then he was the honestest fellow in the world; it was not to be denied, that he was rather free in his notions, but then he was the best creature living. I have seen men of the gravest characters wink at his sallies; because he was so pleasant and so well bred, it was impossible to be angry with him. Every thing went well with him, and Antitheus seemed to be at the summit, of human prosperity, when he was suddenly seized with the most alarming symptoms: he was at his country house, and which had rarely happened to him, at that time alone: wife or family he had none, and out of the multitude of his friends no one happened to be near him at the moment of his attack. A neighbouring physician was called out of bed in the night to come to him with all haste in this extremity: he found him sitting up in his bed supported by pillows, his countenance full of horror his breath struggling as in the article of death, his pulse intermitting, and at times beating with such rapidity as could hardly be counted. Antitheus dismissed the attendants he had about him, and eagerly demanded of the physician, if he thought him in danger: the physician answered that he must fairly tell him he was in imminent danger. *How so! how so! do you think me dying?*—He was sorry to say, the symptoms indicated death.—*Impossible! you must not let me die; I dare not die: O doctor! save me if you can.*—Your situation, sir, is such, that it is not in mine, or any other man's art, to save you; and I think I should not do my duty, if I gave you any false hopes in these moments, which, if I am not mistaken, will not more than suffice for any worldly or other concerns, which you may have upon your mind to settle. *My mind is full of horror, and I am incapable of preparing it for death.* He now fell into an agony, accompanied with a shower of tears; a cordial was administered, and he revived in a degree; when turning to the physician, who had his fingers upon his pulse, he

eagerly demanded of him if he did not see that blood upon the foot-curtain of his bed. There was none to be seen, the physician assured him, it was nothing but a vapour of his fancy. *I see it plainly, in the shape of a human hand: I have been visited with a tremendous apparition. As I was lying sleepless in my bed this night, I took up a letter of a deceased friend, to dissipate certain thoughts that made me uneasy: I believed him to be a great philosopher, and was converted to his opinions: persuaded by his arguments and my own experience, that the disorderly affairs of this evil world would not be administered by any wise, just or provident being. I had brought myself to think that no such being could exist, and that a life produced by chance, must terminate in annihilation: this is the reasoning of that letter, and such were the thoughts I was resolving in my mind, when the apparition of my dear friend presented itself before me; and unfolding the curtains of my bed, stood at my feet, looking earnestly upon me for a considerable space of time. My heart sunk within me; for his face was ghastly, full of horror, with an expression of such an anguish as I can never describe; his eyes were fixed upon me, and at length with a mournful motion of his head— Alas, alas! he cried, we are in a fatal error!—and taking hold of the curtains with his hand, shook them violently and disappeared.—This I protest to you, I both saw and heard; and look! where the print of his hand is left in blood upon the curtains!"*

Antitheus survived the relation of this vision very few hours, and died delirious in great agonies.

What a forsaken and disconsolate creature is man, without his God and Saviour!

THOMAS PAINE.

[Meth. Mag.]

This unhappy man is well known to have been one of the most malignant enemies of Christianity. He was an avowed infidel in principle, and an open profligate in practice. He lived despised by the wise and good, and, like many other infidels, died apparently full of dread of the future; a stranger to that repentance which is unto life.

The following account of the concluding scenes of his life, is from the pen of Dr. Manley, a respectable physician, who attended him in his last illness.

"During the latter part of his life, though his conversation was equivocal, his conduct was singular. He would not be left

alone night or day; be not only required to have some person with him; but he must see that he or she was there, and would not allow his curtains to be closed at any time; and if, as it would sometimes unavoidably happen, that he was left alone, he would scream and halloo until some person came to him. When relief from pain would admit, he would seem thoughtful and contemplative, his eyes generally closed, and his hands folded on his breast, although he never slept without the assistance of an anodyne. There was something remarkable in his conduct at this time, which comprises about two weeks before his death, particularly when we reflect that Thomas Paine was the author of the Age of Reason. He would call out during his paroxism of distress, without intermission, 'O Lord help me,' God help me!—Jesus Christ help me!—O Lord help me,' &c. repeating the same expressions without the least variation, in a tone that would alarm the house. It was this conduct, that induced me to think that he had abandoned his former opinions; and I was more inclined to that belief when I understood from his nurse, who is a very serious, and I believe a pious woman, that he would occasionally inquire, on seeing her engaged with a book, what she was reading; and being answered, and at the same time being asked whether she should read aloud, he assented, and would appear to give particular attention. I took occasion during the night of the 5th and 6th of June, to test the strength of his opinions respecting revelation. I purposely made him a very late visit; it was a time which seemed to suit my errand, it was midnight. He was in great distress, constantly exclaiming in the words above mentioned; when I addressed him in the following manner, the nurse being present.—'Mr. Paine, your opinions, by a large portion of the community, have been treated with deference. You must be sensible that we are acquainted with your religious opinions, as they are given to the world; what then must we think of your present conduct? Why do you call upon Jesus Christ to help you? Do you believe in the divinity of Jesus Christ? Come now, answer me honestly—I want an answer as from the lips of a dying man; for I verily believe that you will not live twenty-four hours.'—I waited some time at the end of every question: he did not answer, but ceased to exclaim in the above manner. Again I addressed him, 'Mr. Paine, you have not answered my questions—will you answer them?—Allow me to ask, do you believe?—or let me qualify the question—Do you wish to believe that Jesus Christ is the Son of God? After a pause of some moments he answered, 'I have no wish to believe on the subject." then left him: and know not whether he afterwards spoke to an

person on any subject, though he lived till the morning of the 8th.

How apparent is it from the preceding narration, that the mind of Paine was convinced of the truth of that religion which he had ridiculed, and whose Author he had blasphemed; but that the stubborn pride of the hardened infidel prevented him from explicitly confessing this, when the question was solemnly put to him. Indeed there seems much reason for believing that he was in that state which forever precludes the possibility of genuine repentance—that he was given over by God to a reprobate mind.

There are some who affect not to believe this account of Paine, and of the other infidels; but it is hard to tell whether such affectation is caused by shame or ignorance, or both.—Paine's decease took place at New-York, and those who attended him at that horrid hour, were witnesses of his dread of appearing at the bar of God.

ROMAN CATHOLIC INQUISITION AT GOA.

An account of the Inquisition at Goa, in the East Indies.

[By the Rev. Claudius Buchanan, D. D.]

[Meth. Mag.—Eng.]

Before Dr. B. begins to give an account of the Inquisition at Goa, he observes, with a candour and liberality suited to his enlarged mind and generous heart, that "he is acquainted with individuals of the church of Rome," whose unaffected piety he considers a reproach to a great body of protestants, even of the stricter sort." But he is very far from considering the excellency of their character, as an apology for a church which has corrupted the faith, and by her bloody persecutions rendered christianity odious to Jews, Turks, and Pagans.

Arrived at Goa, principally with a design to inquire into the state of the inquisition there, Dr. B. was received in the house of the British resident, and introduced next day to the viceroy, by that gentleman and colonel Adams. Having obtained permission from his excellency to sail up the river to Old Goa, the seat of the inquisition, major Pareira, of the Portuguese establishment, offered to accompany him, and to introduce him to the archbishop of Goa. The following account, copied from Dr.

B.'s Journal, is far from being calculated to make any impressions favourable to popery.

"*Goa: Convent of the Augustinians, Jan.* 23, 1808.

"I had communicated to colonel Adams, and to the British resident, my purpose of inquiring into the state of the inquisition. These gentlemen informed me, that I should not be able to accomplish my design without difficulty; since every thing relating to the inquisition was conducted in a very secret manner, the most respectable of the lay Portuguese themselves being ignorant of its proceedings; and that, if the priests were to discover my object, their excessive jealousy and alarm would prevent their communicating with me, or satisfying my inquiries on any subject.

"On receiving this intelligence, I perceived that it would be necessary to act with caution. I was, in fact, about to visit a republic of priests: whose dominion had existed for nearly three centuries; whose province it was to prosecute heretics, and particularly the teachers of heresy: and from whose authority and sentence there was no appeal in India.

"It happened that Lieut. Kempthorne, commander of his majesty's brig Diana, was, at this time in the harbour. On his learning that I meant to visit Old Goa, he offered to accompany me; as did captain Stirling, of his majesty's 84th regiment.

"We proceeded up the river in the British resident's barge accompanied by major Pareira, who was well qualified, by a thirty year's residence, to give information concerning local circumstances. From him I learned that there were upwards of two hundred churches and chapels in the province of Goa, and upwards of two thousand priests.

"On our arrival at the city, it was past twelve o'clock: all the churches were shut, and we were told that they could not be opened again till two o'clock. I mentioned to major Pareira that I intended to stay at Old Goa some days, and that I should be obliged to him to find me a place to sleep in. He seemed surprised at this intimation, and told me that it would be difficult for me to obtain a reception in any of the churches or convents, and that there were no private houses into which I could be admitted. I said I could sleep any where; I had two servants with me, and a travelling bed. When he perceived that I was serious in my purpose, he gave directions to a civil officer, in that place, to clear out a room in a building which had been long uninhabited, and which was then used as a warehouse for goods. Matters at this time presented a very gloomy appearance: and I had thoughts of returning with my compan-

ions from this inhospitable place. In the mean time we sat down in the room I have just mentioned, to take some refreshment, while Major Pareira went to call on some of his friends. During this interval, I communicated to Lieut. Kempthorne the object of my visit. I had in my pocket Dellon's account of the inquisition at Goa;* and I mentioned some particulars. While we were conversing on the subject, the great bell of the cathedral began to toll; the same which Dellon observes always tolls, before day light, on the morning of the Auto da Fè. I did not myself ask any questions of the people concerning the inquisition; but Mr. Kempthorne made inquiries for me; and he soon found out that the Santa Casa, or Holy Office, was close to the house where we were sitting. The gentlemen went to the window to view the horrid mansion; and I could see the indignation of free enlightened men arise in the countenances of the two British officers, while they contemplated a place where formerly their own countrymen were condemned to the flames, and into which they themselves might now be suddenly thrown, without the possibility of rescue.

The magnificence of the churches of Goa far exceeded any idea I had formed from the previous description. Goa is properly a city of churches: and the wealth of provinces seem to have been expended in their erection. The ancient specimens of architecture at this place far excel any thing that has been attempted in modern times in any other part of the East, both in grandeur and in taste. The chapel of the palace is built after the plan of St. Peter's at Rome, and is said to be an accurate model of that paragon of architecture. The church of St. Dominic, the founder of the inquisition, is decorated with paintings of Italian masters. St. Francis Xavier lies enshrined in a monument of exquisite art, and his coffin is enchased with silver and *precious stones*. The cathedral of Goa is worthy of one of the principal cities of Europe; and the church and convent of the Augustinians (in which I now reside) is a noble pile of building, situated on an eminence, and has a magnificent appearance from afar.

"But what a contrast to all this grandeur of the churches is the worship offered in them. I have been present at the service of one or other of the chapels every day since I arrived; and I seldom see a single worshipper, but the ecclesiastics. Two rows of native priests, kneeling in order before the altar, clothed in coarse black garments, of sickly appearance and vacant countenance, perform here, from day to day their laborious

* Monsieur Dellon, a physician, was imprisoned in the dungeon of the inquisition at Goa, for two years, and witnessed an Auto da Fé, where some heretics were burned.

masses, seemingly unconscious of any other duty or obligation of life.

"The day was now far spent, and my companions were about to leave me. While I was considering whether I should return with them, major Pareira said he would first introduce me to a priest, high in office, and one of the most learned men in the place. We accordingly walked to the convent of the Augustinians, where I was presented to Josephus a Doloribus, a man well advanced in life, of pale visage and penetrating eye, rather of a reverend appearance, and possessing great fluency of speech and urbanity of manners. At first sight he presented the aspect of one of those acute and prudent men of the world, the learned and respectable Italian Jesuits, some of whom are yet found, since the demolition of their order, reposing in tranquil obscurity, in different parts of the East. After half an hour's conversation in the Latin language, during which he adverted rapidly to a variety of subjects, and inquired concerning some learned men of his own church, whom I had visited in my tour, he politely invited me to take up my residence with him during my stay in Old Goa. I was highly gratified by this unexpected invitation; but lieutenant Kempthorne did not approve of leaving me in the hands of the *inquisitor*. For judge of our surprise, when we learned that my learned host was one of the Inquisitors of the Holy Office, the second member of that august tribunal in rank, but the first and most active agent in the business of the department. Apartments were assigned to me in the college adjoining the convent, next to the rooms of the Inquisitor himself; and here I have now been four days at the very fountain head of information, in regard to those subjects I wished to investigate. I breakfast and dine with the Inquisitor almost every day, and he generally passes his evenings in my apartment. As he considers my inquiries to be chiefly of a literary nature, he is perfectly candid and communicative on all subjects.

"Next day after my arrival, I was introduced, by my learned conductor to the archbishop of Goa. We found him reading the Latin letters of St. Francis Xavier. On my adverting to the long duration of the city of Goa, while other cities of Europeans in India had suffered from war or revolution, the archbishop observed, that the preservation of Goa was "owing to the prayer of St. Francis Xavier." The Inquisitor looked at me to see what I thought of this sentiment. I acknowledged that Xavier was considered by the learned among the English, to have been a great man. What he wrote himself bespeaks a man of learning, of original genius, and great fortitude of mind; but what others have written of him has tarnished his fame, by making him the inventor of fables. The archbishop

signified his assent. He afterwards conducted me into his private chapel, which is decorated with images of silver, and then into the archiepiscopal library, which possesses a valuable collection of books. As I passed through our convent, in returning from the archbishop's, I observed, among the paintings in the cloisters, a portrait of the famous Alexis de Menezes, archbishop of Goa, who held the Synod in Diamper, near Cochin in 1599, and burned the books of the Syrian Christians. From the inscription underneath, I learned that he was the founder of the magnificent church and convent in which I am now residing.

"On the same day I received an invitation to dinê with the chief Inquisitor, at his house in the country. The second Inquisitor accompanied me, and found a respectable company of priests, and a sumptuous entertainment. In the library of the chief Inquisitor, I saw a register, containing the present establishment of the Inquisition at Goa, and the names of the officers. On my asking the chief Inquisitor whether the establishment was as extensive as formerly, he said it was nearly the same. I had hitherto said little to any person concerning the Inquisition, but I had indirectly gleaned much information concerning it, not only from the Inquisitors themselves, but from certain priests, whom I had visited at their respective convents; particularly from a Father in the Franciscan Convent, who had himself repeatedly witnessed an Auto da Fè."

"*Goa, 20th Jan.* 1808.

"On Sunday, after divine service, which I attended, we looked together over the prayers and portions of Scripture for the day, which led to a discussion concerning some of the doctrines of christianity. We then read the third chapter of St. John's gospel, in the Latin Vulgate. I asked the Inquisitor whether he believed in the influence of the spirit there spoken of. He distinctly admitted it; conjointly however, he thought, in some obscure sense, with *water*. I observed that water was merely an emblem of the purifying effects of the Spirit, and could be *but* an emblem. We next adverted to the expression of St. John in his first epistle; "This is he that came by *water* and *blood*: even Jesus Christ; not by water only, but by water and blood: blood to atone for sin, and water to purify the heart; justification and sanctification; both of which were expressed at the same moment on the cross. The Inquisitor was pleased with the subject. I referred to the evangelical doctrines of Augustin (we are now in the Augustinian convent) plainly asserted by that Father in a thousand places, and he acknowledged their truth. I then asked him in what important doctrine he differed

from the protestant church? He confessed that he never had theological discussion with a protestant before. By an ea transition we passed to the importance of the Bible itself, to luminate the priests and people. I noticed to him, that af looking through the colleges and schools, there appeared to to be a *total eclipse* of scriptural light. He acknowledged th religion and learning were truly in a degraded state. I had v ited the theological schools, and at every place I expressed s surprise to the tutors, in the presence of the pupils, at the a sence of the Bible, and almost total want of reference to it They pleaded the custom of the place, and the scarcity of co ies of the book itself. Some of the younger priests came aft wards, desiring to know by what means they might procure co ies. This inquiry for Bibles was like a ray of hope beaming a the walls of the Inquisition.

"I pass an hour sometimes in the spacious library of the Au gustinian convent. There are many rare volumes, but they ar chiefly theological, and almost all of the sixteenth century.— There are few classics: and I have not yet seen one copy of th original Scriptures in Hebrew or Greek."

"*Goa, 27th Jan.* 1808.

"On the second morning after my arrival, I was surprised by my host, the Inquisitor, coming into my apartment clothed in *black robes* from head to foot; for the usual dress of his orde is white. He said he was going to sit on the tribunal of the Holy Office. "I presume Father, your august office does no occupy much of your time." "Yes," answered he, "much. I sit on the tribunal three or four days every week."

"I had thought, for some days, of putting Dellon's book into the Inquisitor's hands; for if I could get him to advert to th facts stated in that book, I should be able to learn, by compari son, the exact state of the Inquisition at the present time. In th evening he came in, as usual, to pass an hour in my apartment After some conversation, I took the pen in my hand to writ a few notes in my journal; and, as if to amuse him, while I wa writing, I took up Dellon's book, which was lying with som others, on the table, and handing it across to him, asked hi whether he had ever seen it. It was in the French language which he understood well. "Relation de l'Inquisition de Goa, pronounced he, with a slow, articulate voice. He had neve seen it before, and began to read with eagerness. He had no proceeded far, before he betrayed evident symptoms of uneas ness. He turned hastily to the middle of the book, and the to the end, and then ran over the table of contents at the begi ning, as if to ascertain the full extent of the evil. He then con

posed himself to read, while I continued to write. He turned over the pages with rapidity, and when he came to a certain place, he exclaimed in the broad Italian accent, "Mendacium, Mendacium." I requested he would mark those places which were untrue, and we should discuss them afterwards, for that I had other books on the subject. "Other books," said he, and he looked with an inquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him."

It may be proper here, before we proceed further in quoting from Dr. B.'s Journal, to give the substance of a note from Dellon's book, which gave the inquisitor so much uneasiness.—Dellon was a physician, who was imprisoned for upwards of two years in a dungeon of the Inquisition. His alleged crime was, his charging, in a conversation with a priest, the Inquisition with cruelty. During his confinement, he saw no person but the gaoler, except when he was brought to trial.

One morning about two o'clock, he was led into a long gallery, where he was soon joined by a melancholy band of sufferers. He and the companions of his fate, received each a large wax taper. Dresses of various descriptions were then brought to them, painted with emblems of horror, in particular, caps made of pasteboard, pointed like sugar loaves, all covered over with devils and flames of fire.

A little before sun-rise, the bell of the cathedral began to ring, to summon the inhabitants of Goa to behold the Auto da Fè. Each of the sufferers was delivered into the hands of a person called his *godfather;* Dellon's was the commander of a ship.—Because St. Dominic was the founder of the inquisition, the Dominician friars had the infamous honour of marching first in the procession to the place of burning. Next followed the prisoners, one by one, each attended by his *godfather.* The men and women were mixed promiscuously. They all walked barefoot. In the church of St. Francis, after hearing a sermon of a quarter of an hour's length, all the prisoners received their sentences. Dellon's joy was extreme, when he heard that his sentence was to be a galley-slave for five years. The victims destined to destruction, were led to the bank of the river, where the viceroy and his court were assembled, and where faggots had been prepared the preceding day. Arrived at the dreadful spot they were asked in what religion they chose to die; and immediately on their answering, the executioner seized them, and bound them to a stake in the midst of the faggots.

These particulars premised, we return to Dr. B.'s Journal.

"After breakfast we resumed the subject of the Inquisition. The Inquisitor admitted that Dellon's descriptions of the dun-

geon's of the torture, of the mode of trial, and of the Auto da Fè were in general just; but he said the writer judged untruly of the motives of the Inquisitors, and very uncharitable of the character of the Holy Church; and I admitted that under the pressure of his peculiar suffering, this might possibly be the case. The Inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe.—I told him that Picart had published to the world extracts of it, in his celebrated work called "Religious Ceremonies;" together with plates of the system of torture and burnings at the Auto da Fè. I added that it was now generally believed in Europe that these enormities no longer existed, and that the Inquisition itself had been suppressed; but that I was concerned to find that this was not the case. He now began a grave narration to shew that the Inquisition had undergone a change in some respects, and that its terrors were mitigated.

"I had already discovered, from written or printed documents, that the Inquisition at Goa was suppressed by royal edict in the year 1775, and established again in 1779. The Franciscan father before mentioned witnessed the annual Auto da Fè, from 1770, to 1775. "It was the humanity, and tender mercy of a good king," said the old father, "which abolished the Inquisition." But immediately on his death, the power of the priests acquired the ascendant, and the queen dowager, and the tribunal were re-established, after a bloodless interval of five years. It was continued in operation ever since. It was restored in 1779, subject to certain restrictions, the chief of which are the following, "That a greater number of witnesses should be required to convict a criminal than were before necessary;" and, "That the Auto da Fè should not be held publicly as before; but that the sentences of the tribunal should be executed privately, within the walls of the Inquisition."

"The chief argument of the Inquisitor to prove the melioration of the Inquisition was, the superior *humanity* of the Inquisitors. I remarked that I did not doubt the humanity of the existing officers; but what availed humanity in an Inquisitor? he must pronounce sentence according to the laws of the tribunal, which are notorious enough; and a *relapsed heretic* must be burned in the flames, or confined for life in a dungeon, whether the Inquisitor be humane or not. But if, said I, you would satisfy my mind completely on this subject, "shew me the Inquisition." He said it was not permitted to any person to see the Inquisition. I observed that mine might be considered as a peculiar case; that the character of the Inquisition, and the expediency of its longer continuance had been called in question; that I had myself written on the civilization of India, and might

ossibly publish something more on that subject, and that it ould not be expected that I should pass over the Inquisition ithout notice, knowing what I did of its proceedings; at the me time, I should not wish to state a single fact without his uthority, or, at least, his admission of its truth. I added, that e himself had been pleased to communicate with me very fully n the subject, and that in all our discussions we had both been ctuated, I hoped, by a good purpose. The countenance of e Inquisitor evidently altered on receiving this intimation, nor id it ever after wholly regain its wonted frankness and placidity. After some hesitation, however, he said he would take e to the Inquisition the next day. I was a good deal surprised t the acquiescence of the Inquisitor, but I did not know what as in his mind."

"Next morning, after breakfast, my host went to dress for he Holy Office, and soon returned in his inquisitorial robes.— He said he would go with me half an hour before the usual time, for the purpose of shewing me the Inquisition. On our arrival at the place, the Inquisitor said to me, as we were ascending the steps of the outer stair, that he hoped I should be satisfied with a transient view of the Inquisition, and that I would retire whenever he should desire it. I took this as a good omen, and followed my conductor with tolerable confidence.

"He first led me to the great hall of the Inquisition. We were met at the door by a number of well-dressed persons, who, I afterwards understood, were the familiars and attendants of the Holy Office. They bowed very low to the Inquisitor, and looked with surprise at me. I traversed the hall for some time, with a slow step, reflecting on its former scenes, the Inquisitor walking by my side in silence. I thought of the fate of a multitude of my fellow creatures who had passed through this place, condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition. And I could not help saying to him, "Would not the Holy Church wish, in her mercy, to have those souls back again, that she might allow them a little further probation?" The Inquisitor answered nothing, but beckoned me to go with him to a door at one end of the hall. By this door he conducted me to some small rooms, and thence to the spacious apartments of the chief Inquisitor. Having surveyed these, he brought me back again to the great hall; and I thought he seemed now desirous that I should depart. "Now, Father, said I, "lead me to the dungeons below; I want to see the captives." "No," said he, "that cannot be." I now began to suspect that it had been in the mind of the Inquisitor, from the beginning, to shew me only a certain part of the Inquisition, in hope of satisfying my inquiries in a

general way. I urged him with earnestness, but he steadily sisted, and seemed to be offended, or rather agitated, by importunity. I intimated to him plainly, that the only wa do justice to his assertions and arguments, regarding the sent state of the Inquisition, was to shew me the prisons an captives. I should then describe only what I saw; but nov subject was left in awful obscurity. "Lead me down," sa "to the inner building, and let me pass through the hun dungeons, ten feet square, as described by your former capt and converse with them. I want to see if there be any sub of the British government to whom we owe protection. I to know how long they have been here, how long it is s they beheld the light of the sun, and whether they ever ex to see it again. Shew me the chamber of torture; and dec what modes of execution, or of punishment, are now pract within the walls of the Inquisition, in lieu of the public Aut Fè. If, after all that has passed, Father, you refuse this sonable request, I shall be justified in believing, that you afraid of exposing the real state of the Inquisition in India. To these observations the Inquisitor made no reply; but se ed impatient that I should withdraw. "My good Father," I, "I am about to take my leave of you, and to thank you your hospitable attentions, and I wish always to preserve o mind a favourable sentiment of your kindness and can You cannot, you say, shew me the captives and the dunge be pleased then merely to answer this question, for I shal lieve your word: How many prisoners are there now belo the cells of the Inquisition?" The Inquisitor replied, "Th a question which I cannot answer." On his pronouncing word, I retired hastily towards the door, and wished hi well. We shook hands with as much cordiality as we c at the moment, assume; and both of us, I believe, were that our parting took place with a clouded countenance.

"From the Inquisition I went to the place of burning i Campo Santo Lazaro, on the river side, where the victims brought to the stake at the Auto da Fè. It is close to the p that the viceroy and his court may witness the execution; has ever been the policy of the Inquisition to make these sp al executions appear to be the executions of the state. A priest accompanied me, who pointed out the place and de ed the scene. As I passed over this melancholy plain, I th on the difference between the pure and benign doctrine, was first preached to India in the apostolic age, and that b code, which after a long night of darkness, was announc it under the same name! And I pondered on the myst dispensation, which permitted the ministers of the inqui

their racks and flames, to visit those lands before the her- of the gospel of peace. But the most painful reflection that this tribunal should yet exist, unawed by the vicinity ritish humanity and dominion. I was not satisfied with I had seen and said at the Inquisition, and I determined to ack again. The Inquisitors were now sitting on the tri- l, and I had some excuse for returning; for I was to re- from the chief Inquisitors a letter, which he said he would me, before I left the place, for the British resident in ancore, being an answer to a letter from that officer.

When I arrived at the Inquisition, and had ascended the r stairs, the door-keepers surveyed me doubtingly, but ered me to pass, supposing that I had returned by permis- and appointment of the Inquisitor. I entered the great l, and went up directly to the tribunal of the Inquisition, cribed by Dellon, in which is the lofty crucifix. I sat down a form and wrote some notes; and then desired one of the endants to carry in my name to the Inquisitor. As I walked the hall, I saw a poor woman, sitting by herself on a bench the wall, apparently in a disconsolate state of mind. She lapped her hands as we passed, and gave me a look expres- ve of her distress. This chilled my spirits. The familiars old me, she was waiting there to be called up before the tri- unal of the Inquisition. While I was asking questions con- rning her crime, the second Inquisitor came out in evident pidation, and was about to complain of the intrusion; when informed him I had come back for the letter from the chief quisitor. He said it should be sent after me to Goa; and he nducted me with a quick step, towards the door. As we ssed the poor woman, I pointed to her, and said with some mphasis, "Behold, Father, another victim of the holy inquisi- on!" He answered nothing. When we arrived at the head of e great stair, he bowed, and I took my leave of Josephus a oloribus, without uttering a word."

Thus ends Dr. B—n's account, in his "Christian Researches," the Inquisition at Goa; an account sufficient to excite in all o have any respect for religion, or the feelings of humanity, abhorrence of popish domination. That a few pious indi- duals are found among the papists, neither is, nor can be any gument in favour of popery. Its adherents in general still aintain its most obnoxious tenets; namely, that salvation is possible out of their church; that heretics ought to be put death: and that faith is not to be kept with heretics. Though hen protestants were in their power, they proved themselves acquainted with either justice or mercy; the mild spirit of otestantism forbids their being persecuted: but prudence, and

the principle of self-preservation, should prevent all protestant states from intrusting them with political power. Let the fa of the slaughtered myriads, whose souls under the altar cry f vengeance on mystic Babylon, warn protestants against puttin their lives or liberties in the power of men, whose principl lead them to dignify with the appellation, "Holy office," th *bloody* tribunal of an *Inquisition.*

ROMAN CATHOLIC INQUISITION IN SPAIN.

An account of the sufferings of Mr. John Coustos, a Free-mason who was tortured in one of their dungeons, with a view to extor from him the secrets of Free-masonry.

[From Coustos' Narrative.]

John Coustos, the subject of the following narrative, after having endured the appalling routine of an Inquisitorial examination, remarked, "I now wait, with all possible resignation, for what ever you shall think proper to decree; but still hope, from your equity and justice, that you will not pass sentence upon me, as though I was guilty of the crimes mentioned in the indictment, upon the vain pretence, that inviolable secrecy can be observed in such things only as are of a criminal nature."

I was remanded back to my usual scene of woe, without being able to imagine what impression my defence might have made on my judges. A few days after I was brought before his eminence Cardinal da Cunha, Inquisitor and director general of all the Inquisitions dependent on the Portuguese monarchy.

The president, directing himself to me, declared, that the holy tribunal was assembled, purposely to hear and determine my cause: that I therefore should examine my own mind; and see whether I had no other arguments to offer in my justification. I replied, "that I had none; but relied wholly on their rectitude and equity." Having spoke these words, they sent me back to my sad abode, and judged me among themselves.

Some time after, the president sent for me again; when being brought before him, he ordered a paper, containing part of my sentence, to be read. I thereby was doomed to suffer the tortures employed by the holy office, for refusing to tell the truth as they falsely affirmed, for not discovering the secrets of masonry, with the true tendency and purpose of the meetings of the brethren.

ereupon was instantly conveyed to the torture-room, built
m of a square tower, where no light appeared, but what
:andles gave: and to prevent the dreadful cries and shock-
roans of the unhappy victims from reaching the ears of the
prisoners, the doors are lined with a sort of quilt.

ie reader will naturally suppose that I must be seized with
or, when, at my entering this infernal place, I saw myself,
sudden, surrounded by six wretches, who after preparing
tortures, stripped me naked, (all to linen drawers,) when,
g me on my back, they began to lay hold of every part of
ody. First, they put round my neck an iron collar, which
astened to the scaffold; they then fixed a ring to each foot;
his being done, they stretched my limbs with all their
t. They next wound two ropes round each arm, and two
d each thigh, which ropes passed under the scaffold, through
made for that purpose, and were all drawn tight at the
time, by four men, upon a signal made for this purpose.

he reader will believe that my pains must be intolerable,
n I solemnly declare, that these ropes, which were of the
of one's little finger, pierced through my flesh quite to the
e; making the blood gush out at the eight different places
t were thus bound. As I persisted in refusing to discover
y more than what has been seen in the interrogatories above;
ropes were thus drawn together four different times. At
side stood a physician and a surgeon, who often felt my
ples, to judge of the danger I might be in; by which means
tortures were suspended, at intervals, that I might have an
ortunity of recovering myself a little.

Whilst I was thus suffering, they were so barbarously unjust
o declare, that, were I to die under the torture, I should be
lty, by my obstinacy, of self-murder. In fine, the last time
ropes were drawn tight, I grew so exceedingly weak, occa-
ed by the blood's circulation being stopped, and the pains
dured, that I fainted quite away; insomuch that I was car-
l back to my dungeon without perceiving it.

These barbarians finding that the tortures above described
ld not extort any further discovery from me; but that, the
re they made me suffer, the more fervently I addressed my
plications, for patience to heaven; they were so inhuman
weeks after, as to expose me to another kind of torture, more
vous, if possible, than the former. They made me stretch
arms in such a manner, that the palms of my hands were
ed outward; when by the help of a rope that fastened them
ether at the wrist, and which they turned by an engine; they
w them gently nearer to one another behind, in such a man-
that the back of each hand touched, and stood exactly par-

allel on to the other; whereby both my shoulders were dislocated, and a considerable quantity of blood issued from my mouth. This torture was repeated thrice; after which I was again taken to my dungeon, and put in the hands of physicians and surgeons, who in setting my bones, put me to exquisite pain.

Two months after, being a little recovered, I was again conveyed to the torture room; and there made to undergo another kind of punishment twice. The reader may judge of its horror, from the following description thereof.

The torturers turned twice round my body a thick iron chain, which, crossing upon my stomach, terminated afterwards at my wrists. They next set my back against a thick board, at each extremity whereof was a pulley, through which they run a rope, that catched the ends of the chains at my wrists. The tormentors then stretched these ropes, by means of a roller, pressed or bruised my stomach, in proportion as the ropes were drawn tighter. They tortured me on this occasion to such a degree, that my wrists and shoulders were put out of joint.

The surgeons however set them presently after; but the barbarians not having yet satiated their cruelty, made me undergo this torture a second time, which I did with fresh pains, though with equal constancy and resolution. I was then remanded back to my dungeon, attended by the surgeons who dressed my bruises; and here I continued till the Auto da Fè, or gaol delivery.

The reader may judge from the faint description, of the dreadful anguish I must have laboured under, the nine different times they put me to the torture. Most of my limbs were put out of joint, and bruised in such a manner, that I was unable, during some weeks, to lift my hand to my mouth; my body being vastly swelled, by the inflammations caused by the frequent dislocations. I have but too much reason to fear, that I shall feel the sad effects of this cruelty so long as I live; being seized from time to time with thrilling pains, with which I never was afflicted, till I had the misfortune to fall in the merciless and bloody hands of the Inquisitors.

The day of the Auto da Fè being come, I was made to walk in the procession, with the other victims of this tribunal. Being come to St. Dominic's church, my sentence was read, by which I was condemned to the galley (as they term it) during four years.

Four days after this procession, I was conveyed to this galley and joined, on the morrow, in the painful occupation of my fellow slaves. However, the liberty I had of speaking to my friends, after having been deprived of even the sight of them

ring my tedious, wretched abode in the prison of the inquisi-
n; the open air I now breathed; with the satisfaction I felt
being freed from the dreadful apprehensions which always
erspread my mind, whenever I reflected on the uncertainty of
y fate; these circumstances united, made me find the toils of
a galley much more supportable.

As I had suffered greatly in my body, by the tortures inflicted
me in the prison of the Inquisition, of which the reader has
en a very imperfect, though faithful narrative, in the foregoing
ets; I was quite unfit to go about the painful labour that was
mediately allotted me, viz. the carrying water (an hundred
unds weight) to the prisons of the city. But the fears I was
der, of being exposed to the inhumanity of the guards or over-
ers who accompany the galley slaves, caused me to exert my-
lf so far beyond my strength, that, twelve days after, I fell
rvously sick. I was sent to the Infirmary, where I continued
ro months. During my abode in this place I was often visited
y the Irish friars belonging to the convent of Corpo Santo, who
ered to get my release, provided I would turn Roman Catho-
c. I assured them that all their endeavours would be fruit-
ss; I expecting my enlargement from the Almighty alone,
ho, if He, in his profound wisdom thought proper, would point
t other expedients for my obtaining it, than my becoming an
postate.

Being unable, after this, to go through the toils to which I had
en sentenced, I was excused, by my amply rewarding the
verseers. It was now that I had full leisure to reflect serious-
y on the means of obtaining my liberty; and, for this purpose,
quired a friend to write to my brother-in-law, Mr. Barbu, to in-
rm him of my deplorable state; and to intreat him, humbly to
ddress the Earl of Harrington in my favour; my brother-in-
w having the honour to live in his lordship's family. This
obleman, whose humanity and generosity have been the theme
infinitely more able pens than mine, was so good as to endeav-
ur to procure my freedom. Accordingly, his lordship spoke to
s grace the duke of Newcastle, one of the principal secretaries
state; with a view to supplicate for leave, from our sovereign,
at his minister at Lisbon might demand me as a subject of
reat Britain.

His Majesty interposing in my favour, and his commands be-
g despatched to Mr. Compton, the British minister at Lisbon,
at gentleman demanded my liberty of the king of Portugal, in
s Britannic majesty's name; which I accordingly obtained the
tter end of October, 1744. The person who came and releas-
me from the galley, by order of the Inquisitors, took me be-
re them. The president then told me, that Cardinal da Cun-

ha had given orders for my being released. At the same time, he bid me return to the holy office in three or four days.

I could perceive, during this interval, that I was followed by the spies of the Inquisition, who kept a watchful eye over my behaviour, and the places I frequented. I waited upon our envoy, as likewise upon our consul, whom I informed of the commands which had been laid upon me at the Inquisition; and those gentlemen advised me to obey them. They cautioned me, however, to take a friend with me, for the purpose of giving them notice, should I be seized again. Accordingly I returned to the Inquisitors, five days after, when the president declared: "that the tribunal would not permit me to continue any longer in Portugal; and therefore that I must name the city and kingdom whither I intended to retire." I replied,—"that as my family was now in London, I designed to go thither as soon as possible." They then bid me embark in the first ship that should sail for England; adding, that the instant I had found one, I must inform them of the day and hour I intended to go on board, together with the captain's name, and that of his ship.

A report prevailed some days after, that one of the persons seized by the Inquisition for free-masonry, and who obtained his liberty by turning Roman Catholic, had been so indiscreet as to divulge the cruelties exercised in this tribunal.

I now imagined that prudence required me to secure myself from a second persecution. As there was, at this time, no English ship in the port of Lisbon, I waited upon Mr. Vantil, the resident of Holland, and besought him to speak to the Dutch admiral to admit me on board his fleet. The resident, touched with my calamities, hinted my request to the admiral, who generously complied with it. I then went, together with a friend, and informed the Inquisitor, that I designed to embark for England, in the Damietta, commanded by vice-admiral Cornelius Screiver, who was to sail in a few days. Upon the Inquisitor's inquiring the exact time when I intended to go on board; I replied, at nine o'clock the next morning. He then bid me come to him precisely at that hour; adding, that he would send some officers of the Inquisition to see me on ship-board.

These orders giving me great uneasiness, I waited upon the several gentlemen above mentioned: when, telling them the injunctions laid upon me, they advised me to act very cautiously on this occasion. I therefore thought it would be safest for me to go on board immediately, without giving any notice of it to the Inquisitors. We lay at anchor, after this, near three weeks before Lisbon.

The Inquisitor no sooner found that I failed coming to him at he time appointed, in order to be conducted to the ship, than e sent out about fifty spies. Nine of these coming to inquire fter me, at the house where I used to lodge, searched it from op to bottom; examining every trunk, chest of drawers and loset. But their endeavours to find me being fruitless, some of he officers of the Inquisition getting into a boat, rowed several imes round the three Dutch men of war lying at anchor. These fficers imagined, that if I was on board, and consequently in a lace of security, I should not be afraid of showing myself; a ircumstance that would have put an end to their search, which ost them some pains and expense. As I did not gratify their uriosity, and we weighed anchor a few days after, I know not whether they continued it.

Their search was so open, both at the house where I lodged, s well as at other places, that I was soon informed of it; at which I should have been delighted, had not my joy been damped by the apprehension I was under, lest my dear friend, Mr. Mouton, the companion of my sufferings and tortures, merely on ccount of free-masonry, should likewise fall a victim to their arbarity. Speaking concerning him to the admiral, he with he utmost humanity, gave me leave to send for him on board. He coming accordingly next day, was received, with great satisfaction, by the whole ship's company, especially by myself, I aving a peculiar esteem for him, which I shall ever entertain.

We set sail two days after. We had occasion to observe, during our whole voyage, the true pleasure which a generous mind feels, in doing a humane action, and in protecting the unhappy. This was particularly conspicuous in the admiral, he ordering he utmost care to be taken of us, all the time we were on board is ship; he sometimes condescended to admit us to his table, when he would talk to us with the utmost familiarity. This distinction won us the civility of every person in the ship, which ontinued till our arrival at Portsmouth, where we landed; without having been put to a farthings expense during the whole voyage.

All these favours, so generously bestowed by the admiral, call loud for the strongest acknowledgments of gratitude.

To conclude, I arrived in London on the 15th of December 744, after a long and dangerous voyage.

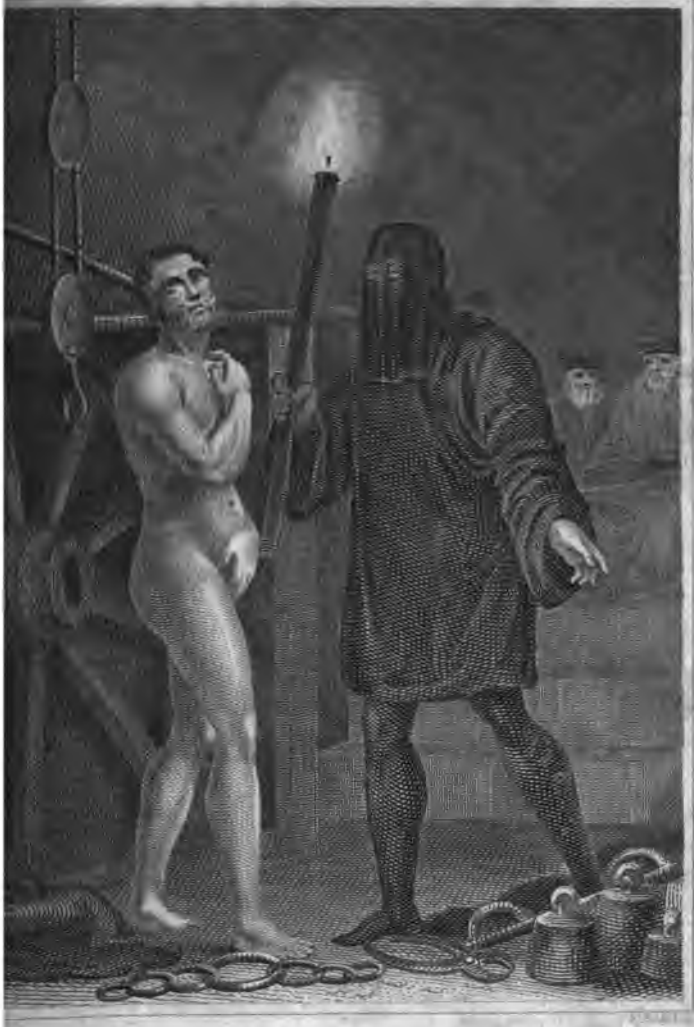
I here return thanks, with all the power of my soul, to the Almighty, for his having so visibly protected me from that infernal band of friars, who employed the various tortures mentioned in the former pages, in order to force me to apostatize rom my holy religion.

ROMAN CATHOLIC INQUISITION AT MACERATA IN ITALY.

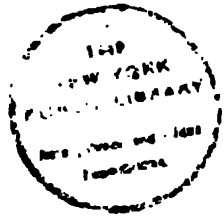
Narrative of Mr. Bower, who gives an account of this Court of Inquisition and of secrets hitherto unknown relative to their proceedings against heretics.

[Meth. Mag. 3rd Vol.]

"I NEVER, (says Mr. Bower,) pretended that it was for the sake of religion alone, that I left Italy; but on the contrary, have often declared, as all my friends can attest, that, had I never belonged to the Inquisition, I should have gone on, as most Roman Catholics do, without ever questioning the truth of the religion I was brought up in, or thinking of any other. But the unheard-of cruelties of that hellish tribunal shocked me beyond all expression, and rendered me, as I was obliged, by my office of Counsellor, to be accessary to them, one of the most unhappy men upon earth. I therefore began to think of resigning my office; but, as I had on several occasions, betrayed some weakness as they had termed it, that is, some compassion and humanity, and had upon that account, been reprimanded by the Inquisitor, I was well apprized, that my resignation would be ascribed by him to my disapproving the proceedings of the holy tribunal. And indeed to nothing else could he have ascribed it, as a place at that board was a sure way to preferment, and attended with great privileges and a considerable salary.—Being therefore, sensible how dangerous a thing it would be to give the least ground to any suspicion of that nature, and no longer able to bear the sight of the many barbarities practised almost daily within those walls, nor the reproaches of my conscience, in being accessary to them, I determined, after many restless nights, and much deliberation with myself, to withdraw at the same time from the Inquisitor and from Italy. In this mind, and in the most unhappy and tormenting situation that can possibly be imagined, I continued near a twelvemonth, not able to prevail upon myself to execute the resolution I had taken, on account of the many dangers which I foresaw would inevitably attend it, and the dreadful consequences of my failing in the attempt. But, being in the mean time ordered by the Inquisitor to apprehend a person, with whom I lived in the greatest intimacy and friendship, the part I was obliged to act on that occasion, left so deep an impression in my mind as soon prevailed over all my fears, and made me determine to put into execution, at all events, and without further delay, the design I



Saint Vincenzo della Torre, Stripped to be tortured.



:med. Of that remarkable transaction, therefore, I shall ere a particular account, the rather as it will shew in a trong light, the nature of the proceedings in that horrid

person, whom the Inquisitor appointed me to apprehend ount Vicenzo della Torre, descended from an illustrious in Germany, and possessed of a very considerable estate territory of Macerata. He was one of my very particular , and had lately married the daughter of Signior Constan- Fermo, a lady no less famous for her good sense than her . With her family, too I had contracted an intimate ac- nce, while professor of Rhetoric in Fermo, and had of- ended the Count, during his courtship, from Macerata to , but fifteen miles distant. I therefore lived with both in eatest friendship and intimacy; and the Count was the erson that lived with me, after I was made Counsellor of uisition, upon the same free footing as he had done till ne: my other friends being grown shy of me, and giving inly to understand, that they no longer cared for my ny.

his unhappy young gentleman was one day walking with r, he met two Capuchin friars; and, turning to his com- , when they were passed, 'What fools,' said he, 'are o think they shall gain heaven by wearing sackcloth and bare-foot! Fools indeed, if they think so, or that there merit in tormenting one's self: they might as well live do, and they would get to heaven quite as soon. Who ed against him, whether the friars, his companion, or dy else, I knew not; for the Inquisitors never tell the of the informers to the Counsellors, nor the names of the es, lest they should except against them. It is to be ob- that all, who hear any proposition, that appears to them ant to, or inconsistent with the doctrine of the holy church, is bound to reveal it to the Inquisitor, and like- discover the person by whom it was uttered; and, in air no regard is to be had to any ties, however sacred; ther being bound to accuse the brother, the father to ac- e son, the son the father, the wife her husband, and the d his wife; and all bound, on pain of eternal damnation, being deemed and treated as accomplices, if they do nounce in a certain time; and no confessor can absolve n, who has heard any thing said, in jest or in earnest, the belief or practice of the church, till that person has ed the Inquisitor of it, and given him all the intelligence concerning the person by whom it was said.

ever it was that informed against my unhappy friend,

whether the friars, his companion, or somebody else who might have overheard him, the Inquisitor acquainted the board one night (for, to be less observed, they commonly meet, out of Rome, in the night) that the above-mentioned propositions had been advanced, and advanced gravely, at the sight of two poor Capuchins: that the evidence was unexceptionable; and that they were therefore met to determine the quality of the proposition, and proceed against the delinquent agreeably to that determination. There are in each Inquisition twelve counsellors, viz. four Divines, four Canonists, and four Civilians. It is chiefly the province of the divines to determine the quality of the proposition, viz. Whether it is heretical, or only savours of heresy; whether it is blasphemous and injurious to God and his saints, or only erroneous, rash, schismatical, or offensive to pious ears.

That part of the proposition, "Fools, if they think that there is any merit in tormenting one's self," was judged and declared heretical, as openly contradicting the doctrine and practice of holy mother church recommending austerities as highly meritorious. The Inquisitor observed, on this occasion, that by the proposition, "Fools indeed," &c. were taxing with folly not only the holy fathers, who had all to a man practised great austerities, but St. Paul himself, who "chastised his body," that is, whipped himself, as the Inquisitor understood it; adding, that the practice of whipping one's self, so much recommended by all the founders of religious orders, was borrowed of the great apostle of the gentiles.

The proposition being declared heretical, it was unanimously agreed by the board, that the person who had uttered it, should be apprehended and proceeded against agreeably to the laws of the Inquisition. And now the person was named; for, till it is determined whether the accused person should or should not be apprehended, his name is kept concealed from the counsellors, lest they should be biased, says the Directory, in his favour or against him. For, in many instances, they keep up to an appearance of justice and equity, at the same time that, in truth, they act in direct opposition to all the known laws of justice and equity. No words can express the concern and astonishment it gave me to hear, on such an occasion, the name of a friend for whom I had the greatest esteem and regard. The Inquisitor was apprized of it; and, to give me an opportunity of practising what he had so often recommended to me, viz. of conquering nature with the assistance of grace, he appointed me to apprehend the criminal, as he stiled him, and to lodge him safe before day-light, in the prison of the holy Inquisition. I offered to excuse myself, but with the greatest submission, from being

ays concerned in the execution of that order; an order, I hich I entirely approved of, and only wished it might be execution by some other person; for your lordship knows, the connexion. But the Inquisitor shocked at the word, at?" said he, with a stern look and angry tone of voice, of connexions where the faith is concerned! there is guard, pointing to the Sbirri, or bailiffs, in waiting, let minal be secured in St. Luke's cell (one of the worst) be- hree in the morning." He then withdrew with the rest of ounsellors, and, as he passed me, "Thus," he said, "na- is conquered." I had betrayed some weakness, or sense manity, not long before, in fainting away while I attended torture of one who was racked with the utmost barbarity; I had, on that occasion, been reprimanded by the Inquisi- for suffering nature to get the better of grace; it being an xcusable weakness, as he observed, to be any way affected h the suffering of the body, however great, when afflicted, as y ever are in the Holy Inquisition, for the good of the soul. d it was, I presume, to make trial of the effect this repri- nd had upon me, that the execution of this cruel order committed to me. As I could by no possible means decline I summoned all my resolution, after passing an hour by my- f, I may say in the agonies of death, and set out a little after in the morning, for my unhappy friend's house, attended by otary of the Inquisition, and six armed Sbirri.

We arrived at the house by different ways, and knocking at door, a maid servant looked out of the window, and inquir- who knocked, was answered the Holy Inquisition, and, at same time, ordered to awake nobody, but to come down di- tly and open the door, on pain of excommunication. At these rds, the servant hastened down, half naked as she was, and ring with much ado, in her great fright, at last opened the or, she conducted us, as she was ordered, pale and trembling, her master's bed-chamber. She often looked very earnestly me, as she knew me, and shewed a great desire of speaking me; but, of her, I durst take no kind of notice. I entered bed-chamber with the notary, followed by the Sbirri, when lady, awakening at the noise, and seeing the bed surrounded armed men, screamed out aloud, and continued screaming, out of her senses, till one of the Sbirri, provoked at the se, gave her a blow on the forehead that made the blood run wn her face, and she swooned away. I rebuked the fellow y severely, and ordered him to be whipped as soon as I re- ned to the inquisition.

In the mean time the husband awaking, and, seeing me with attendants, cried out, in the utmost surprise, "Mr. Bower!"

He said then no more ; nor could I, for some time, utter word ; and it was with much ado that, in the end, I mast grief so far as to be able to let my unfortunate friend that he was a prisoner of the Holy Inquisition. " Of t Inquisition !" he replied, " alas ! what have I done ? I friend, be my friend now." He said many affecting but as I knew it was not in my power to befriend him, I the courage to look him in the face, but turning my back withdrew, while he dressed, to a corner of the room, vent to my grief there. The notary stood by him v dressed, and, as I observed, quite unaffected. Indeed void of all humanity, to be able to behold one's fellow-c groaning and ready to expire in the most exquisite t cruelty can invent, without being in the least affected w sufferings, is one of the chief qualifications of an Inquis what all, who belong to the Inquisition, must strive to a It often happens, at that infernal tribunal, that, while ar py, and probably an innocent person is crying out, presence on the rack, and begging by all that is sacred moment's relief, in a manner one would think no hum could withstand, it often happens, I say, that the Inquisi the rest of that inhuman crew, quite unaffected with h plaints, and deaf to his groans, to his tears and entrea entertaining one another with the news of the town ; na times they even insult, with unheard-of barbarity, the u wretches in the heights of their torments.

To return to my unhappy prisoner ; he was no soone ed, than I ordered the Bargello, or head of the Sbirri, t hands with a cord behind his back, as is practised on s casions, without distinction of persons, no more regar shewn by the Inquisition to men of the first rank, when c with heresy, than to the meanest artificers. Heresy c all friendship ; so that I durst no longer look upon t with whom I had lived in the greatest friendship and in as my friend, or shew him, on that account, the least re indulgence.

As we left the chamber, the countess, who had been cc out of the room, met us, and screaming out in a mos manner, upon seeing her husband with his hands tied be back, like a thief or robber, flew to embrace him, and l on his neck, begged, with a flood of tears, we would be ciful as to put an end to her life, that she might have th faction, the only satisfaction she wished for in this world ing in the bosom of the man whom she had vowed never with. The count, overwhelmed with grief, did not utte gle word. I could not find in my heart, nor was I in a cc

to interpose; and, indeed, a scene of greater distress was never beheld by human eyes. However, I gave a signal to the notary to part them, which he did accordingly, quite unconcerned; but the Countess fell into a swoon, and the count was, in the mean time, carried down stairs and out of the house, amidst the loud lamentations and sighs of his servants, on all sides; for he was a man remarkable for the sweetness of his temper, and his kindness to all about him.

Being arrived at the Inquisition, I consigned my prisoner into the hands of the gaoler, a lay brother of St. Dominic, who shut him up in the dungeon mentioned above, and delivered the key to me. I lay that night in the palace of the Inquisition, where every counsellor has a room, and returned next morning the key to the Inquisitor, telling him that his order had been punctually complyed with. The Inquisitor had been already minutely informed of my whole conduct by the notary; and therefore, upon my delivering the key to him, "You have acted (he said,) like one who is desirous at least to overcome with the assistance of grace, the inclinations of nature;" that is like one who is desirous with the assistance of grace, to metamorphose himself, from a human creature, into a brute or a devil.

In the Inquisition, every prisoner is kept, the first week of his imprisonment, in a dark narrow dungeon, so low that he cannot stand upright in it, without seeing any body but the gaoler, who brings him, every other day, his portion of bread and water, the only food that is allowed him. This is done, they say, to tame him, and render him, thus weakened, more sensible of the torture, and less able to bear it. At the end of the week, he is brought in the night before the board to be examined; and, on that occasion, my poor friend appeared so altered, in a week's time, that, had it not been for his dress, I should not have known him; and indeed no wonder; a change of condition so sudden and unexpected; the unworthy and barbarous treatment he had already met with; the apprehension of what he might, and probably should suffer; and perhaps, more than any thing else, the distressed and forlorn condition of his once happy wife, whom he tenderly loved, whose company he had enjoyed only six months, could be attended with no other effect. Being asked according to custom, whether he had any enemies, and desired to name them; he answered, that he bore enmity to no man, and hoped that no man bore enmity to him. For as, in the Inquisition, the person accused is not told of the charge brought against him, nor of the person by whom it is brought, the Inquisitor asks him whether he has any enemies, and desires him to name them. If he names the informer, all further proceedings are stopped till the informer is examined anew: and if the in-

formation is found to proceed from ill-will, and no collateral proof can be produced, the prisoner is discharged. Of this piece of justice they frequently boast, at the same time that they admit, both as informers and witnesses, persons of the most infamous characters, and such as are excluded by all other courts. In the next place, the prisoner is ordered to swear that he will declare the truth, and conceal nothing from the holy tribunal, concerning himself or others, that he knows, and the holy tribunal is desirous to know. He is then interrogated for what crime he has been apprehended and imprisoned by the Holy Court of the Inquisition, of all courts the most equitable, the most cautious, the most merciful. To that interrogatory the count answered, with a faint and trembling voice, that he was not conscious to himself of any crime, cognizable by that holy court, nor, indeed, by any other; that he believed, and ever had believed, whatever holy mother church believed, or required him to believe. He had, it seems, quite forgot what he had unthinkingly said at the sight of the two friars. Inquisitor therefore, finding he did not remember, or would not own his crime, after many deceitful interrogatories, and promises which he never intended to fulfil, ordered him back to his dungeon, and allowing him another week, as is customary in such cases, to recollect himself, told him that, if he could not in that time, prevail upon himself to declare the truth, agreeable to his oath, means would be found of forcing it from him; and he must expect no mercy.

At the end of the week he was brought again before the infernal tribunal, and being asked the same questions, returned the same answers, adding, that if he had done or said any thing amiss, unwittingly or ignorantly, he was ready to own it, provided the least hint of it were given him by any there present, which he entreated them most earnestly to do. He often looked at me, and seemed to expect, which gave me such concern as no words can express, that I should say something in his favour. But I was not allowed to speak on this occasion, nor was any of the counsellors; and, had I been allowed to speak, I durst not have said any thing in his favour, the advocate appointed by the Inquisition, and commonly stiled, "The Devil's Advocate," being the only person that is suffered to speak for the prisoner. This advocate belongs to the Inquisition, receives a salary of the Inquisition, and is bound by an oath to abandon the defence of the prisoner if he undertakes it, or not to undertake it, if he finds it cannot be defended agreeably to the laws of the Holy Inquisition; so that the whole is mere sham and imposition. I have heard this advocate, on other occasions, allege something

favour of the person accused; but on this occasion he declar-
l that he had nothing to offer in defence of the criminal.
In the Inquisition, the person accused is always supposed
uilty, unless he has named the accuser amongst his enemies:
nd he is put to the torture if he does not plead guilty, and own
he crime that is laid to his charge, without being so much as
old what it is; whereas in all other courts where tortures are
sed, the charge is declared to the party accused before he is
ortured; nor are they ever inflicted without a credible evidence
rought of his guilt. But in the Inquisition, a man is frequently
ortured upon the deposition of a person, whose evidence would
e admitted in no other court, and in all cases without hearing
is charge. As my unfortunate friend continued to maintain his
nnocence not recollecting what he had said, he was agreeably
o the laws of the Inquisition, put to the torture. He had scarce
orne it twenty minutes, crying out the whole time, "Jesus
Maria," when his voice failed him at once, and he fainted away.
He was then supported as he hung by his arms, by two of the
Sbirri, whose province it is to manage the torture, till he re-
turned to himself. He still continued to declare that he could
not recollect his having said or done any thing contrary to the
Catholic faith, and earnestly begged they would let him know
with what he was charged, being ready to own it if it was true.
The Inquisitor was then so gracious as to put him in mind of
what he had said on seeing the two Capuchins. The reason
why they so long conceal from the party accused, the crime he
is charged with, is, that if he should be conscious to himself of
his having ever said or done any thin contrary to the faith,
which he is not charged with, he may discover that too, imagin-
ing it to be the very crime he is accused of. After a short pause,
the poor gentleman owned that he had said something to that
purpose, but, as he said it with no evil intention, he had never
more thought of it from that time to the present. He added, but
with so faint a voice as scarce could be heard, that for his rash-
ness he was willing to undergo what punishment soever the ho-
ly tribunal should think fit to impose on him: and he again
fainted away. Being eased for a while of his torment, and re-
turned to himself, he was interrogated by the promoter fiscal
(whose business it is to accuse and to prosecute, as neither the
informer nor the witnesses are ever to appear) concerning his
intention. For, in the Inquisition, it is not enough for the party
accused to confess the fact, he must likewise declare whether
his intention was heretical or not; and many, to redeem them-
selves from the torments they can no longer endure, own their
ntention was heretical, though it really was not. My poor
riend often told us, he was ready to say whatever he pleased;—

but, as he never directly acknowledged his intention to ha been heretical, as is required by the rules of that court, he w kept on the torture till, quite overcome with the violence of t anguish, he was ready to expire; and, being then taken do he was carried quite senseless, back to his dungeon; and the on the third day, death put an end to his sufferings. The quisitor wrote a note to his widow, to desire her to pray for soul of her late husband, and warn her not to complain of Holy Inquisition, as capable of any injustice or cruelty. T estate was confiscated to the Inquisition, and a small jointure lowed out of it to the widow. As they had only been marr six months, and some part of the fortune was not yet paid, Inquisitor sent an order to the Constantini family, at Fermo, pay to the holy office, and without delay, what they owed to late count della Torre. For the effects of heretics are all i facto confiscated to the Inquisition, and confiscated from the v day, not of their conviction, but of their crime; so that all do tions made after that time are void; and whatever they ha given is claimed by the Inquisition, into whatsoever hands may have passed; even the fortunes they have given to th daughters in marriage have been declared to belong to, and claimed by the Inquisition; nor can it be doubted that the sire of those confiscations is one great cause of the injustice a cruelty of that court.

The death of the unhappy Count della Torre was soon pu licly known; but no man cared to speak of it, not even his ne est relations, nor so much as to mention his name, lest any thi should inadvertently escape them that might be construed i a disapprobation of the proceedings of the most holy tribun so great is the awe all men live in of that jealous and mercil court.

The other instance of the cruelty of the Inquisition, related the spurious account of my escape published by Mr. Bar happened some years before I belonged to the Inquisition; a I did not relate it as happening in my time, but only as happ ing in the Inquisition of Macerata. It is related at length in t annals of that Inquisition, and the substance of the relation is follows: An order was sent from the high tribunal at Rome, all the Inqui-itors throughout Italy, enjoining them to app hend a clergymen minutely described in that order. One swering the description in many particulars being discoverc the diocese of Osimo, at a small distance from Macerata, subject to that Inquisition, he was there decoyed into the Inc sition, and by an order from Rome, so racked as to lose use of his senses. In the mean time the true person being prehended, the unhappy wretch was dismissed by a second

der from Rome; but he never recovered the use of his senses, nor was any care taken of him by the Inquisition. Father Piazza, who was then Vicar at Osimo to Father Montecuccoli, Inquisitor at Macerata, and died some years ago a good Protestant, at Cambridge, published an account of this affair, that entirely agrees with the account I read of it in the records of the Inquisition.

The deep impression that the death of my unhappy friend, the most barbarous and inhuman treatment he had met with, and the part I had been obliged to act in so affecting a tragedy, made on my mind, got at once the better of my fears; so that forgetting in a manner the dangers I had till then so much apprehended I resolved, without further delay, to put in execution the design I had formed of quitting the Inquisition, and bidding for ever adieu to Italy. To execute that design with some safety, I proposed to beg leave of the Inquisitor to visit the Virgin of Loretto, but thirteen miles distant, and to pass a week there; but in the mean time, to make the best of my way to the country of the Grisons, the nearest country to Macerata, out of the reach of the Inquisition. Having therefore, after many conflicts with myself, asked leave to visit the neighbouring sanctuary, and obtained it, I set out on horseback the very next morning, leaving, as I proposed to keep the horse, his full value with the owner. I took the road to Loretto, but turned out of it at a small distance from Recanati, after a most violent struggle with myself, the attempt appearing to me, at that juncture, quite desperate and impracticable and the dreadful doom reserved for me, should I miscarry, presented itself to my mind in the strongest light. But the reflection that I had it in my power to avoid being taken alive, and a persuasion that a man in my situation might lawfully avoid it, when every other means failed him, at the expense of his life, revived my staggered resolution; and all my fears ceasing at once, I steered my course, leaving Loretto behind me, to Rocca Contrada, to Fossonbrone, to Calvi in the dukedom of Urbino, and from thence through the Romagna into the Bolognese, keeping the by roads, and at a good distance from the cities of Fano, Pesaro, Rimini, Forli, Faenza, and Imola, through which the high road passed. Thus I advanced very slowly, travelling, generally speaking, in very bad roads, and often in places where there was no road at all, to avoid, not only the cities and towns, but even the villages. In the mean time, I seldom had any other support but some coarse provisions, and a very small quantity even of them, that the poor shepherds, the countrymen, or wood cleavers, I met in those unfrequented by places could spare me. My horse fared not much better than myself; but, in choosing my sleeping place, I consulted his

convenience as much as my own, passing the night w
found most shelter for myself and most grass for him. In
there are a very few solitary farm houses or cottages, the c
people there all live together in vi lages; and I thought
safer to lie where I could be any way sheltered, than to v
into any of them. Thus I spent seventeen days before I g
of the ecclesiastical state; and I very narrowly escaped
taken or murdered, on the very borders of that state; i
pened thus:

I had passed two whole days without any kind of subsi
whatever, meeting with nobody in the by-roads that woul
ply me with any, and fearing to come near any house, as
not far from the borders of the dominions of the Po
thought I should be able to hold it till I got into the Mo
where I believed I should be in less danger than whil
mained in the papal dominions; but finding myself, abou
of the third day, extremely weak and ready to faint av
came into the high road that leads from Bologna to Flore
a few miles distant from the former city, and alighte
post house, that stood quite by itself. Having asked the w
of the house whether she had any victuals ready, and bein
that she had, I went to open the door of the only room
house (that being a place where gentlemen only stop to c
horses) and saw, to my great surprise, a placard pasted
with a most minute description of my whole person, an
promise of a reward of 800 crowns, about £200 English n
for delivering me up alive to the Inquisition, being a fi
from the holy tribunal, and of 600 crowns for my head. I
same placard, all persons were forbidden, on the pain of the g
excommunication, to receive, harbour or entertain me, t
ceal, or screen me, or to be any way aiding and assisting
in making my escape. This greatly alarmed me, as the
may well imagine; but I was still more affrighted when en
the room, I saw two fellows drinking there, who, fixing
eyes upon me as soon as I came in, continued looking
very steadfastly. I strove, by wiping my face, by blowin
nose, by looking out of the window, to prevent their ha
full view of me. But, one of them saying, the gentleman
afraid to be seen, I put up my handkerchief, and turning
fellow, said boldly, What do you mean you rascal? Look
am I afraid to be seen? He said nothing, but looking
steadfastly at me and nodding his head, went out, and hi
panion immediately followed him. I watched them, and
them, with two or three more, in close conferrence, and no
consulting whether they should apprehend me or not, I w
that moment into the stable, mounted my horse unobserv

them, and while they were deliberating in an orchard, behind the house, rode off full speed, and in a few hours got into the Modanese, where I refreshed both with food and with rest, as I was there in no immediate danger, my horse and myself. I was indeed surprised to find that those fellows did not pursue me; nor can I any other way account for it, but by supposing, what is not improbable, that, as they were strangers as well as myself, and had all the appearance of banditti or ruffians flying out of the dominions of the Pope, the woman of the house did not care to trust them with her horses. From the Modanese I continued my journey, more leisurely, through the Parmesan, the Milanese, and part of the Venetian territory, to Chiavenna, subject with its district, to the Grisons, who abhor the very name of the inquisition, and are ever ready to receive and protect all who, flying from it, take refuge, as many Italians do, in their dominions. However, as I proposed getting as soon as I could to the city of Bern, the metropolis of that great Protestant canton, and was informed that my best way was through the cantons of Ury and Underwald, and part of the canton of Lucern, all three popish cantons, I carefully concealed who I was, and from whence I came. For, though no Inquisition prevails among the Swiss, yet the Pope's nuncio, who resides at Lucern, might have persuaded the magistrates of those popish cantons to stop me, as an apostate and deserter from the order.

Having rested a few days at Chiavenna, I resumed my journey, quite refreshed, continuing it through the country of the Grisons, and the two small cantons of Ury and Underwald, to the canton of Lucern. There I missed my way, as I was quite unacquainted with the country, and, discovering a city at a distance, was advancing to it, but very slowly, as I knew not where I was; when a countryman, whom I met, informed me that the city before me was Lucern. Upon that intelligence, I turned out of the road as soon as the countryman was out of sight; and that night I passed with a good natured shepherd in his cottage, who supplied me with sheep's milk, and my horse with plenty of grass. I set out very early next morning, making the best of my way westward, as I knew that Bern lay west of Lucern. But, after a few miles, the country proved very mountainous, and, having travelled the whole day over mountains, I was overtaken amongst them by night. As I was looking out for a place where I might shelter myself during the night, against the snow and the rain, (for it both snowed and rained) I perceived a light at a distance, and making towards it, got into a kind of foot-path, but so narrow and rugged, that I was obliged to lead my horse, and feel my way with one foot, having no light to direct me, before I durst move the other. Thus,

with much difficulty I reached the place where the light was, a poor little cottage; and knocking at the door, was asked by a man within, who I was, and what I wanted? I answered that I was a stranger and had lost my way. Lost your way? replied the man, there is no way here to lose. I then asked him in what canton I was, and upon his answering, that I was in the canton of Bern, "I thank God" I cried out, transported with joy, "that I am." The good man answered, "And so do I." I then told him who I was, and that I was going to Bern, but had quite lost myself, by keeping out of all the high roads, to avoid falling into the hands of those who sought my destruction. He thereupon opened the door; received and entertained me with all the hospitality his poverty would admit of; regaled me with sour crout and some new laid eggs, the only provision he had, and clean straw with a kind of rug for my bed, he having no other for himself and his wife. The good woman expressed as much satisfaction and good nature in her countenance, as her husband. and said many kind things in the Swiss language which her husband interpreted to me in the Italian; for that language he well understood, and spoke so as to be understood, having learned it, as he told me, in his youth, while servant in a public house on the borders of Italy, where both languages are spoken. I never passed a more comfortable night; and no sooner did I begin to stir in the morning, than the good man and his wife came both to know how I had rested; and, wishing they had been able to accommodate me better, obliged me to breakfast on two eggs, which providence, they said, had supplied them with for that purpose. I then took leave of the wife, who, with her eyes lifted up to heaven, seemed most sincerely to wish me a good journey. As for the husband, he would by all means attend me to the high road leading to Bern; which road, he said, was but two miles distant from that place. But he insisted on my first going back with him, to see the way I had come the night before; the only way, he said, I could have possibly come from the neighbouring canton of Lucern. I saw it, and shuddered at the danger I had escaped; for I found that I had walked and led my horse a good way along a very narrow path on the brink of a very dangerous precipice. The man made so many pious and penitent remarks on the occasion, as both charmed and surprised me. I no less admired his disinterestedness than his piety; for, upon our parting, after he had attended me till I was out of all danger of losing my way, I could by no means prevail upon him to accept of any reward for his trouble. He had the satisfaction, he said, of having relieved me in the greatest distress, which was in itself a sufficient reward, and he cared for no other.

I reached Bern that night, and proposed staying some time there; but, being informed by the principal minister of the place, to whom I discovered myself, that boats went frequently down the Rhine, at that time of the year, with goods and passengers from Basil to Holland, and advised by him to avail myself of that opportunity, I set out accordingly the next day, and crossing the popish canton of Soleurre in the night, but very carefully avoiding the town of that name, I got early the next morning to Basil. There I met with a most friendly reception from one of the ministers of the place, having been warmly recommended to him by a letter I brought with me from his brother at Bern. As a boat was to sail in two days, he entertained me very elegantly, during that time, at his house; and I embarked the third day, leaving my horse to my host, in return for his kindness.

The company in the boat consisted of a few traders, of a great many vagabonds the very refuse of the neighbouring nations, and some criminals flying from justice. But I was not long with them; for, the boat striking against a rock not far from Strasburgh, I resolved not to wait till it was refitted, (as it was not my design to go to Holland) but to pursue my journey partly in the common diligence or stage-coach, and partly on post horses, through France into Flanders.

Having got safe into French Flanders, I there repaired to the college of the Scotch Jesuits at Douay, and, discovering myself to the rector, I acquainted him with the cause of my sudden departure from Italy, and begged him to give immediate notice of my arrival, as well as to the motives of my flight, to Michael Angelo Tambuvini, general of the order, and my very particular friend.

The rector wrote as I had desired him, to the general; and the general, taking no notice of my flight, in his answer (for he could not disapprove it, and did not think it safe to approve it) ordered me to continue where I was till further orders. I arrived at Douay early in May; and continued there till the latter end of June, or the beginning of July, when the rector received a second letter from the general, acquainting him, that he had been commanded by the congregation of the Inquisition, to order me, wherever I was, back to Italy; to promise me, in their name, full pardon and forgiveness, if I obeyed; but, if I did not obey, to treat me as an apostate. He added, that the same order had been transmitted, soon after my flight, to the nuncios at the different Roman Catholic courts; and he, therefore, advised me to consult my own safety without further delay.

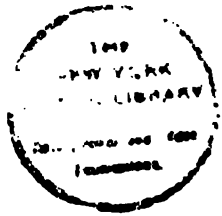
Upon the receipt of the general's kind letter, the rector was of opinion that I should repair by all means, and without loss of

time, to England, not only as the safest asylum I could fly to, my present situation, but as a place where I should soon recov my native language, and be usefully employed, as soon as I r covered it, either there or in Scotland. I readily closed wi the rector's opinion, being very uneasy in my mind, as my o doubts, in point of religion, daily gained ground, and new or arose upon my reading (which was my only employment) t books of controversy I found in the library of the college. T place being thus agreed on, and it being at the same time s tled between the rector and me, that I should set out on the ve next morning, I solemnly promised, at his request and desire, take no kind of notice, after my arrival in England, of his h ing been any ways privy to my flight, or of the general's lett to him. This promise I have faithfully and honourably o served; and should have thought myself guilty of the blac est ingratitude if I had not observed it, being sensible that, h it been known at Rome, that either the rector or general h been accessary to my flight, the Inquisition would have reser ed it severely in both. For, though a Jesuit in France, in Fla ders, or in Germany, is out of the reach of the Inquisition, t general is not; and the high tribunal not only have it in th power to punish the general himself, who resides constantly Rome, but may oblige him to inflict what punishment th please on any of the order noxious to them.

The rector went that very night out of town; and in his sence, but not without his privity, I took one of the horses the college, early next morning, as if I were going for change air, being somewhat indisposed, to pass a few days at Lis but, steering a different course, I reached Aire that night, Calais the next day. I was there in no danger of being st ped and seized at the prosecution of the Inquisition, a tribu no less abhorred in France than in England. But, being info ed by the general, that the nuncios at the different courts been ordered, soon after my flight, to cause me to be ap hended in the Roman Catholic countries through which I m pass, as an apostate or deserter from the order, I was under small apprehension of being discovered and apprehended such, even at Calais. No sooner, therefore, did I alight at inn, than I went down to the quay; and there, as I was little acquainted with the sea, and thought the passage m shorter than it is, I endeavoured to engage some fisherme carry me that very night, in one of their small vessels ove England. This alarmed the guards of the harbour; an should have been certainly apprehended, as a person guilty suspected of some great crime, fleeing from justice, had Lord Baltimore, whom I had the good luck to meet in the

HEATHEN MODE OF TORTURING

CHRISTIANS



ied me of my danger, and pitying my condition, attended
it moment, with all his company, to the port, and convey-
immediately on board his yacht. There I lay that night,
g every thing I had, but the clothes on my back, in the
ind the next day, his Lordship set me ashore at Dover,
vhence I came in the common stage to London.

OUNTS OF THE PERSECUTIONS OF CHRISTIANS.

ollowing is an account of the sufferings of Christians, as persecuted by Heathens, Jews, and Roman Catholics.

[Buck's Theological Dictionary.]

secutions of the Christians by the Jews. Here we need
: copious, as the New-Testament will inform the reader
particularly how the first Christians suffered for the cause
th. Jesus Christ himself was exposed to it in the great-
gree. The four evangelists record the dreadful scenes,
need not here be enlarged on. After his death, the apos-
ffered every evil which the malice of the Jews could invent,
heir mad zeal execute. They who read the Acts of the
les, will find, that like their Master, they were despised
ejected of men, and treated with the utmost indignity
ontempt.

secutions of Christians by the Heathens. Historians usu-
eckon ten general persecutions, the first of which was un-
e emperor Nero, thirty one years after our Lord's ascen-
when that emperor, having set fire to the city of Rome,
the odium of that execrable action on the Christians.—
were apprehended who openly avowed themselves to be
t sect; then by them were discovered an immense multi-
all of whom were convicted. Their death and tortures
aggravated by cruel derision and sport; for they were
covered with the skins of wild beasts and torn in pieces
vouring dogs, or fastened to crosses, and wrapped up in
istible garments, that, when the day light failed, they
, like torches, serve to dispel the darkness of the night. For
agical spectacle, Nero lent his own gardens; and exhibi-
the same time the public diversions of the circus; some-
driving a chariot in person, and sometimes standing as a
tor, while the shrieks of women burning to ashes supplied

music for his ears. The second general persecution was under Domitian, in the year 95, when 40,000 were supposed to have suffered martyrdom. The third began in the third year of Trajan, in the year 100, and was carried on with great violence for several years. The fourth was under Antonius, when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned. The fifth began in the year 127, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas and their companions. Perpetua had an infant at the breast, and Felicitas was just delivered at the time of their being put to death. These two beautiful and amiable young women, mothers of infant children, after suffering much in prison, were exposed before an insulting multitude, to a wild cow, who mangled their bodies in a most horrid manner; after which they were carried to a conspicuous place, and put to death by the sword. The sixth began with the reign of Maximinus, in 235. The seventh which was the most dreadful ever known, began in 250, under the emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c. The eighth began in 257, under Valerian. Both men and women suffered death, some by scourging, some by the sword, and some by fire. The ninth was under Aurelian, in 274; but this was inconsiderable, compared with the others before mentioned. The tenth began in the 19th year of Diocletian, 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that 17,000 were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned.

Persecution of Christians by those of the same name. Numerous were the persecutions of different sects from Constantine's time to the reformation; but when the famous Martin Luther arose, and opposed the errors and ambition of the church of Rome, and the sentiments of this good man began to spread, the pope and his clergy joined all their forces to hinder their progress. A general council of the clergy was called: this was the famous council of Trent, which was held for near eighteen successive years, for the purpose of establishing popery in greater splendour, and preventing the reformation. The friends to the reformation were anathematized and excommunicated, and the

life of Luther was often in danger, though at last he died on the bed of peace. From time to time innumerable schemes were suggested to overthrow the reformed church, and wars were set on foot for the same purpose. The invincible armada, as it was vainly called, had the same end in view. The inquisition, which was established in the twelfth century against the Waldenses, (See Inquisition,) was now more effectually set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuania, and Hungary, were in a similar manner deluged with Protestant blood. In Holland, and in the other Low Countries, for many years the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to whom the inhabitants of that part of the world were then in subjection. Father Paul observes, that these Belgic martyrs were 50,000; but Grotius and others observe, that there were 100,000 who suffered by the hand of the executioner. Herein, however, satan and his agents failed of their purpose; for in the issue great part of the Netherlands shook off the Spanish yoke, and erected themselves into a separate and independent state, which has ever since been considered as one of the principal Protestant countries of the universe.

No country, perhaps, has ever produced more martyrs than France. After many cruelties had been exercised againts the Protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the King of Navarre with the French king's sister. The queen dowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Coligni, admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the duke of Guise: his head was afterwards cut off, and sent to the king and queen-mother; and his body after a thousand indignities offered to it, hung by the feet on a gibbet. After this the murderers ravaged the whole city of Paris, and butchered in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks. A horrible scene of things, says Thuanus, when the very streets and passengers resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of such as were just going to be butchered, were every where heard; the bodies of the slain thrown out of the windows! the court and chambers of the houses filled with

them; the dead bodies of others dragged through the streets their blood running through the channels in such plenty, tha torrents seemed to empty themselves in the neighbouring river in a word an innumerable multitude of men, women with chil maidens and children, were all involved in one common destruc tion; and the gates and entrances of the king's palace all be smeared with their blood. From the city of Paris the massa ere spread throughout the whole kingdom. In the city of Meau they threw about two hundred into gaol; and after they ha ravished and killed a great number of women, and plundered th houses of the Protestants, they executed their fury on those the had imprisoned; and calling them one by one, they were killed as Thuanus expresses, like sheep in a market. In Orleans the murdered above five hundred men, women and children, and en riched themselves with the spoil. The same cruelties were prac tised at Angers, Troyes, Bouges, La Charite, and especially a Lyons, where they inhumanly destroyed above eight hundre Protestants; children hanging on their parents' necks; parent embracing their children; putting ropes about the necks o some, dragging them through the streets, and throwing them mangled, torn, and half dead, into the river. According to Thuanus, above 30,000 Protestants were destroyed in this mas sacre; or as others affirm, above 100,000. But what aggravate these scenes with still greater wantonness and cruelty, was, the manner in which the news was received at Rome. When the letters of the pope's legate were read in the assembly of the car dinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world; and that, on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII. and cardinals were present; and tha a jubilee should be published throughout the whole christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and churc in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bon fires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favour of the Roman church!!!

But all these persecutions were, however, far exceeded in cruelty by those which took place in the time of Louis XIV. It cannot be pleasant to any man's feelings, who has the leas humanity, to recite these dreadful scenes of horror, cruelty

and devastation; but to show what superstition, bigotry, and fanaticism, are capable of producing, and for the purpose of holding up the spirit of persecution to contempt, we shall here give as concise a detail as possible. The troopers, soldiers, and dragoons, went into the Protestant's houses, where they marred and defaced their household stuff; broke their looking-glasses and other utensils; threw about their corn and wine; sold what they could not destroy; and thus, in four or five days, the Protestants were stripped of above a million of money. But this was not the worst: they turned the dining rooms of gentlemen into stables for horses, and treated the owners of the houses where they quartered with the greatest cruelty, lashing them about, not suffering them to eat or drink. When they saw the blood and sweat run down their faces, they sluiced them with water, and, putting over their heads kettle drums turned upside down, they made a continual din upon them till these unhappy creatures lost their senses. At Negreplisse, a town near Montaubon, they hung up Isaac Favin, a Protestant citizen of that place, by his arm pits, and tormented him a whole night by pinching and tearing off his flesh with pincers. They made a great fire round about a boy, twelve years old who, with hands and eyes lifted up to heaven, cried out, "My God, help me!" and when they found the youth resolved to die rather than renounce his religion, they snatched him from the fire just as he was on the point of being burnt. In several places the soldiers applied red hot irons to the hands and feet of men, and the breasts of women. At Nates, they hung up several women and maids by the feet, and others by the arm pits, and thus exposed them to public view stark-naked. They bound mothers, that gave suck, to posts, and let their sucking infants lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire, and, being half roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by the hair, and some by their feet, on hooks in chimneys, and smoked them with wisps of wet hay till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells; they bound others, put them to the torture, and with a funnel filled them with wine till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and after a thousand indignities, stuck them with pins and needles from head to foot. In some places they tied fathers and husbands to their bed-posts, and, before their eyes, ravished their wives and daughters with impunity. They blew up men and women with bellows till they burst

them. If any, to escape the barbarities, endeavoured to sav themselves by flight, they pursued them into the fields an woods, where they shot at them, like wild beasts, and prohibite them from departing the kingdom (a cruelty never practised b Nero or Dioclesian,) upon pain of confiscation of effects, th galleys, the lash, and perpetual imprisonment. With thes scenes of desolation and horror the popish clergy feasted the eyes, and made only matter of laughter and sport of them!

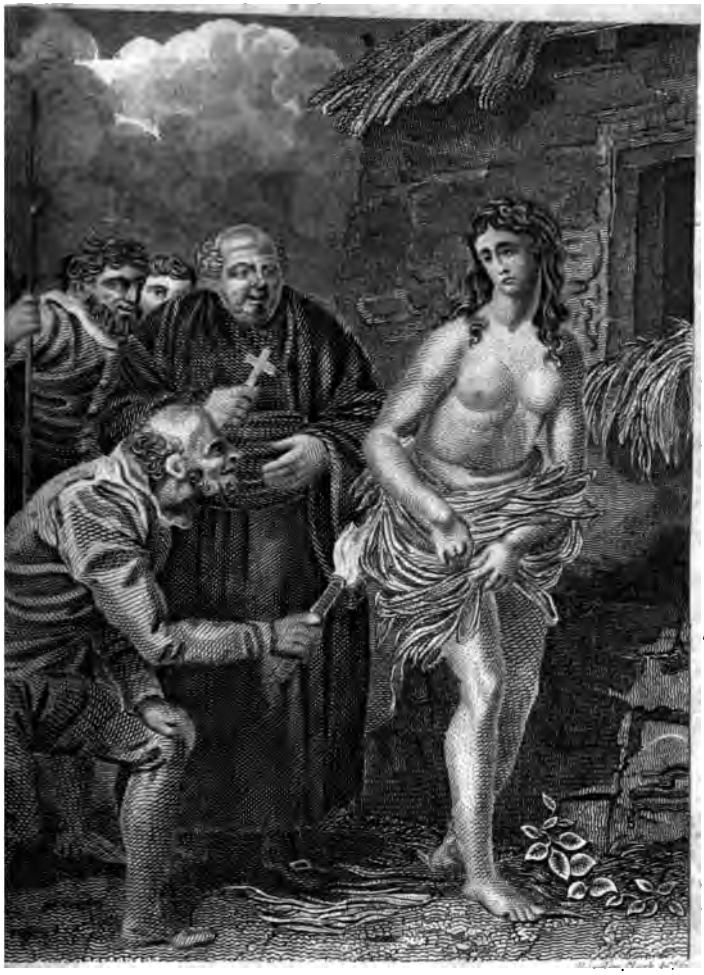
England has also been the seat of much persecution. Thoug Wickliffe, the first reformer, died peaceably in his bed, yet suc was the malice and spirit of persecuting Rome, that his bone were ordered to be dug up, and cast upon a dunghill. The re mains of this excellent man were accordingly dug out of th grave, where they had lain undisturbed four and forty years His bones were burnt, and the ashes cast into an adjoining brook In the reign of Henry VIII. Bilney, Bayman, and many othe reformers were burnt; but when queen Mary came to the throne, the most severe persecutions took place. Hooper and Rogers were burnt in a slow fire. Saunders was cruelly tormented a long time at the stake before he expired. Taylor was put into a barrel of pitch, and fire set to it. Eight illustrious persons, among whom was Ferrar, bishop of St. David's, were sought out, and burnt by the infamous Bonner in a few days. Sixty-seven persons were this year, A. D. 1555, burnt, amongst whom were the famous Protestants, Bradford, Ridley, Latimer, and Philpot. In the following year, 1556, eighty-five persons were burnt. Women suffered: and one, in the flames, which burst her womb, being near her time of delivery, a child fell from her into the fire, which being snatched out by some one of the observers more humane than the rest, the magistrate ordered the babe to be again thrown into the fire and burnt. Thus even the unborn child was burnt for heresy! O God what is human nature when left to itself! Alas! dispositions ferocious as infernal then reign and usurp the heart of man! the queen erected a commission court, which was followed by the destruction of near eighty more. Upon the whole the number of those who suffered death for the reformed religion in this reign, were no less than two hundred and seventy-seven persons, of whom were five bishops, twenty-one clergymen, eight gentlemen, eighty-four tradesmen, one hundred husbandmen, labourers, and servants, fifty-five women, and four children. Besides these, there were fifty-four more under prosecution, seven of whom were whipped, and sixteen perished in prison. Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to consent to the least ceremony in worship, he was cast into prison, where many of the most excellent men in the land perished. Two

Protestant Anabaptists were burnt, and many banished. She also, it is said, put two Brownists to death; and though her whole reign was distinguished for its political prosperity, yet it is evident that she did not understand the rights of conscience; for it is said that more sanguinary laws were made in her reign than in any of her predecessors, and her hands were stained with the blood both of Papists and Puritans. James I. succeeded Elizabeth: he published a proclamation, commanding all Protestants to conform strictly, and without any exception, to all the rites and ceremonies of the church of England. Above five hundred clergy were immediately silenced, or degraded, for not complying. Some were excommunicated, and some banished the country. The Dissenters were distressed, censured and fined, in the Star-Chamber. Two persons were burnt for heresy, one at Smithfield, and the other at Litchfield. Worn out with endless vexations, and unceasing persecutions, many retired into Holland, and from thence to America. It is witnessed by a judicious historian, that, in this and some following reigns, 22,000 persons were banished from England by persecution to America. In Charles the First's time arose the persecuting Laud, who was the occasion of distress to numbers.—Dr. Leighton, for writing a book against the hierarchy, was fined ten thousand pounds, perpetual imprisonment, and whipping. He was whipped, and then placed in the pillory; one of his ears cut off, one side of his nose slit; branded on the cheek with a red hot iron, with the letters S. S. whipped a second time, and placed in the pillory. A fortnight afterwards, his sores being yet uncured, he had the other ear cut off, the other side of his nose slit, and the other cheek branded. He continued in prison till the long parliament set him at liberty. About four years afterwards, William Prynn, a barrister, for a book he wrote against the *sports* on the Lord's day, was deprived from practising at Lincoln's Inn, degraded from his degree at Oxford, set in the pillory, had his ears cut off, imprisoned for life, and fined five thousand pounds. Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645 an ordinance was published, subjecting all who preached or wrote against the Presbyterian directory for public worship to a fine not exceeding fifty pounds; and imprisonment for a year, for the third offence, in using the episcopal book of common prayer, even in a private family. In the following year the Presbyterians applied to parliament, pressing them to enforce uniformity in religion, and to extirpate popery, prelacy, heresy, schism, &c. but their petition was rejected; yet in 1648 the parliament ruled by them, published an ordinance against heresy, and de-

termined that any person who maintained, published, or defended the following errors should suffer death. These errors were: 1. Denying the being of a God.—2. Denying his omnipresence, omniscience, &c.—3. Denying the Trinity in any way.—4. Denying that Christ had two natures.—5. Denying the resurrection the authority of the Scriptures. In Charles the second's reign the act of uniformity passed, by which two thousand clergymen were ejected their benefices. Then followed the conventicle act, the Oxford act, under which, it is said, eight thousand persons were imprisoned and reduced to want, and many to the grave. In this reign also, the Quakers were much persecuted, and numbers of them imprisoned. Thus we see how England has bled under the hand of bigotry and persecution; nor was toleration enjoyed until William III. came to the throne, who showed himself a warm friend to the rights of conscience. The accession of the present royal family was auspicious to religious liberty; and as their majesties have always befriended the toleration, the spirit of persecution has been long curbed.

Ireland has likewise been drenched with the blood of the Protestants, forty or fifty thousand of whom were cruelly murdered in a few days, in different parts of the kingdom, in the reign of Charles I. It began on the 23d of October, 1641. Having secured the principal gentlemen, and seized their effects, they murdered the common people in cold blood, forcing many thousands to fly from their houses and settlements naked into the bogs and woods, where they perished with hunger and cold. Some they whipped to death, others they stripped naked, and exposed to shame, and then drove them like herds of swine to perish in the mountains: many hundreds were drowned in rivers, some had their throats cut, others were dismembered.—With some the execrable villains made themselves sport, trying who could hack the deepest into an Englishman's flesh: wives and young virgins abused in the presence of their nearest relations; nay, they taught their children to strip and kill the children of the English, and dash out their brains against the stones. Thus many thousands were massacred in a few days, without distinction of age, sex, or quality, before they suspected their danger, or had time to provide for their defence.

Besides the persecutions in Scotland, Spain, &c. there have been several others carried on in different parts of the world.—Scotland for many years together has been the scene of cruelty and bloodshed, till it was delivered by the monarch at the revolution. Spain, Italy, and the valley of Piedmont, and other places, have been the seats of much persecution. Popery, we see, has had the greatest hand in this mischievous work. It has



AN ENGLISH LADY

Covering her nakedness with straw which the Irish-Roman-Catholics set on fire making sport with her sufferings.

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swer, also, for the lives of millions of Jews, Mahometans and arians. When the Moors conquered Spain in the eighth ıry, they allowed the Christians the free exercise of their on; but in the fifteenth century, when the Moors were ome, and Ferdinand subdued the Moriscoes, the descend- of the above Moors, many thousands were forced to be sed, or burnt, massacred, or banished, and the children for slaves; besides innumerable Jews, who shared the cruelties, chiefly by means of the infernal courts of Inqui- ı. A worse slaughter, if possible, was made among the es of Spanish America, where fifteen millions are said to been sacrificed to the genius of popery in about forty ı. It has been computed that fifty millions of Protestants at different times been the victims of the persecutions of 'apists, and put to death for their religious opinions. Well, fore, might the inspired penman say, that at mystic Baby- destruction, 'was found in her the blood of prophets, of ı, and of all that was slain upon the earth,' Rev. xxviii. 24. ı conclude this article, who can peruse the account here ı without feeling the most painful emotions, and dropping a over the madness and depravity of mankind? Does it how us what human beings are capable of when influen- ıy superstition, bigotry, and prejudice? Have not these ful principles metamorphosed men into infernals; and en- extinguished all the feelings of humanity, the dictates of ience, and the voice of reason? Alas! what has sin to make mankind such curses to one another? Merciful by thy great power suppress this worst of all evils, and uth and love, meekness and forbearance universally pre-

GOD'S PROVIDENCE ASSERTED.

prising deliverance of a soldier from the jaws of a mon strous Tiger in the East Indies.

[An Eng. paper.]

was after a long day's march of fifteen miles across a coun- where, with difficulty, an ancient road could be traced, and nade by deep ravines cut by the rains, with here and there ht stones, that we arrived at a jungle unusually swampy, ı from its size and the fatigued state of the soldiers and ; I thought it prudent to defer passing until the following

morning, when, probably, we should fall in with an enemy three thousand strong, with several pieces of cannon un command of Ally Naws Kan, with whom we were not ov ious to hazard an engagement, from the inferiority of ou which consisted only of six hundred Europeans, and tw field pieces.

I observed several flocks of wild peacocks and turkey the tents were pitching, which always frequent the sa heathy ground, adjacent to jungles, that tygers do; but fi numbers, the compactness of our encampment, and the tion I had taken to order fires to be kindled in various dir I conceived we had little to fear from any visit those ge might think proper to pay to us. I had just entered my t wrapped myself in my boat cloak, with a view to dose a remaining hour or two before we broke up for anothe march to join general R——y, when the report of a musk ed me. I instantly started to the entrance of my tent, s questioning the centinel who stood there, as to the directio sound, when a huge tyger, with monstrous bounds passe a few yards of the spot where I was standing, with one brave fellows struggling in his jaws. My sentinel imm fired at him; but the agitation of the moment prevented king a deadly aim. The ball to all appearance struck hi the enormous bound he immediately made, but only to i his speed. We were however, enabled to follow him, b blood that now fell from him, or his unhappy prey, and ready entered the jungle several hundred yards, before gan to despair of finding the latter alive, and of aiding cue. Judge of our horror, on hearing on a sudden a sullen growl, or roar, which made the hills echo a stil dreadful sound; and the next moment, of our joy, on greeted with a hearty halloo from our lost companion, al ty yards further in the jungle than we had penetrated, wh as heartily returned by those who joined me in the purs in a few moments more we met him limping towards us, joyous a face as ever I witnessed, even after the most fl success.

The following account of his escape he afterwards co to paper: "I was just returning, (said he) at a good bris from one of the posts down the jungle, where I had been some victuals to my bed-fellow, when I heard a kind of noise in some bushes, about six or seven yards behind m before I could turn round to ascertain the cause, I was p upon, and knocked down with such force, as to depriv my senses, till I arrived opposite your tent; when the sud port of a musket, together with a kind of twitching in my

ought me to my senses, and to a view of the great dang
ich I was: but, nevertheless, I did not despair. I now
n to think of saving myself, and though carried away v
pidly, I felt, as well as saw that the centinel's ball had, inst
hitting the tiger, struck me, and that I was losing blood v
ast. I remembered that my bayonet was in my belt, and
lected that if it was possible for me to draw it, I might yet
cape the horrible death that awaited me.

I with much difficulty put my arm back, and found it, a
several times attempted to draw it from its sheath; but from m
position I was unable. To describe the fear I now felt would b
impossible: I thought it would be all over with me soon. A
last thank heaven! after another attempt with my utmost force
I drew it out, and instantly plunged it into his shoulder. He
bounded aside, and his eyes flashed frightfully; he let me down
but instantly seized me again above the hip, which, at first, pre-
vented me from drawing my breath; I now had, from the change
of position, a fair opportunity of killing the monster and saving
my life. I stabbed him behind the shoulder several times as
deeply as the bayonet would enter; he staggered, and fell, and
again let me go, rolling several yards behind me. I now thought
myself safe; and was getting up, when he rose, and with a dread-
ful roar, again attempted to seize me, but again fell down and
rolled close to my feet. I now had the advantage of a fallen
enemy, which I forgot not to turn to the best account, and again
plunged my bayonet into his side, which I suppose from his
struggles pierced his heart. I then fell on my knees, and en-
deavoured, but, from the fullness of my heart, I was unable to
return thanks aloud to Almighty God for his gracious goodness
in delivering me from so terrible a death. I rose and hallooed;
my halloo was returned, and just afterwards I was met by my
comrades and the officer, or perhaps I might have been lost from
my weakness."

It would appear that the tyger, either from the distance of his leap, or the hardness of the soldier's cartouch box, fortunately missed his hold, and seized him after he had knocked him down, by his clothes, the cartouch box saved him from being bitten. But I am convinced, that never did any man, if we take into consideration the distance he was carried before he released himself, and the circumstance of his being wounded by the ball intended for the tyger, which directed us that way to follow, a more providential escape to all appearance from an inevitable and lingering death, could never have happened to any man.

It is well known that the tygers of the East Indies, are of magnitude and strength, sufficient to seize and carry away a man with ease, in his jaws, to the haunts and caves of his native woods.

THE PHENOMENA OF FIRE AND EARTHQUAKES.

[By John Wesley, LL. D.]

1. Of the effects and nature of fire.
2. Of the generation and nourishment of it.
3. Of smoke and ashes
4. Of burning mountains.
5. Of Mount Etna.
6. Of Mount Vesuvius.
7. Of Mount Secco.
8. Of Monte Nuovo.
9 New Islands.
10. Burning Islands.
11. Of Mount Hecla.
12. Of Guadaloupe.
13. Of the Peak of Teneriffe.
14. Of Earthquakes.
15. Destruction of Port Royal in Jamaica.
16. Of Lima.
17. Of Calloo.
18. A remarkable deliverance.
19. Of pools and of Elden Hole.
20. Earthquakes caused by Electricity.
21. Account of a burning well.
22. Of one near Broseley
23. A fire of the same kind.
24. A burning vapour.
25. Persons consumed by internal fire.

1. The effects of fire are various. It heats, it shines, it expands, it dissolves other bodies, either by melting or reducing them to ashes or a calx. Most of these argue a vehement motion of its particles, which tears asunder whatever it seizes. It seems to be a most subtle matter, dispersed throughout the universe. Yet this, even when collected, soon scatters again, unless it be detained by some inflammable matter. Not that fire will spring from every motion: it must be circular, as well as rapid. For if particles move ever so swift in a straight line, no fire will follow.

Heat seems to be nothing but motion: but this motion has some peculiar circumstances. 1. It is expansive motion, whereby a body endeavours to dilate itself. 2. This motion is upward, and toward the circumference. 3. It is not an equable motion of the whole, but only of the smaller particles of the body. 4. It is a rapid motion. Heat may therefore be defined, an expansive undulatory motion in the minute particles of a body whereby they rapidly tend to the circumference, and at the same time upward.

Fire has some effect on most bodies, even in an exhausted receiver. One placed a black ribbon therein, and then applied a burning glass. Abundance of smoke issued out of it, which fell by little and little, and the ribbon appeared not at all changed. But when it was touched, after the readmission of the air, it presently fell into ashes.

The glass being applied to gunpowder so enclosed, it burnt grain by grain, but none of the grains kindled. Another time when the sun had less force, they would not burn, but only boiled and emitted smoke. This smoke falling on the board on which the powder lay, was the colour of brimstone. The powder that remained, being put on coals, burned like saltpetre, inasmuch as the brimstone had exhaled.

ı and copper melted together weigh more than both bo-
lid before. Yea, orpin being mixed with salts of tartar, is
er by a fifth part.

account for this, it has been commonly supposed, that fire
to the weight of bodies. But fire has itself no weight at
herefore it can give none. Pure fire, as Dr. Hillary ob-
, is a body without gravity, and has no more tendency to
ne part of space, than to another.

ıot then this alteration of weight rather owing to an alter-
of the inward texture of the particles in the body calcined?
ighter particles being removed by exhalation, do not those
ning approach nearer each other? And must not then the
ıt, which is always as the solidity, increase accordingly?
eems strange, to talk of heating cold liquors with ice.—
may be easily done thus. Out of a basin of cold water,
in several fragments of ice are swimming, taking one or
ınd plunge them into a wide-mouthed glass of strong oil of
l: this quickly melts the ice, and by two or three shakes,
ıuor grows so hot, that frequently you cannot endure to
he phial in your hand.

nay seem as strange, that those parts of the earth which
arest the sun should be intensely cold. Yet so it is. For
gher you ascend on mountains, the colder is the air. And
ps of the highest mountains in the most sultry countries
ernally clothed with snow. This is partly owing to the
ss of the air, partly to the little surface of earth there, to
the solar rays.

y different degrees of heat obtain in the same latitude, on
fferent sides of the South American continent: which
hat the temperature of a place depends much more upon
circumstances, than upon its distance from the pole, or
ss to the equinoctial. Thus, though the coast of Brazil
emely sultry, yet the coast of the South Seas, in the same
le, is quite temperate, and in ranging along it, one does
eet with so warm weather, as is frequent in a summer's
ı England: which is the more extraordinary, as there ne-
lls any rain to refresh and cool the air. On the coast of
even under the line, every thing contributes to make the
greeable. In other countries, the scorching sun in sum-
ıakes the day unfit either for labour or amusement: and
ins are no less troublesome, in the cooler parts of the

But in this delightful climate the sun rarely appears;
ere is constantly a grey, cheerful sky, just sufficient to
ı the sun, without obscuring the air. Thus all parts of
ıy are proper for labour, while the coolness produced

elsewhere by rains, is here brought about by fresh breezes from the cooler regions.

This is chiefly owing to the Andes, which running not far from, and nearly parallel with the shore, and rising immensely higher than any other mountains in America, form on their sides a prodigious tract of land, where, according to their different heights, all kinds of climates may be found, at all seasons of the year. These mountains intercept great part of the eastern winds, which generally blow on the continent of America, cool that part of the air which comes over their tops, and keep it cool by the snows with which they are always covered. Thus by spreading the influence of their frozen crests, to the neighbouring coasts and seas, they cause the temperature and equability which constantly prevail there. But when they leave these mountains, they experience in a short time an entire change of climate, and in two or three days pass from the temperate air of Peru, to the sultry atmosphere of the West-Indies.

The sparks which appear on striking fire with a flint and steel are discovered by the microscope, to be so many spherical balls of iron, detached by the blow from the mass. They are then red hot. After they cool, they are a sort of scoriæ or dross.

2. Fire is generated chiefly, either by collecting the sunbeams by a glass, or by rubbing hard bodies against each other.—Either way the subtle matter is collected from all sides, and put into a rapid, circular motion. This continues together, as long as it is supplied with inflammable substances. The particles of these being divided by the fire, are scattered hither and thither, and the fire goes out unless fresh fuel be brought: as it does if air be wanting. For as that subtle matter is dissipated continually, it soon fails, unless recruited from the air. If water or dust be thrown upon fire, it is likewise quickly extinguished. For these interrupt that internal motion which is essential to it.

That fuel cannot consume without air is clearly proved by an easy experiment. Let a strong, hollow cylinder of iron, be fitted with a firm screw at each end. Enclose in this a piece of charcoal: then screw up both ends, and place it in a strong fire. Let it stay there as long as you will. Open it when cool, and the charcoal is no way diminished. It is plain from this, that the consumption of fuel depends on the rarefaction and agitation of its parts by fresh air. And hence we have the reason of the known method of extinguishing fires by smothering them.

3. The watery part of the fuel being rarefied by the heat, ascends in the form of smoke, carrying with it many of the lighter particles, which adhere as soot to the chimney. The grosser and more compact, the contexture whereof the fire cannot wholly destroy, remain and constitute ashes, which are of

enc[illegible]remely porous, all that was combustible in it onsu[illegible]d.

nlarge a little on this subject. Fire is a body, and a motion. It is in motion: for it expands the air, which otherwise be done, than by communicating motion to it. it it is a body appears hence. Pure mercury enclosed al, and kept in a gentle heat for a year, is reduced into And its weight is considerably increased, which can ing from the accession of fire.

is the instrument of all the motion in the universe.— t it all bodies would become immoveable. Men would into statues: and not only water, but air cohere into a gid mass.

is in itself, it is termed ELEMENTARY FIRE: joined with odies it is called CULINARY. The minute particles of ning with those of the pure fire, constitute what is term- E. Pure fire, such as is collected by a burning-glass, o flame, smoke, or ashes. In itself it is imperceptible, discovered by its effects. The first of these is HEAT, rises wholly from fire, and the measure of heat is al- the measure of fire. The second is, DILATATION in all nd RAREFACTION in all fluid bodies. So an iron rod, e it is heated, increases the more in all its dimensions. the same degree that it cools, it contracts, till it shrinks rst magnitude. So gold, when fused, takes up more han it did before. And mercury ascends in a hollow er the fire, to above thirty times its former height. The egree of heat rerefies fluids sooner, and in a greater de- an it does solids. And the lighter the fluid, the more it d. Thus air, the lightest of all fluids, expands the most. rd effect of fire is MOTION: for in dilating bodies, it must nove their parts. All motion springs from it. Only e away, and all nature would grow into one concrete, gold, and hard as diamond.

fire needs no air to sustain it. Put calx of tin into an ed receiver, and if you apply a burning glass, the calx so vehemently dilated, as to break the receiver into a nd pieces.

he effects of elementary fire may be increased. 1. By ; one body against another. And the more hard and so- odies are, the more heat is produced. So sponges rub- ether, acquire little or no heat; but two pieces of iron, ise heat. 2. By mixing certain bodies together. So ings, mixed with oil of clover or spirit of nitre, grow ex- ; hot; yea, burst into a violent flame.

t does not appear that any new fire is generated in any of

these ways. Friction does not create fire, but collect what was before dispersed. It is present every where, in all bodies, in all space, at all times, and that in equal quantities. Go where you will, to the highest mountain, or the deepest cavern, by one or other of these ways fire may be collected. Yea, there is no place in the world, where the attrition of two sticks will not make it sensible.

But in what manner soever fire is collected, if the collecting cause cease, it disappears again, unless it be supplied with fuel, and then it becomes culinary fire. By fuel we mean whatever receives and retains fire, and is consumed thereby. The only fuel in nature is oil or sulphur, and bodies are only fuel, as containing oil. Hence, 1. All vegetables, not too moist or too dry, afford fuel, particularly those which contain much oil, as balsamic and resinous woods. 2. All vegetable and animal coals, being those parts which have exhaled their water and salt, and retained the oil alone inhering in the earth. 3. All bituminous earth. 4. All mineral sulphur, whether pure or joined with other things. 5. The fat and dung of animals: and, 6, chemical oil and spirits.

On the removal of air, this fire goes out. Yet it does not immediately bear the air, but repels it, and by that means forms a kind of vault, which by its weight, and the pressure of the incumbent air, confines the particles that would otherwise escape, and applies them to the combustible matter. Hence the heavier the air, the fiercer the fire; which therefore is fiercest in still, cold weather.

The fire in burning combustible matter, affords a shining fire or flame, or both: and frequently too, smoke, soot and ashes. Shining fire seems to be elementary fire, so strongly attracted toward the particles of the fuel, as to whirl, divide, attenuate them, and thus render them volatile, and just fit to be expelled. Flame seems to be the most volatile part of the fuel, greatly rarefied and heated red hot. Soot is a sort of coal, consisting of a thick sulphur, and an attenuated oil, with earth and salt. Smoke is the earthy and watery particles of the fuel, so rarefied as to break through into the atmosphere. Ashes are the earth and salt, which the fire leaves unchanged.

Fire increases the weight of some bodies. Thus if antimony be placed under a burning glass, the greatest part of it will seem to evaporate in fumes, and yet if it is weighed, it will be found to have gained in weight.

But besides the solar, there is a subterraneous fire. The earth is only cold to the depth of forty or fifty feet. Then it begins to grow warmer; and at a great depth it is so hot as to destroy respiration. Hence we learn that there is another

ance of [redacted] as it were another sun in the bosom of the earth.

Upon the application of fire to water, it boils: that is, the particles of fire passing through the pores of the vessel, strike the lowest particles of the water, impel them upwards, and render them lighter than before, both by inflating them into little vesicles, and by breaking and separating their spherules. There will of consequence be a constant flux of water, from the bottom of the vessel to the top. And hence we see, why the water is hot at the top, sooner than at the bottom.

Farther, the air contained in the interstices of the water being dilated, and its spring increased by the heat, it ascends through the water into the air, carrying with it the contiguous particles of water. And by this means much of the water will be heaved up, and let fall alternately, as the air has no power to carry away into the atmosphere more than that small part that rises into the steam.

4. That this subtle matter is plentifully collected in the bowels of the earth, appears from burning mountains. It is observed, that there is always in the neighbourhood of these plenty of sulphur or bitumen, the stench whereof spreads far and near, especially before any great eruption. This feeds the fire, which may be kindled by various means, so as to continue for many centuries. Etna and Vesuvius have burned for above two thousand years, and probably will till the end of time.

5. Mount Etna is divided into three distinct regions, called La Regione Culta, the Fertile Region; La Regione Sylvosa, the Woody Region; and La Regione Deserta, the Barren Region.

The three are as different, both in climate, and productions, as the three zones of the earth: and perhaps with equal propriety might have been stiled the torrid. the temperate, and the frigid zone. The first region surrounds the foot of the mountain, and constitutes the most fertile country in the world, on all sides of it, to the extent of about fourteen or fifteen miles. Where the woody region begins. It is composed almost entirely of lava, which, after a number of ages, is at last converted into the most fertile of all soils.

Every eruption generally forms a new mountain. As the great crater of Etna itself is raised to such an enormous height above the lower regions of the mountain, it is not possible that the internal fire raging for vent, even round the base, and no doubt vastly below it, should be carried to the height of twelve or thirteen thousand feet to the summit Etna. It has therefore generally happened, that after shaking the mountain and its neighbourhood for some time, it at last bursts open its side.

At first it only sends forth a thick smoke and [redacted] of ashes, that lay waste the adjacent country: these are [redacted] followed by red hot stones, and rocks of a great size, thrown to an immense height in the air. The fall of these stones, together with the quantity of ashes discharged at the same time, at last form one of these spherical and conical mountains. Sometimes this process is finished in the course of a few days: sometimes it lasts for months, which was the case in the eruption in 1669. In that case the mountains formed are of a great size; some of them are not less than seven or eight miles round, and upwards of one thousand feet in perpendicular height: others are not more than two or three miles round, and three or four hundred feet high.

After the new mountain is formed, the lava generally bursts out from its lower side, and bearing away every thing before it, is for the most part terminated by the sea. This is the common progress of an eruption: however, it sometimes happens, though rarely, that the lava bursts at once from the side of the mountain, without all these attending circumstances; and this is commonly the case with the eruption of Vesuvius, where the elevation being so much smaller, the melted matter is generally carried up into the crater of the mountain, which then discharges showers of stones and ashes from the mouth of the volcano, without forming any new mountain, but only adding considerably to the height of the old one; till at last the lava, rising near the summit, bursts the side of the crater, and the eruption is declared. This has been the case with two eruptions lately; but Etna is upon a much larger scale, and one crater is not enough to give vent to such oceans of liquid fire.

A Sicilian gentleman saw, in an eruption of that mountain, large rocks of fire discharged to the height of some thousand feet, with a noise more terrible than that of thunder. He measured, from the time of their greatest elevation till they reached the ground, and found they took twenty-one seconds to descend, which (the spaces being as the squares of the times) amounted to upwards of seven thousand feet.

After contemplating these objects for some time, says a late traveller, we set off, and soon after arrived at the foot of the great crater of Etna. This is of an exact conical figure, and rises equally on all sides. It is composed solely of ashes, and other burnt materials, discharged from the mouth of the volcano, which is in its centre. This conical mountain is of a very large size: its circumference cannot be less than ten miles.—Here we took a second rest as the greatest part of our fatigue still remained. The mercury had fallen 20. 4½. We found this mountain excessively steep; and although it had appeared black, yet it was likewise covered with snow; but the surface

luckily fo[illegible] spread over with a very thick layer of ashes, brown fro[illegible] crater. Had it not been for this, we never would have been able to come to the top.

The circumference of this zone, or great circle on Etna, is not less than seventy or eighty miles. It is every where succeeded by the vineyards, orchards and cornfields, that compose the region Culta, or the Fertile Region. The last zone is much broader than the others, and extends on all sides to the foot of the mountain. Its whole circumference is 183 miles.

The present crater of this immense volcano is a circle of about three miles and a half in circumference. It goes shelving down each side, and forms a regular hollow, like a vast amphitheatre. From many places of this space issue volumes of sulphureous smoke, which being much heavier than the circumambient air, instead of rising in it, as smoke generally does, immediately on its getting out of the crater, rolls down the side of the mountain like a torrent, till coming to that part of the atmosphere of the same specific gravity with itself, it shoots off horizontally; and forms a large tract in the air, according to the direction of the wind; which, happily for us, carried it exactly to the side opposite to that where we were placed. The crater is so hot that it is very dangerous, if not impossible, to go down it: besides the smoke is very incommodious, and in many places the surface is so soft, there have been instances, of people sinking down into it, and paying for their temerity with their lives. Near the centre of the crater is the great mouth of the volcano, that tremendous gulf so celebrated in all ages. We beheld it with awe, and with horror, and were not surprised that it had been considered as the place of the damned. When we reflect on the immensity of its depth, the vast cells and caverns, whence so many lavas has issued; the boiling of the matter, the shaking of the mountain, the explosion of flaming rocks, we must allow that the liveliest imagination hardly ever formed an idea of hell more dreadful.

Kircher pretends to have measured it, and to have found it four thousand French toises in height; which is more than any of the Andes are. The Italian mathematicians are still more absurd. Some of them make it eight miles, some six, and some four. Arnici, the last, and I believe the best who has made this attempt, reduces it to three miles two hundred and sixty-four paces; but even this must be exceedingly erroneous, and probably the perpendicular height of Etna is little more than two miles.

It is a curious consideration that this mountain should unite every beauty, and every horror: and, in short, all the most opposite and dissimilar objects in nature. Here you observe

a gulf, that formerly threw out torrents of [redacted] covered with the most luxuriant vegetation; and from [redacted]ect of horror becomes one of delight. Here you gather the most delicious fruits, rising from what was lately a black and barren rock. Here the ground is covered with every flower; and we wander over these beauties, and contemplate this wilderness of sweets without considering that hell and all its terrors are immediately under our feet, and that but few yards separate us from lakes of liquid fire and brimstone.

But our astonishment still increases, on casting our eyes on the higher regions of the mountain. There you behold in perpetual union, the two elements that are at perpetual war; an immense gulf of fire, forever existing in the midst of snows, which it has not power to melt; and immense fields of snow and ice forever surrounding this gulf of fire, which they have not power to extinguish.

The quantity of matter discharged from Etna is supposed, upon a moderate computation, to exceed twenty times the original bulk of the mountain. The greatest part of Sicily seems covered with its eruptions. The inhabitants of Catanea have found, at the distance of several miles, streets and houses, sixty feet deep, overwhelmed by the lava or matter it has discharged: nay, the walls of these very houses have been built of materials evidently thrown up by the mountain. The inference is obvious: that the matter thus exploded cannot belong to the mountain itself: otherwise it would have been quickly consumed; it cannot be derived from moderate depths: since its amazing quantity evinces that all the places near the bottom, must have long since been exhausted: it must therefore be supplied from the deeper regions of the earth, the undiscovered tracts, where the Deity performs his wonders in solitude.

An eruption of Mount Etna in 1669, was preceded, for eighteen days, with a dark, thick sky, thunder, lightning, and frequent tremblings of the earth. The place of eruption was twenty miles from the old mouth: the matter of it was a stream of melted minerals, boiling up and gushing out, as water does at the head of a great river. Having run thus for more than a stone's cast, the extremities began to crust, and turn into porous stones, resembling huge cakes of sea coal, full of a fierce fire. These came rolling over one another, and where any thing opposed, filled up the space and rolled over. But they bore down any common building, and burnt up all that was combustible. This inundation went on about a furlong a day, for nineteen or twenty days. It overwhelmed fourteen towns and villages. The noise of the eruption was heard sixty miles.

On Sunday, March 9, 1775, about noon Mount Etna began

cast fro[illegible]outh a great quantity of flame and smoke with most horrid noise. At four o'clock the air became quite ark and covered with black clouds. At six a shower of stones, ch weighing about three ounces, began to fall over the ci- of Mascali and its territories. This shower lasted till a quar- past seven; and was succeeded all night by a shower of ck sand. On Monday morning at eight, there sprang from bottom of the mountain a river of scalding hot water, hich, in half a quarter of an hour, overflowed all the rugged nd that is near the foot of the hill, and suddenly going off, the whole a large plain of sand. The stones and sand hich remain wherever this water reached, differ in nothing om the stones and sand of the sea, and have even the same ltness. After the water was gone there sprang from the same pening a small stream of fire, which continued for twenty-four ours. On Tuesday, about a mile below this opening, there ose another stream of fire, which being in breadth about four undred feet, overflowed all the adjacent country.

6. On the 3d of December, 1754, a stream of liquid fire be- n to run down the side of Mount Vesuvius, from an opening n the east side. But it soon ceased running from this orifice, nd burst out from a much larger one, about two hundred yards elow it. Afterward it burst out from a third orifice, and hav- g ran some space with great fury, the surface then began to ol and incrust, as it ran over gently declining ground, till it me within about ten yards of the top of a steep declivity.— ere the fire collected, as in a reservoir, to supply a cascade, hich rushed down from thence in a channel of more than twen- feet wide, and about two hundred yards in length, with a fall at least fifty feet. After this the stream was less rapid, but ew wider, and spread several miles from its source. It now esented a very different scene from what it afforded before.— he cascade, says an eye witness, looks like melted gold, and ars off large bodies of lava (so they term the incrustation) hich float down the stream, till the intenseness of the heat lifts em from the bottom. But in the lower country, it divides i- smaller streams, running with less rapidity; and yet with ch violence, that it drives the strongest stone fences before it, nd lighting trees like torches, affords a most extraordinary ough dismal spectacle.

On December 23, 1770, about two in the morning, a violent ock of an earthquake was felt near mount Vesuvius. Some me after, some countrymen being at work, four or five miles om it, perceived the ground near them on a sudden heave and pe, like dough that is rising. At the same time they obser smoke issuing from the clefts. They immediately fled. till

they thought they were out of danger. And t[illegible]king back. saw the water of a cistern, near which they had been at work, spout out to a great height. This was succeeded by a large discharge of fiery matter from the mouth of the cistern, and from four other openings, attended with a dreadful noise and explosion of burning stones. On a sudden all the fiery streams united in one, flowed impetuously down the mountain, and gliding quick as lightning, presently covered all the adjacent lands. Meantime the whole mountain shook greatly, and a fixed pillar of smoke issued out of the main aperture, which rising to a certain height, then dissolved into ashes, and fell like rain all over the mountain. At the same time an immense quantity of burning stones was thrown out.

The fiery stream continued running down the mountain the whole night between the 23d and 24th. Houses, gardens, and every thing in its way, were consumed. And ashes were still thrown out, which lay deep on the ground for several miles about, and reached as far as the sea coast.

On the 25th also there was an eruption of liquid fire, with a shower of stones, and a huge noise. In several parts this stream was fifty spans deep. The mountain meantime continued to roar, and thick ashes fell like rain over the whole country.

On the 26th, both the mountain itself and the hills lately produced, sent forth stones and ashes, the bellowings were still heard, but with intermissions: and out of the five apertures, two only continued to emit stones, ashes, and fire.

On the 27th, only one fiery stream remained, and that began to cool, and to lose its brightness, appearing more dusky, like burning coals ready to go out. On the 28th, the stream ran much slower, and no more burning stones were cast out. The height of the chief hill raised thereby was about two hundred spans; and its circumference about two hundred paces. The motion of the lava in front was very slow; it gained ground only on the sides. The hill, where the last aperture was, burst, and fire issued from all the fissures.

On the 29th, the lava having ceased, appeared to have reached about one mile in breadth, and four miles in length. The new raised hills were now quiet; but the top of Vesuvius still cast out ashes and smoke, and some showers of stones. About eight at night the hill was overturned with a great crack, and on the 30th emitted nothing. But from the mouth of Vesuvius clouds and ashes came in great abundance. From the whole it appears, that the inflammatory contents take fire at a great depth in the cavern, and it is highly probable, it is the sea water which feeds this subterraneous fire, by means of some communications which the volcano has with the Mediterranean.

Although the fiery eruptions of Mount Vesuvius, strike the neighbourhood with horror; yet as even noxious things bring some advantage with them, so this mountain, by the sulphureous and nitrous particles with which it manures the ground, and the heat of its subterraneous passages, much contributes to its common fertility. And wherever these inflammable substances abound, it is better they should have a vent than not. So experience shews, that this country has had fewer earthquakes, and those less fatal in their effects, since the eruption of the subterraneous matter, through the mouth of Vesuvius. And the inhabitants are not much alarmed at seeing the usual vernal explosions.

The distance from Naples to the foot of Vesuvius, is five Italian miles, from whence to the top is near three miles further. It properly consists of two hills, though only one of them emits fire and smoke. The valley between them is about a mile long, and extremely fertile. The burning summit, which is the lowest of the two, is eleven hundred fathom above the surface of the sea. From Resina, the ascent grows steeper, and many stones are scattered about, as memorials of its former devastations. It is astonishing to think of the force, by which such bulks of four or five hundred weight have been thrown several miles from the hill.

This being steep, and covered with black ashes, the ascent is very difficult. From the mouth frequently issues a flood of lava, or composition of sulphur, metals, and minerals. This ejected matter lies still, one layer above another, with large stones projecting above the surface, which in their course along the fiery river, were stopped by their inequalities, and fixed in the melted matter, gradually hardened. These streams are not thrown up from the mountain, like the stones, but pour down as from an inclined vessel, proceeding, it seems, from the whole cavity, which is then full of melted substances.

About half way up the mountain, says Mr. Keysler, we met with stones of above a hundred weight, glowing hot, which when broken had exactly the appearance of red hot iron. As we went on, we heard a most horrid noise, resembling the discharge of a whole battery of cannon, and under our feet we perceived a rumbling, like the boiling of a large caldron. At last we reached the place where the largest volcano was formerly situated. But it is now not only choaked up, but covered with a round pile of ashes and lava. Thirty years since there was a plain of about three thousand yards to cross before you come to the skirts of this new mountain. But it is now so enlarged, that in most places, the plain is about thirty yards broad. Probably in a few years it will be quite filled up, and the two mountains joined in

one. Here the increase of heat was very sensible, especially at every explosion, when the ashes flew so strongly in our faces, that we were obliged to cover our eyes. The ground also was so hot under our feet that it burnt the soles of our shoes. Every eruption was attended with a whizzing noise, like that of many rockets thrown up at once. The clouds of smoke, and the multitude of stones thrown into the air, totally obscured the sky. Most of the stones, especially if large, fell again into the abyss from which they were projected. Great quantities however fell on the sides of the mountain, and rolled down with a hideous noise.

Even when all is still, the bottom of the cavity is seldom seen, by reason of the smoke. When it is, it is subject to great variation. Sometimes it is of a prodigious depth: at other times hardly more than a hundred feet, according to the rising and falling of the melted matter, since the last eruption, by the hardening of which this bottom is formed.

Since the birth of Christ, there are recorded upwards of twenty memorable eruptions of Vesuvius. One of the most violent was, that which happened in the reign of Titus Vespasian, and destroyed the cities of Herculaneum, Stabice, and Pompeii, which then stood near Naples. During that eruption the ashes were driven as far as Africa, Syria, and Egypt, and even at Rome the sun was darkened by them. These cities were partly swallowed up, partly buried in the burning lava, so that not the least remains of them were to be seen.

But within a few years many things have been dug out of Herculaneum, near Portici, the king of Naples' palace. Among these are many paintings done in stucco, in water colours in fresco. They have been taken from the walls of an amphitheatre, and temple, and several houses, and are in great variety, some perfectly well preserved.

Four capital pieces are so extremely well executed that Don Francesco de la Vega, a painter, whom the king of Naples sent for from Rome, to take draughts of these paintings, said, "if Raphael were alive, he would be glad to study these drawings, and perhaps take lessons from them." Nothing can be more just and correct. The muscles are exactly and softly drawn, every one in its own place, without any of that preternatural swelling seen in the works of some of the best Italian masters. And it is surprising to see how fresh the colours are, considering they have been under ground above sixteen hundred and fifty years.

The matter thrown out at Vesuvius, shews whence its fiery eruptions arise. For, pour water on sulphur, mixed with filings of iron, and it soon breaks out into a flame. That abundance of

lphur and iron is contained in Vesuvius, appears not only
›m what is ejected, but also from the mineral water, issuing
›m the foot of the mountain. The neighbouring sea both sup-
es moisture to these inflammable substances, as also salt and
mmen. That Vesuvius has a communication with the sea,
perience shews, the waters being surprisingly absorbed, in
84, before the eruption, so that several vessels before afloat
e left dry. Likewise, in 1698, the sea suddenly ebbed twelve
es and the mountain discharged a torrent of bituminous mat-
. When the discharge ceased, and the sea returned to its
mer height, great quantities of shells, half burnt, and emitting
ulphureous smell, were found along the shore. In another
›lent eruption, not only shells, but sea weeds, and hot sea wa-
were ejected.

This volcano, however, affords several fresh springs, some of
ich are conveyed to Naples, by a beautiful aqueduct. These
ters have not the least heat in them. Nay, a cold wind is
t to blow from several fissures and chasms of the mountain.

The whole country for twenty miles or more round Naples, is
e product of subterraneous fires. Probably the sea reached
e mountains that lie behind Capua and Caserta. These fires
em to have worked under the bottom of the sea, as moles in
field, throwing up here and there a hillock. And the matter
rown out of some of these hillocks formed into settled volca-
›s, filling up the space between them, has composed this part
the continent, and many of the islands adjoining.

Were the matter carefully examined, it would be found (just
ntrary to the common opinion) that most mountains which
e or have been volcanos, owe their existence to subterraneous
es.

It cannot be denied that Herculaneum and Pompeii once stood
›ve the ground, though now t latter is buried ten or twelve
et deep; the former in no part less than seventy, in some parts
hundred and twelve. As these were buried by an eruption of
esuvius, A. D. 79, it must be allowed, that whatever matter
s between them and the surface of the earth over them, must
ave been produced since this time.

Pompeii, being farther off, felt the effects of a single erup-
on only. It is covered with white pumice stones, mixed with
agments of lava and burnt matter. Over this there is a stra-
m of good mould, about two feet thick. The shower of pu-
ice stones covered also the town of Stabice, with a tract of coun-
y thirty miles in circumference. It is observable, the pave-
ent of the streets of Pompeii is of lava: nay, under the founda-
on of the town, there is a deep stratum of lava and burnt mat-

ter: hence it is clear, there have been eruptions before that of 79, the first which is recorded in history.

The matter which covers Herculaneum is not the produce of one eruption only. From the strata of mould intermixed, it appears, that five or six eruptions have taken their course over that which lies immediately above the town, with which the theatre, and most of the houses are filled. This is not vitrified lava, but a sort of soft stone, composed of pumice, ashes, and burnt matter. It is of the same nature with what the Italians call tufa, and is in general use for building, and is met with only in those countries that have been subject to subterraneous fires. As water frequently attends eruptions of fires, doubtless the first matter that issued from Vesuvius, and covered Herculaneum, was in a state of liquid mud.

Braccini descended into the crater (or hollow on the top) of Vesuvius, a little before the eruption in 1631. He observes it was then five miles in circumference, and about 1000 paces deep. Its sides were covered with brush-wood, and at the bottom there was a plain on which cattle grazed, and in the midst of this plain was a narrow passage, through which by a winding path he descended among rocks and stones into a more spacious plain, covered with ashes. In this were three little pools, one of hot water, bitter and corrosive beyond measure; another of water saltier than that of the sea; the third hot but tasteless.

The great increase of the cone of Vesuvius, from that time to this, naturally induces one to think, that the whole cone was raised in like manner, as was also that part of it now called Somma. It seems, that this was what the ancients termed Vesuvius, and that the conical mountain, at present called by that name, has been raised by the succeeding eruptions.

From repeated observations, it appears, that all the soil in the neighbourhood of Vesuvius, is composed of different strata of erupted matter, to a great depth below the level of the sea. And undoubtedly this volcano took its rise from the bottom of the sea. The soil from Capreæ to Naples is of the same sort. And that on which Naples stands, has been evidently produced by explosions, some of them on the very spot whereon the city is built. All the high grounds round it, with the islands of Prochyta and Ischia, appear likewise to have been raised in the same manner.

Such wonderful operations of nature are certainly intended for some great purpose. They are not confined to one country; volcanoes exist in the four quarters of the globe. We see the fertility of the soil occasioned thereby, in what was thence called Campania felix. The same is evident in Sicily, justly esteemed

ne of the most fertile spots in the world. May not subterraneous fire be considered as the great plough (if we may be allowed the expression) which nature makes use of to turn up the bowels of the earth, and afford us fresh fields to work upon, when the former are exhausted? Perhaps likewise many precious minerals might have remained unknown to us, had it not been for these operations of nature.

There is great reason to believe that the whole island of Malta was at some remote period thrown up by the explosion of subterraneous fire, as every stone, whether whole or in fragments, that is seen upon it, appears to have been burnt; and even the sand itself to be nothing more than ashes. And it is certain, that part of the country near the sea is a very exact specimen of the rest.

7. Near Puzzuolo lies Monte Secco, which is Vesuvius in miniature. Its summit, formerly a cone, is now sunk into a concave oval, whose shortest diameter is about one thousand feet, the longest one thousand two hundred and forty-six. It is generally known by the name of Solfatara. Though Vesevius is twelve miles distant, yet they have a communication with each other. Hence the subterraneous fire is quiet at Solfatara, when it has a vent at Vesuvius: whereas the heat at the former increases, when the latter is at rest.

On this mountain are many cracks emitting smoke; the heat issuing from them is sometimes insupportable. Hold a piece of iron over one of these cracks, and a sweetish fluid will drop from it: but a piece of paper, instead of being moistened, grows quite dry and stiff. The stones near these cracks are in continual motion; and small stones dropped into them are ejected to the height of twelve feet, like the ponderous masses from Vesuvius. In some places the sand, by the force of the vapours, springs up and down, like the sparkling of cider.

Out of Solfatara they extract beside sulphur, blue vitriol, and the best kind of alum. The large leaden kettles used therein, are not heated by a culinary fire, but by the natural heat, issuing through holes in the ground, over which the vessels are placed.

8. Not far from Puzzuolo is Monte Nuovo, which rose suddenly in the night, between the 19th and 20th of September, 1636. During a dreadful earthquake, that laid the whole neighbourhood in ruins, the subterraneous fire, opening a large chasm in the ground, threw out such quantities of stones, ashes, bitumen, and sand, as in twenty-four hours formed this mountain. Its perpendicular height is 400 rods, its circuit three miles. The edge of the first aperture is still visible, a mile in circuit, though it is now entirely filled up.

9. An event similar to this occurred more lately. After a shock of the earth, there was seen from Santorini, (an island in the Archipelago, on the coast of Natolia) on the 23d of May, 1707, as it were a floating rock. Some were so bold, as to go down upon it, even while it was rising under their feet. The earth of it was very light, and contained a small quantity of potter's clay. It increased daily, till it was half a mile in circumference, and twenty or twenty-five feet high. At this time a great ridge of rocks, dark and black, rose out of the sea, and joined to the new island. Then there issued out of it a thick smoke, with a noise like constant thundering or a discharge of many cannon at once. The sea water continually bubbled up, and in a short time the new land presented nothing to view for whole nights, but a great number of stoves, which cast forth flames, with showers of ashes, and innumerable small stones, red hot. Rocks were also darted out of these burning furnaces, which mounted up like bombs. This continued till November.

There is likewise an island among the Azores, which had the same original. On the night between the 7th and 8th of December, 1720, there was felt a shock of an earthquake at Tercera; and presently after an island rose, from the midst of boiling hot water. It was nearly round, and high enough to be seen seven or eight leagues off But after a little while it sunk, till it became level with the water.

10. On June 4th, 1693, the mountain on the island Torca, in the East Indies, began about day break to cast out more fire than usual, which continued five or six days, till at last it poured forth not only a prodigious flame, but likewise such a black and sulphureous vapour, that the inhabitants of Hislo (a village in the western part of the island, and nearest to the opening) were wholly covered by it. Quickly followed a stream of burning brimstone, which consumed many that could not escape. Afterwards the inhabitants perceived a great part of the mountain was sunk down. Another part sunk three or four days after, and so from time to time, till the burning lake covered near half the island. Wherefore they went on board their boats: from whence they perceived huge pieces of the mountain fall into the fiery lake, with a prodigious noise, as if a whole battery of cannon was discharged. The inhabitants of another town on the east side of the island, not thinking themselves in so great danger, remained a month longer. But the fiery lake approaching nearer and nearer, so that there was no doubt but it would swallow up the whole island, they too fled for their lives, and arrived at Amboyna, July the 18th, 1693.

In the mountains of Ternata, a terrible noise is continually

rd. The fire frequently casts out stones, and lies exceeding p. Probably the burning mountains in the Molucca islands consumed beneath by the same fire.

anilla is one of the largest of the Phillippine islands. The is much larger than Oxford, is an university, and is inha- d only by Spaniards. The houses are large, and built very ng. The lower walls are stone, and of a prodigious thick- s. All above is wood, and every piece of timber has a con- ion with the others, and are all joined together that the rthquakes, which are frequent, may not throw them down. In 0, they had an earthquake with almost continual tremblings three months. Then followed an eruption in a small island, rounded by a large lake, which is unfathomable. The third r after the eruption began, there arose in the lake four more all islands, all burning. About a mile from one of these, re is a fire rising continually out of the water, in a part ere there is no ground for above a hundred fathom.

11. A particular account of a journey to Mount Hecla, is en by a late author. We travelled, says he, two days in gged and unfrequented roads. Then we came within six les of the mountain, and perceived the ground strewed with es and pumice of stone, over which we passed to the foot of The weather being serene and calm, and no flames issued t of the volcano, we resolved to go to the top; till being in- med by our guides, that if we went any further, we should in danger of falling into the pits, where we might be suffo- ed by the fumes rising out of the earth. all my company de- ned it. I told them if they would stay for me I would go ne. They promised they would. So I alighted and prepar- to go up, when one of them offered to go up with me.

Having given our horses to our guides, who stayed with the t of our company, we ventured forward, resolving to reach top, and in a short time saw a large flight of crows and vul- es, that had their nests in the top of the mountain. Having ended about a league, we felt the ground shake under us, d heard a terrible noise in the bowels of the earth, just as if was going to burst open At the same time there appeared all sides chinks, out of which issued bluish flames, with a ong suffocating smell. This made us turn back, for fear of ing burnt to ashes. But we had scarce proceeded thirty yards ck, before a black cloud of smoke ascended out of the moun- n, obscured the light of the sun, and covered us so thick, at we could not see each other. Our fears increased every p we took; for behind us came flames of fire, with showers ashes and pumice stones, which fell as thick as hail. This eadful storm was attended with horrible noises, and we ex-

pected every moment, the earth would open and swallow us up. This added wings to our flight, so that in a quarter of an hour we got to the bottom of the mountain.

12. There are volcanoes likewise in many of the American islands: and a very eminent one in Guadaloupe. The summit of this constantly emits smoke, and sometimes flames. It rises very high, in form of a cone, above the chain of the mountains that occupy the centre of the island. Near the foot of it are three springs, the waters of which are so hot as to boil eggs in three minutes. The neighbouring ground smokes, and is full of brown earth like the dross of iron. But the chief place where the smoke issues out, is higher up, at the foot of a steep bank, about fifty yards in breadth. Here no grass is to be seen; nothing but sulphur and calcined earth. The ground is full of deep cracks, which emit much smoke, and where you may hear the sulphur boil. But the stench of it is intolerable. The ground is loose, so that you may thrust a cane up to the head. And when you draw it up, it will be as hot as if you had plunged it into slacking lime.

On the plain top of the hill is another funnel, that opened some years since, and emits nothing but smoke. Here are abundance of large and deep chinks, which doubtless burnt in former times. In the middle of this plain is a very deep abyss. It is said there was once a great earthquake in the island, and that the Brimstone Hill (so they call it) then took fire. It was probably then this abyss was opened. It is between two craggs that rise above the mountain and on the north side answers to the great cleft, which goes down about a thousand feet perpendicular, is more than twenty feet broad, and penetrates above a hundred paces in the flat. So that in this place the mountain is fairly split, from the top down to the basis of the cone.

On this plain you may see the clouds gather below, and hear the thunder rumble under your feet. The great cavern is under the cleft, and was doubtless formed by the same earthquake that split the mountain into two parts nearly equal. The parting goes north and south. To the north is the cleft and cavern, in the middle the abyss, and to the south the burning gulph. The cavern is about twenty-five feet wide, as much in height, and about sixty paces deep. Within this is a second cave, about sixty feet in length, as much in breadth, and forty in height.—Here the heat is moderate: but there is a third cave within this, where it is so hot, that a torch will give no light therein, and a man can scarce fetch breath. Yet on the left is a great hollow, which is sufficiently cool. And the space of one fathom makes the difference. It seems strange, that in the same cave, three hundred feet under ground, it should be so hot on one

side, and so cool on the other. Perhaps the cool side has some vent into the great cleft, and receives fresh air thereby.

13. Another surprising eminence, which may be ranked among burning mountains is the Pike of Teneriffe. On the summit of it is a hollow, twelve or fourteen feet deep: the sides sloping down to the bottom, form a cavity like a truncated cone with its base uppermost. This cavity is nearly circular, about forty fathoms across. The ground is very hot, and from near twenty vents, issues a smoke of a strong sulphureous smell.—The whole soil seems powdered with brimstone, which forms a beautiful coloured surface. Almost all the stones thereabouts are of a greenish colour, sparkling with a yellow like gold.—On the middle of one of the rocks is a hole, about two inches in diameter. Hence proceeds a noise like that of a great body of liquors boiling very strongly. And so hot a stream comes from it, as will burn the hand, even at a quarter of a yard's distance.

A small part of the sugar-loaf is white like lime; another small part is covered with salt. But the far greatest part is covered with snow, almost throughout the year.

The accounts given of its height are exceeding various.—But a gentleman some years ago, who measured it exactly, found the perpendicular height to be two thousand five hundred and sixty-six fathoms.

14. When it happens that any inflammable substance takes fire in the caverns of the earth, the air contained therein is rarefied and exploded with an immense force. Hereby not only the arch which covers it, but the whole body of incumbent earth is shaken. And this is one species of earthquakes. In this case, the deeper the cavern is, and the larger quantity of matter which takes fire, the more extensive and the more violent the earthquake. If the cavern is near the surface of the earth, the fire often issues out of it; and the lower parts being eaten away, the ground sinks in, and swallows up houses or whole cities.

But, to consider this point a little more minutely. As some earthquakes are owing to fire, so are some to air, others to water, and others to earth itself. 1. The earth itself may be the occasion of its own shaking, when the root or basis of some large mass being worn away, that mass sinks in by its own weight, and cause a concussion of all the neighbouring parts. 2. Subterraneous waters wash away the foundations of hills, and eat far under the earth. By this means many earthquakes have been occasioned, and whole cities swallowed up. This was undoubtedly the cause of the great earthquake at Port Royal, and of that which swallowed up Lima. 3. Air pent up

in the bowels of the earth, if it be at any time rarefied and expanded, will struggle for vent with incredible force, and thereby both shake and tear the earth. 4. But the usual cause of the most violent earthquakes is sulphur or some other inflammable matter taking fire in the cavities of the earth, and bursting through whatever opposes.

There are scarce any countries that are much subject to earthquakes, which have not some burning mountain. And whenever any earthquake happens, this is constantly in flames. Indeed were it not that these vents thus disgorge the fire, it would make far greater havock than it does; probably it would make the whole country for a vast space round quite uninhabitable.—Yea, so beneficial are these, that we do not want instances of countries frequently annoyed by earthquakes, which, upon the breaking out of a volcano, have been wholly delivered from them.

Perhaps what causes most earthquakes of this kind is the pyrites, or iron stone, which will take fire of itself. The earth, we know, abounds in cavities, which are at certain times full of inflammable vapours. Thus the damps in mines shew, which being fired, every thing as in an earthquake, only in a less degree. And the pyrites only, of all known minerals, yields this inflammable vapour. Nor is any mineral or ore whatever sulphureous, but what is more or less mixed with the pyrites.—But probably the pyrites of the burning mountains, is more sulphureous than ours. It is likewise in far greater quantities in all the countries round the Mediterranean than in England: a plain reason why earthquakes are so much more frequent and more violent there.

An artificial earthquake may be made thus: add twenty pounds of sulphur to twenty of iron filings; mix and temper these with water, so as to form a mass of the consistence of a firm paste; bury this three or four feet under ground. In six or seven hours time, the earth will begin to tremble, crack and smoke, and fire and flame will burst through. So that there only wants a sufficient quantity of this matter, to produce a true Etna. If it were supposed to burst out under the sea, it might occasion a new island.

To explain this point a little farther. This globe of earth is bored through with infinite cavities, which branching out like the veins, arteries, and nerves of our bodies, pass under the very bottom of the sea. Some of them serve to convey water, others a more unctious substance, others an ingenious matter, that gives motion to the whole.

Thus the exterior sea communicates with the inmost abyss, and passes to the roots of the hills and mountains. Mean time

air or wind, forces the water into the dark caverns,
s and keeps alive perpetual fire.

not indubitable example of these things? Does not
er Wolga, pour such a quantity of water into the Cas-
n the space of one year, as would be sufficient, were
me invisible outlet, to cover the whole earth. This
tlet is a huge cavern, that passes under Mount Cau-
the Euxine sea. Hereby the waters of the one sea,
hemselves into the other. And the whole kingdoms
and Mengrelia, are as it were a bridge over those
us waters.

ie Caspian sea has been, on occasion of winds, too
ied into the Euxine, it is replenished from the Per-
, which is a kind of reservoir for it. And the subter-
mmunication between the Red Sea and the Mediter-
ow out of all dispute.

many instances of this have we in rivers? so late
s assure us, that the river Niger in Africa is derived
iver Nile, under the mighty chain of mountains of
the western side of which mountains, it takes the
iger, and continues its course into the Atlantic ocean.
and deep cave in Mount Taurus, receives the Tigris,
t a passage to the other side. The same river after-
s itself under ground, for near twelve miles, and then
ut again, disembogues into the Euphrates, near

nearer home; the Guardiana, that runs between
Portugal, runs thirty-two miles under ground. Yea,
country, the Mole in Surry, falls into the ground
ll, and rises again at a considerable distance.

e may safely collect that the earth is filled with sub-
aqueducts and caverns, full of air and vapour, and
alations from all sorts of minerals as well as water.
these cavities, there are mountains whose bowels are
al flame. And their belching out ashes, smoke, bro-
and minerals, argue vast vacuities, and huge maga-
nbustible matter, which are lodged therein. In the
ountains called the Andes in America, there are no
teen volcanoes, by whose burnings, cavities as big as
doms are made, and receive the cataracts of mighty
nd not only here, but over all the earth there are so
nels, clefts, and caverns that we do not know when
e stand upon good ground. Indeed it might amaze
out heart, could they see into the world beneath their
he dark recesses of nature, and observe the strongest
stand upon an immense vault, at the bottom of which

runs an unfathomable sea, and whose upper hollows are filled with stagnated air and the expirations of sulphureous and bituminous matter.

Therefore, as there are no large tracts of land without volcanos and sulphureous caverns, from which, branching into smaller pipes, the subterraneous heat is conveyed throughout the earth, so no country can promise itself an entire immunity from earthquakes: even were there no other cause of these dreadful events but subterraneous fires. Especially, when it is considered, that the earth is in one part impregnated with sulphur, in other with nitre, alum, vitriol, mercury, bitumen, oker, and chalk. For if any artificial powder, made only of nitre, sulphur and charcoal, has so wonderful effects, what force must that combustible matter have, which arises from sulphur, nitre, sal ammoniac, bitumen, gold, copper, iron, arsenic, mercury and other metallic and mineral spirits, with which the womb of the earth abounds, when the subterraneous fires break through into the hollow vaults, where they are reposited by the God of nature? There, according to the copiousness of these combustibles, and the more or less firmness of the super-incumbent earth, these fires cause tremblings and concussions, or violent eruptions: and perhaps open wide and deep gulphs, wherein whole cities, yea mountains, are swallowed up.

Many such instances occur in history. Pliny tells us, that in his own time, the mountain Cymbotus, with the town of Eurites, which stood on its side, were totally swallowed up. He records the like of the city of Tantelis in Magnesia, and after it of the mountain Sopelas, both absorbed by a violent opening of the earth, so that no trace of either remained. Galanis and Garnatus, towns once famous in Phœnicia, are recorded to have met the same fate. Yea, the vast promontory, called Phlegum, in Ethiopia, after a violent earthquake in the night, was not to be seen in the morning, the earth having swallowed it up and closed over it.

Like instances we have of later date. The mountain Picus, in one of the Molucca's, was so high, that it appeared at a vast distance, and served as a land mark to sailors. But during an earthquake in the isle, the mountain in an instant sunk into the bowels of the earth: and no token of it remained, but a vast lake of water. The like happened in the mountainous parts of China, in 1556: when a whole province, with all its towns, cities, and inhabitants, was absorbed in a moment; an immense lake of water remaining in its place, even to this day.

In the year 1646, during the terrible earthquake in the kingdom of Chili, several whole mountains of the Andes, one after another, were wholly absorbed in the earth. Probably many

of whose beginning we have no account, were occasioned
e like absorptions.
e greatest earthquake we find in antiquity is that mentioned
liny, in which twelve cities in Asia Minor were swallowed
one night. But one of those most particularly described
:ory is that of the year 1693. It extended to a circumfe-
of two thousand six hundred leagues, chiefly affecting
a coasts and great rivers. Its motions were so rapid, that
who lay at their length were tossed from side to side as
a rolling billow. The walls were dashed from their foun-
is, and no less than fifty four cities, with an incredible
er of villages, were either destroyed or greatly damaged.
city of Catanea, in particular was utterly overthrown.
veller who was on his way thither, at the distance of some
perceived a black cloud hanging near the place. The sea
a sudden began to roar; Mount Etna to send forth great
of flames; and soon after a shock ensued, with a noise as
the artillery in the world had been at once discharged.
raveller being obliged to alight instantly, felt himself raised
t from the ground, and turning his eyes to the city, saw
ng but a thick cloud of dust in the air. Although the shock
ot continue above three minutes, yet near nineteen thousand
inhabitants of Sicily perished in the ruins.
e following account of a dreadful earthquake at Calabria
28, is related by the celebrated father Kircher, as it hap-
l while he was on his journey to Mount Etna.
laving hired a boat in company with four more, we launch-
the 24th of March from the harbour of Messina, and ar-
the same day at the promontory of Pelorus. Our desti-
was for the city of Euphamia in Calabria. But though
ten put to sea, we were as often driven back. At length,
ver, we ventured forward. Proceeding onward, and turn-
y eyes to Etna, I saw it cast forth large volumes of smoke,
entirely covered the whole island. This, together with
eadful noise, filled me with apprehensions. The sea itself
to wear a very unusual appearance, covered all over with
es. My surprise was increased by the calmness of the
er. I therefore warned my companions, that an earth-
was approaching, and making for the shore, with all
le speed, we landed at Tropæ. But we had scarce arri-
t the Jesuit's college in that city, when our ears were stun-
ith a horrid sound, resembling that of an infinite num-
f chariots driven fiercely forward, the wheels rattling, and
ongs cracking. Soon after, the whole tract upon which
ood, seemed to vibrate, as if we were in the scale of a bal-
that continued wavering. This soon grew more violent,

and being no longer able to keep my legs, I was thrown prostrate upon the ground. In the mean time, the universal ruin around me, redoubled my amazement. The crash of falling houses, the tottering of towers and the groans of the dying, all contributed to raise my terror. On every side of me, I saw nothing but a scene of ruin, danger threatening wherever I could fly. I recommended myself to God as my last refuge — At that hour, O how vain was every sublunary happiness! Wealth, honor, empire, wisdom, all mere useless sounds, and as empty as the bubbles on the deep. Just standing on the threshold of eternity, nothing but God was my pleasure, and the nearer I approached, I only loved him the more. After some time, however, I resolved to venture for safety, and running as fast as I could, reached the shore. I did not search long till I found the boat in which I had landed and my companion also. Our meeting was all silence, and gloomy dread of impending terrors.

"Leaving this seat of desolation, we prosecuted our voyage and the next day landed at Rochetta, although the earth still continued in violent agitations. But we were scarce arrived at our inn, when we were obliged to return to the boat, and in about half an hour, we saw the greatest part of the town, and the inn at which we had put up, dashed to the ground, and burying all its inhabitants beneath its ruins. Proceeding onward in our little vessel, finding no safety at land, and yet having but a very dangerous continuance at sea, we at length landed at Lipizium a castle midway between Tropæ and Euphæmia. Here, wherever I turned my eyes, nothing but scenes of ruin and horror appeared; towns and castles levelled to the ground: Strombalo, though at sixty miles distance, belching forth flames in an unusual manner. But my attention was quickly turned to nearer danger. The rumbling sound of an earthquake alarmed us. It every moment seemed to grow louder, and to approach more near. The place on which we stood, now began to shake most dreadfully, so that, being unable to stand, my companions and I caught hold of the shrubs near us, and supported ourselves in that manner.

"After some time this shock ceasing, we stood up in order to go to Euphæmia, that lay within sight. In the mean time, I turned my eyes towards the city, but could see only a dark cloud resting upon the place. This the more surprised us, as the weather was so serene. We waited till the cloud was past away, then looking for the city, it was totally sunk. Nothing but a putrid lake was seen where it stood. We looked about for some one that could tell us the sad catastrophe, but could see none. All was become a melancholy solitude, a scene of

ais desolation. Such was the fate of the city of Euphra-

And as we continued our melancholy course along the , the whole coast for the space of two hundred miles pre- l nothing but the remains of cities. Proceeding thus we at length ended our distressful voyage, by arriving at es."

Of the great earthquake at Port-Royal in Jamaica, an itness writes thus. It happened on July 7, 1692, just be- noon, and in the space of two minutes, shook down and ed nine-tenths of the town. The houses sunk outright or forty fathom. The earth opened and swallowed up eople, in one street, and threw them up, in another; some n the middle of the harbour. While the houses on one f a street were swallowed up, those on the other side were n in heaps. The sand in the street, rising like waves in ea, lifted up every one that stood upon it. Then suddenly ig into pits, the water broke out and rolled them over and

Sloops and ships in the harbour were overset and lost: wan frigate was driven over the tops of many houses. All vas attended with a hollow rumbling noise. In less than a te, three quarters of the houses with their inhabitants all sunk under water: and the little part which re- ed was no better than a heap of rubbish. The shock people down on their knees, or their faces, as they ran t to look for shelter. Several houses which were left stand- were removed some yards out of their places. One whole was made twice as broad as before. In many places the cracked, opened and shut, with a motion quick and fast. two or three hundred of these opening might be seen at a

In some of these people were swallowed up, in others ht by the middle and pressed to death. In others the heads en only appeared, in which condition, dogs came and ate . Out of some of these openings, whole rivers of water ted up a prodigious height: and out of all the wells the r flew, with a surprising violence. The whole was attend- ith a noisome stench, and the noise of falling mountains at tance, while the sky in a minute's time turned dull and red- like a glowing oven. And yet more houses were left ling at Port Royal, than in all the islands beside. Scarce a er's house or sugar work was left throughout all Jamaica. reat part of them was swallowed up, frequently houses, le and trees at one gap, in the room of which there after- ls appeared a large pool of water. This, when dried up, vered nothing but sand, without any mark that house or had been there. Two thousand people lost their lives: it been in the night, few would have escaped. A thousand

acres of land were sunk: one plantation was removed half a mile from its place. Yet the shocks were most violent among the mountains. Not far from Yallhouse, part of a mountain, after it had made several leaps, overwhelmed a whole family, and great part of a plantation, though a mile distant. A large mountain, near Port Morant, about a day's journey over, was quite swallowed up, and in the place where it stood, remained a lake four or five leagues over. Vast pieces of mountains, with all the trees thereon, falling together in a confused manner, stopped up most of the rivers, till swelling abroad, they made themselves new channels, tearing up every thing that opposed their passage, carrying with them into the sea, such prodigious quantities of timber that they seemed like moving islands. In Liquania, the sea, retiring from the land, left the ground dry for two or three hundred yards. But it returned in a minute or two, and overflowed a great part of the shore. Those who escaped from the town, got on board the ships in the harbour, where many continued two months: the shocks all the time being so violent, that they durst not come on shore. The noisome vapour occasioned a general sickness, which swept away three thousand of those who were left.

The following account of this memorable event is given by the rector of Port Royal.

On Wednesday, June 7, I had been reading prayers, (which I have read every day since I came to Port Royal, to keep up some shew of religion amongst the most ungodly people) and was gone to the president of the council. We had scarce dined, when I felt the ground heave and roll under me. I said, "Sir, what is this?" He replied composedly, "It is an earthquake. Be not afraid, it will soon be over." But it increased more and more: and presently we heard the church and tower fall.—Upon this we ran to save ourselves; I quickly lost him and ran towards Morgan's Fort: as that was a wide open place, and secure from the falling of houses. As I ran, I saw the earth open, and swallow up multitudes of people, and the sea mounting over the fortifications. I then laid aside all thought of escape, and went homeward to meet death in as good a posture as I could. I was forced to go through two or three narrow streets, the houses fell on each side of me. Some bricks came rolling over my shoes, but none hurt me. When I came to my lodging, I found all things in the same order that I left them. I went to the balcony, and saw that no houses in our street were fallen. The people seeing me, cried to me, to come and pray with them. When I came into the street every one laid hold of my clothes and embraced me. I desired them to kneel down in a ring, and prayed with them near an hour, till I was almost

between the exercise, and the heat of the sun. They brought me a chair, the earth working all the time, like olling of the sea, insomuch that, sometimes while I was at ers I could hardly keep on my knees. By the time I had half an hour longer with them, in setting their sins before , and exhorting them to repentance, some merchants came, desired me to go on board one of the ships in the harbour. n the top of some houses which lay level with the water, I nto a boat, and went on board the Siam Merchant. The when this happened was exceeding clear, and afforded no cion of evil. But about half an hour past eleven, in less three minutes, Port Royal, one of the fairest towns in the ish plantations, was shattered in pieces, and left a dreadful ıment of the justice of God.

ıout ten years after the town was rebuilt a terrible fire laid ashes. Yet they rebuilt it once more. But in the year , a hurricane reduced it a third time to a heap of rubbish. ıed by these extraordinary calamities, which seemed to it out as a devoted spot, they removed the public offices thence, and forbade any market to be held there for the e.

. Lima in Peru contains about 60,000 persons. In 1747 arthquake laid three-fourths of the city level with the nd.

. Callao, the port of Lima, containing 3 or 4000 inhabitants, otally destroyed. Only one man escaped, and that by a singular providence. He was going to strike the flag on ort, that overlooked the harbour, when he saw the sea re- o a considerable distance, and then return, swelling moun- high. The inhabitants ran from their houses, in the ut- degree of terror and confusion. A cry for mercy arose all parts: and immediately all was silent, the sea had overwhelmed the city, and buried it forever in its bosom. ıt the same time it drove a little boat to the side of the fort, which the man leaped and was saved.

. Perhaps we have not in history, many more remarkable erances than that of this good man. But more remarka- if possible, is the following deliverance, from a danger of y different kind.

the neighbourhood of Demonte, as one descends through pper valley of Stura, towards the middle of the mountain, were some houses in a place called Bergemoletto, which e 19th of March, in the morning (there being then a great of snow) were entirely overwhelmed by two vast bodies ow that tumbled down from the upper Alps. All the inha- ts were then in their houses, except one Joseph Rochia, a

man of about 50. Two and twenty persons were burie this mass of snow, which was sixty English feet in height. men were ordered to give them assistance; but were no do them the least service. After five days Joseph Roc upon the snow (with his son, and two brothers of his wif if they could find the place under which his house an were buried, but they could not. However the month proving very hot, and the snow beginning to melt, this nate man was again encouraged to use his best endeavou the 24th the snow was greatly diminished, and he c hopes of finding out his house by breaking the ice. H down a long pole, but the evening coming on, he proce farther. His wife's brother dreamed the same night, sister was still alive, and begged him to help her. early in the morning, told his dream to Joseph and his bours, and went with them to work upon the snow, wh made another opening which led them to the house they ed for; but finding no dead bodies in its ruins, they so the stable which was about 240 English feet distant, a ing found it they heard a cry of "help, my dear brothe ing greatly surprised as well as encouraged by these wor laboured till they made a large opening, through w brother went down, where the sister, with a feeble voice t "I have always trusted in God and you, that you would sake me." The other brother and the husband then we and found still alive the wife about 45, the sister about a daughter about 13 years of age. These they raised shoulders to men above, who pulled them up, and carri to a neighbouring house; they were unable to walk, wasted, that they appeared like mere shadows.

Some days after the intendant came to see them, a gave him the account that follows. In the morning of of March, we were in the stable, with a boy six years ol girl about 13. In the same stable were six goats, one o had brought forth two dead kids the evening before; th also an ass and five or six fowls. We were sheltering o in a corner of the stable, till the church-bell should r tending to attend the service. The wife wanting to g the stable to kindle a fire for her husband, then clearin the snow, from the top of the house, she perceived a snow breaking down towards the east, on which she we into the stable, shut the door, and told her sister of it. than three minutes they heard the roof break over their and also part of the ceiling of the stable. The sister her to get into the rack and manger, which she did very ly. The ass was tied to the manger, but got loose by

g: and though it did not break the manger, it threw down little vessel which the sister took up, and used afterwards to the melted snow, which served them for drink. Very hap- the manger was under the main prop of the stable, and by resisted the weight of the snow. Their first care was now what they had to eat; the sister had in her pockets n chesnuts: the children said they had breakfasted, and ld want no more that day. They remembered there 30 or 40 loaves in a place near the stable, and endeavour- get at them, but were not able, by reason of the snow. his they called out for help as loud as they could, but no heard them. The sister came again to the manger, after ad tried in vain to get at the loaves, gave two chesnuts to wife and eat two herself, and they drank some snow water. his while the ass continued kicking, and the goats bleated much, but soon after they heard nothing more of them. of the goats however were left alive, and were near the ger; they felt them carefully, and knew by so doing, that of them was big, and would kid about the middle of April; other gave milk, wherewith they preserved their lives.

The women affirmed, that during all the time they were buri- they saw not one ray of light; nevertheless, for about twenty s, they had some notion of night and day: for when the ls crowed, they imagined it was break of day, but at last the ls died. The second day, being very hungry, they eat all the aining chesnuts, and drank what milk the goats yielded, which the first days was near two pounds a day, but the quantity reased gradually. The third day, being very hungry, they in endeavoured to get to the place where the loaves were but y could not penetrate to it. They then resolved to take all sible care to feed the goats, as very fortunately over the ceil- of the stable, and just above the manger, there was a hay loft a hole, through which the hay was put down into the rack. s opening was near the sister, who pulled down the hay, and e it to the goats, as long as she could reach it, which when could no longer do, the goats climbed upon her shoulders, reached it themselves. On the sixth day the boy sickened, plaining of violent pains in the stomach for six days, on the of which, he desired his mother, who all this time had held in her lap, to lay him at his length in the manger. She did and taking him by the hand, felt it was very cold: she then his hand to her mouth, and finding it likewise very cold, she e him a little milk; the boy cried, "O my father in the snow! ! father! father!" and expired.

The mother told the sister, the boy was dead, and then laid in the manger where the sister was. In the mean while the

milk given by the goat diminished daily. The fowls being dead they could no longer distinguish night and day; but according to their calculation the time was near when the other goat should kid, which as they computed would happen about the middle of April. At length they found the goat was kidding by its cries, the sister helped it; they killed the kid to save the milk for their own subsistence. And now they knew it was the middle of April. Whenever they called this goat, it would come and lick their face and hands, and gave them every day two pounds of milk, for which they still bear a great affection for it.

During all this time, hunger gave them but very little uneasiness, except on the first five or six days. Their greatest pain was from the extreme coldness of the melted snow water, which fell on them; from the stench of the dead ass, dead goat, and fowls; but more than all from the uneasy posture they were obliged to continue in. For though the place in which they were buried was twelve English feet long, eight wide, and five high, the manger in which they sat squatting against the wall, was no more than three feet four inches broad.

19. May we not impute to earthquakes, those huge cavities in the earth, which are found in several parts of England? Such is Poole's Hole, about half a mile from Buxton, in Derbyshire, said to have been the refuge of one Poole, a noted robber. It is at the foot of a mountain; its entrance is low and narrow; but it presently opens into a broad and lofty concavity, of about a mile in length. The water dropping from the roof, congeals into a kind of crystal, and forms a thousand surprising figures. Here is also a large, clear stone, resembling alabaster, which the queen of Scots, when here, called her pillar, and it still goes by that name. Along the middle a stream of water falls among the rocks, which loudly echoes through the vault. The most striking thing is, the height of the arch, and the spangled roof resembling fret-work. And indeed the drops of water, which petrifying as they fall, from icicles, resembling crystal above, and pyramids hardened into stone below, have a surprising effect from the light of the candles: the hanging drops dazzling the eyes, as if this mighty arch was covered with diamonds.

Elden Hole is a frightful chasm in the middle of a field, fifty or sixty feet long, and about twenty broad. But how deep it is, could never be discovered, notwithstanding all the attempts that have been made. Mr. Cotton endeavoured to fathom it with a line of sixteen hundred yards; but in vain. Some suppose these to have been passages, whereby the waters of the deluge returned from the surface of the earth to the great abyss.

There is another effect of subterraneous fires, which has been

generally imputed to quite different causes. The Giant's Causeway in Ireland, and all other strong concretions of the same kind, where pillars are formed by pentagon, hexagon, or multangular stones, placed one upon another, are commonly supposed to be formed by a deposition of stony matter from an aqueous fluid. On the contrary, it is evident from various considerations, respecting their structure and phænomena, that they are concretions of a peculiar kind, generated by an igneous fluid. They are peculiar to volcanic countries, and differ in every respect from the crystals produced by the slow and successive precipitation of the stony particles contained in water. Their formation is owing to an intrinsic principle of organization, operating on an ignified fluid: on the concretion of which that principle may be supposed to have operated simultaneously in a large mass, and to have produced these bodies in the same manner, as a leget of metal concretes at once into the mould.

In Persia there is a subterraneous fire of a very harmless nature. It rises out of the ground, about twenty miles from Baku, and three from the Caspian sea. The ground is rocky, but has a shallow covering of earth. If this be any where scraped off, and fire applied to the place, it catches fire immediately, and burns without diminution, nor ever goes out, unless you throw cold earth over it, by which it is easily extinguished. A piece of ground, about two English miles in extent, has this wonderful property. In many parts of it there is a continual flame: the chief is in a hole about four feet deep and fourteen in diameter. This is said to have burned many thousand years. They burn stones into lime, by filling a hole in the ground with them, and then putting a lighted candle into the hole. The fire immediately kindles, and in about three days burns the stones sufficiently.

It is remarkable, that this flame, how great soever it be, gives neither smoke nor smell. There is much naphtha all about the place, though not just where the fire is.

Doubtless an inflammable vapour issues in abundance out of the ground in this place. Something of the same kind is found between Bologna and Florence, on the side of one of the Appennines. On a spot of ground three or four miles diameter, there is a constant eruption of fire. The flame rises very high; yet without noise, smoke, or smell. In great rains it sometimes intermits, but afterwards burns with the greater vigour. There are three other such fires on the same mountains. Probably they rise from the veins of bitumen.

20. A late ingenious writer ascribes all earthquakes to the same cause, electricity. The impression, says he, they make on land and water, to the greatest distance, is instantaneous. This

can only be effected by electricity. In the late earthquake, the concussion was felt through the space of a hundred miles in length, and forty in breadth, at the same instant. Now what could throw a tract of land, of four thousand square miles in surface, into such an agitation in a moment? No natural power is equal to this, but that of electricity, which alone acknowledges no bounds, neither any sensible transition of time.

The little damage done by most earthquakes, is another argument, for their being occasioned by a simple vibration of the earth through an electric shock. This vibration on the water, meeting with the solid bottom of ships, occasions that thump which is felt by them. That this shakes millions of ordinary houses, and yet not one of them falls, is a farther proof, that it is not a convulsion in the bowels of the earth, but an uniform vibration, like what we occasion in a glass, by rubbing our finger on the edge; which may be brought to such a pitch, as to break the glass in pieces, by electric repulsion of its parts.

There can be little doubt, but some earthquakes are owing to electricity; but many more are owing to other causes: those of Callao, Mima, Port Royal, for instance, were unquestionably owing to water: those in the neighbourhood of Etna and Vesuvius, with those in the East-Indies, to lakes of fire. The grand fault is therefore the ascribing them e ther to electricity, or any one cause, exclusive of the rest: whereas some are owing to each of these causes: some to several of them acting conjointly.

21. We have inflammable vapours in England, in three or four different places.

One who accurately, observed it, gives the following particular account of a burning well:

"In the latter end of February, I went to see a spring in the road, which leads from Wigan to Warrington. When we came to it, and applied a lighted candle to the surface of the water, there was suddenly a large and vigorous flame produced. But having filled a cup with water at the flaming place, and held a lighted candle to it. it went out. Yet the water at that place boiled like water over a fire: though when I put my hand into it, it did not feel so much as warm. This boiling seems to proceed from some sulphureous fumes, the spring being not above forty yards from a coal-pit, and all the country for many miles round being underlaid with coal.

When the water was drained away, I applied the candle to the surface of the earth where the water burned before. The fumes took fire and burnt very bright and vigorous, the flame ascended a foot and a half from the ground; and the basis of it was as broad as a man's hat at the brims. It was not di-

oloured like that of sulphur, nor had any scent. I ordered a ucket of water to be poured on the fire, and it was immediate- y quenched."

22. There was a spring of the same kind at Brosely, near Wenlock, in the county of Salop. It was discovered in June, 711. by a terrible noise in the night, which awaked several people in their beds, who, desiring to know what it was, rose up, and coming to a boggy place under a little hill about two undred yards from the Severn, perceived a mighty rumbling nd shaking of the earth, and a little water boiling up through he grass. When they dug up some of the earth, the water lew up to a great height, and a candle that was in their hand, et the vapour on fire. There is now (viz. in 1711) an iron cis- ern round the spring, with a cover, having a hole in the middle f it. If you put a lighted candle to the hole, the water takes ire, and burns like spirits of wine. It burns as long as you keep the air from it; but if you take up the cover, it goes out. The heat of this fire exceeds that of common fire. Some peo- ple, after they have set the water on fire, have put a kettle of water over the cistern, with a joint of meat in it. It was boil- ed much sooner than it could be, by any artificial fire. If you put wood or even green boughs upon it, it presently consumes them to ashes. The water of itself feels as cold as any common wa- er. Nay, if you put your hand into it as soon as the fire is out, t feels as cold as if there had been no fire near it. But it still ontinues boiling up, with a considerable noise.

But this well was lost for many years. The poor man in hose land it was, missing the profit he used to have by shewing , used all his endeavours to find it again; and in May, 1744, earing a rumbling noise under ground, a little nearer the river han the former well was, he lighted upon it again. For five r six feet deep, it was above six feet wide. Within this was a maller hole, of like depth, dug in the clay in the bottom of hich was a cylindric earthen vessel, four or five inches diameter, aving the bottom taken off, and the sides fixed in the clay. Within the pot was brown water, thick as puddle, continually orced up with a violent motion and a hollow noise, rising and falling by turns, five or six inches. Upon putting a candle at he end of a stick, within a quarter of a yard, it took fire, dart- ng and flashing in a violent manner, about half a yard high much like spirits in a lamp, but with a greater agitation. The man said it had made a tea-kettle boil in nine minutes, and that it would burn forty-eight hours without any sensible diminution. It was extinguished by putting a wet mop upon it. And still the water felt very cold.

The well lay about thirty yards from the Severn, which in that

place, and for some miles above and below, runs in a vale hundred yards perpendicular below the level of the count either side. But the well is now lost again, the water drawn off by a cesspit.

23. There is a fire of the same kind at Pietra Mala, a v on the Appenines. The flame is extremely bright, co surface of three yards by two, and usually rises about fou After great rains or snows, the whole bare patch, abou yards diameter, flames. The gravel out of which it rise very little depth, is quite cold. There are four of these fi the neighbourhood: the middle of the ground whence them rises, is a little hollowed, and has in it a puddle of through which there are strong ebullitions of air. This a not take fire; but that which rises through the wet and gravel, flames briskly.

In Dauphiny, and some other parts of France, the surf several springs take fire in the same manner on the appro a candle. Sulphureous vapours undoubtedly exhale fro waters: as is the case in the famous Grotto del Cani.

This lies on the side of a little hill, between Naples and zoli. The sides of it are cut perpendicular in the earth. about three feet wide; near twelve feet long; five or si high at the entrance, and less than three feet at the farther e

The ground slopes a little from this end to the mouth more from thence to the road. If you stand a few steps wit and stoop so as to have your eye nearly on a level with the gr of the grotto, you may see a vapour within, like that whic pears over a chafing dish of red hot coals, only that it is slugglish and does not rise above five or six inches high. It face more distinctly terminated than that of other vapours, b ces visibly under the air, as if unwilling to mix with it.

The ground of the grotto is always moist; and so are the to the height of ten inches. Yet this never increases so form any drops. While you stand upright, you remark no more, than a slight earthy smell, common in all subterra places which are kept shut. But if you put down your h within ten inches of the ground, it feels as if you put it int steam of boiling water. Yet your hand contracts neither nor taste. A vapour simi ar to that in the grotto, rises also the ground without. But it is weaker, and does not rise so This partly spreads itself from the cavern, partly exhales the earth.

A lighted flambeau thrust into the vapour, presently goes yet without any noise or hissing. The thick smoke which pears immediately after its extinction, remains floating on th pour, and being lighter than it, but heavier than the air al

reads between both. Indeed common smoke is lighter air; but that impregnated with the vapour is heavier.
a young vigorous dog be held down within the vapour, he at struggles, pants, snorts, and rattles in the throat. But in minutes lies as dead. Carry him into the open air, and raws in long draughts, as one recovering from a fit, and in minutes gets upon his legs, and seems to ail nothing. A having his head plunged into the vapour, was suffocated t once beyond recovery. Frogs are stupified by it in three ur minutes; yet though they have laid in it a quarter of ur, soon recover when placed in the open air. Large flies, es and butterflies, were longer without giving signs of their ings, and longer in recovering. A toad resisted the va- near half an hour, a lizard above an hour and a quarter. a large grasshopper stired in the vapour, after being more two hours in it.
n English gentleman kneeled down in the grotto, and leaning s hands, bowed his face to within two or three inches of the nd, holding his breath, keeping his eyes open, and his tongue tle out of his mouth. He remained thus three or four nds, without any painful impression, or any sort of taste on ongue. And hence it manifestly appeared, that this is not a nous vapour.
e afterwards advanced his face to the surface of the vapour, took in breath gently. He was sensible of something suffo- g, just like the air of a hot and moist stove. Likewise he slight acrimony in the throat and nose, which made him h and sneeze: but no head-ache, no sickness at stomach, ny other inconvenience.
is clear, then, upon the whole, that animals die in this va- , not as poisoned, but rather as drowned, in a fluid not ca- e of supplying the place of the air, which is necessary for ration, and equally necessary to sustain fire, as the flame of hted flambeau.
. A fire of a strange nature appeared in Wales, about stmas, 1693. A fiery vapour came from the sea, and mov- p and down for many weeks. It set on fire sixteen ricks of at Harlech, in Merionethshire, and two barns, and annoy- ie country, as well as by poisoning the grass, as firing the
It was a blue, weak flame, and did no harm to the men tried to save the hay, though they ventured even to touch An intelligent person who lived near Harlech, informed his d some time after, "the fire still continues there. It cov- ver part of the sea, from a marshy place in Carnarvonshire, t or nine miles off. The grass over which it moves kills all ner of cattle that feed upon it; sheep, goats, swine, cows

and horses. But what is very remarkable is, that any great noise, as beating a drum or sounding a horn, effectually repels it from any house, or barn, or stack of hay."

25. A much stranger flame than that which issues out of the earth, is that which issues out of the stomach of animals. The anatomical lecturer at Pisa, in the year 1597, happening to hold a lighted candle near the subject he was dissecting, on a sudden set on fire the vapour that came out of the stomach he had just opened. In the same year, as Dr. Ruisch, then anatomy professor at Pisa, was dissecting a woman, a student lighting him with a candle, he had no sooner opened the stomach, than there issued out a yellow greenish flame. A like thing happened some years after at Lyons, in dissecting a woman. Her stomach was no sooner opened, than a considerable flame burst out and filled the place. But this is not so much to be wondered at, since the experiments made by Dr. Vulpari, anatomical professer at Bologna. He affirms, and one may see, issuing from the stomach of an animal, a matter that burns like spirits of wine, if the upper and lower orifices are bound fast with a very strong thread. The stomach thus tied must be cut, above and under the ligature, and afterwards pressed with both hands, so as to make all that it contains, pass to one side. This will produce a swelling in that part, which must be held with the left hand to hinder its escaping. A candle then being held about half an inch from the stomach, let it be suddenly opened by the right hand, and a bluish flame will immediately gush out, which will sometimes last a minute. In the same way flame may be brought forth from the intestines.

Nor is it from carcasses only that flames have issued. This has been the case with live persons likewise. Bartholine, relates, that a popish cavalier, having drank a quantity of brandy died in a little space, after an eruption of a flame through his mouth. He relates also the case of three others, who after drinking much brandy experienced the same symptom. Two presently died; the third escaped by immediately drinking cold water. Still more astonishing is the case of a woman at Paris who used to drink brandy to excess. She was one night reduced to ashes by a fire from within, all but her head and the ends of her fingers. In like manner Cornelia Bandi, an aged lady of unblemished life, near Cesena in Romagna, in 1731, retired in the evening into her chamber; and in the morning was found in the middle of the room, reduced to ashes, all except her face, skull, three fingers and her legs, which remained entire, with her shoes and stockings. The ashes were light: the floor was smeared with a gross, stinking moisture, and the wall and fur-

covered with a moist soot, which had stained all the linen chest.

haps a larger account of so remarkable an incident will unacceptable to the curious reader.

countess of Cornelia Bandi, in the sixty-second year of ge, was all day, as well as usual. When she was in bed, ssed two or three hours in talking with her maid; then ll asleep. The maid going into her chamber in the morn- aw two feet distant from the bed, a heap of ashes, and two ith the stockings on. Between them was part of the head; e brains, half the skull, and the whole chin, were burnt to The ashes when taken up, left in the hand a greasy and ng moisture. The bed received no damage: the clothes aised on one side, as by a person rising from it.

ubtless the fire was kindled within her by the juices and ntations in the stomach, acting on the many combustible rs, which abound in living bodies, for the uses of life.— in sleep, by a full respiration, are put into a stronger mo- nd consequently are more apt to take fire.

relhi observes, that such accidents often happened to great ers of wine and brandy. Such flames would frequently us, if the natural moisture did not prevent.

doubtedly she was burnt standing; hence her skull was between her legs, and the back part of her head was ged more than the fore part, partly because of her hair, because in the face, there were many places out of which mes might pass.

instance of the same kind occurred at Christ's Church in shire, on June 26, 1613. One John Hitchell, a carpen- that parish, having ended his day's work, came home and to rest with his wife. Her mother being frightened in her called on them for help. None answering, she started up aked her daughter, who found her husband dead by her She dragged him out of the bed into the street; but the then forced her to let him go. He lay burning there for days. Not that there was any appearance of fire out- ly, but only a smoke ascending from his carcass, till it was to ashes; except only a small part of his bones which cast into a pit.

ace Pett was a fisherman's wife, of the parish of St. Cle- s, in Ipswich, about sixty. She had a custom for several of going down stairs every night, after she was undrest, to e a pipe. Her daughter who lay with her, did not miss ll the morning, April 10, 1744, when going down stairs und her mother's body extended over the hearth, with her n the deal floor, and appeared like a block of wood, burn-

ing with a glowing fire without flame. The neighbours coming in at her cries, found the trunk of the body in a manner burnt to ashes. It then appeared like a heap of charcoal, covered with white ashes, the head, arms, legs, and thighs were also much burnt. A child's clothes, on one side of her, and a paper skreen on the other, were untouched. The deal floor also on which her legs lay, was neither singed or discoloured.

NORTHERN AND WESTERN INDIANS.

Proofs that the Indians of North America are lineally descended from the ancient Hebrews.

Extracted from the Rev. E. Smith's View of the Hebrews, with some additional remarks.

In the following remarks proofs are adduced which are thought sufficient to identify the Aborigines of our country as the descendants of the ancient ten tribes of Israel who were carried into captivity 2500 years ago. This branch of the Hebrew family have long been "outcasts" out of sight; or unknown as Hebrews. The questions arise, are they in existence, as a distinct people? If so, who, or where are they? These are queries of great moment, at this period, when the time of their restoration is drawing near.

1. It has been clearly ascertained in the preceding chapter, that the ten tribes, as the Israel of God, *are* in the last days to be *recovered*, and restored with the Jews. The valley of dry bones, and the two sticks becoming one in the prophet's hand, have been seen clearly to ascertain this: See Ezek. xxxix. as well as the many other passages noted in that chapter. But as this fact is essential to our enquiring after the ten tribes with confidence of their existence; I shall here note several additional predictions of the event, found in the prophets; and not some passages, which distinguish between the *dispersed* state of the Jews, and the *outcast* state of the ten tribes; which distinction will afford some light in our inquiries.

When the restoration of the Hebrews is predicted, in Isaiah xi. that God will in the last days set up an ensign for the nations; it is to "assemble the *outcasts* of Israel; and gather together the *dispersed* of Judah from the four corners of the earth." Mark the distinction; the Jews are "*dispersed;*" scattered over the nations as Jews, as they have long been known to be; but Israel are "*outcast;*" cast out from the nations; from society; from the social world: from the knowledge of men, as being Hebrews.

This distinction is repeatedly found in the prophets. The dispersed state of the Jews, as Jews, is a most notable idea in the prophetic scriptures. But of Israel the following language is used; as Isaiah lvi. 8. "The Lord God who gathereth the *outcasts* of Israel, saith," &c. Accordingly, when Israel are recovered, and united with the Jews at last; the Jews express their astonishment, and inquire *where they had been!* They had utterly lost them, as is the fact. See Isaiah xlix. 18—22. The Jews here, while "*removing to and fro*" through the nations, in their dispersed state, had been "*left alone*," i. e. of the ten tribes. The latter being now restored to the bosom of the mother church, the Jews inquire, "*Who hath brought up these? Behold I was left alone; these, where had they been?*" Here we learn that the ten tribes had, during the long dispersion of the Jews, been utterly out of their sight and knowledge, as their brethren.—This implies the long *out cast state of the ten tribes.*

Several additional passages will be noted, to show that both the branches of that ancient people are to be restored. In Isaiah xi. after the promise that the *dispersed* Jews, and *outcast* Israel shall be restored; the prophet adds, verse 13; "The envy also of Ephraim shall depart; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Here the mutual jealousies between the two branches of the house of Israel, which before the expulsion of the ten tribes kept them in almost perpetual war, shall never again be revived; which passage assures us of the restoration of Israel as Israel.

In Jer. iii. those two branches are distinguished by "*backsliding Israel, and her treacherous sister Judah.*" Israel was already put away for her spiritual adulteries, (having then been rejected for nearly one hundred years.) But the same backsliding Israel is there again recovered in the last days. God calls after them; "*Return, thou backsliding Israel; for I am married unto you, saith the Lord. And I will take you, one of a city and two of a family, and will bring you to Zion.*" "In those days the house of Judah shall walk with the house of Israel; and they shall come together out of the land of the north, to the land that I have given to our fathers." This has never yet had even a partial accomplishment. Its event is manifestly future.

The entail of the covenant must as surely recover the ten tribes, as the Jews. Paul shows in Romans xi. the consistency of the rejection of the Jews, with the entail of the covenant with Abraham. And he makes their final restoration in the last days essential to this consistency. But this inspired argument as forcibly attaches itself to the ten tribes, to ensure their recovery, as to the Jews. He accordingly there says, "*and so all Israel shall be saved*;" or both branches of the Hebrews shall

be recovered. This same point is most positively decided in Jeremiah, 30th and 31st chapters, as has appeared in the preceding chapter.

2. It inevitably follows, that the ten tribes of Israel must now have, somewhere on earth, a distinct existence in an *outcast* state. And we justly infer, that God *would*, in his holy providence, provide some suitable place for their safe keeping, *as his outcast tribes*, though long unknown to men as such. There is no avoiding this conclusion. If God will restore them at last as his Israel, and as having been "*outcast*" from the nations of the civilized world for 2000 years; he surely must have provided a place for their safe keeping, as a distinct people, in some part of the world, during that long period. They must, during that period, have been unknown to the Jews as Israelites; and consequently unknown to the world as such; or the Jews would not at least (on their being united with them,) inquire, "These where had they been?" Isaiah xlix. 21.

3. We have an account of the ten tribes, after their captivity, which accords with the ideas just stated. We receive not the books of the apocrypha as given by Inspiration; but much credit has been given to historical facts recorded in it; as in the wars of the Maccabees, and in other places. In 2 Esdras, xiii. 40, and on, we read; "Those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea, the king, whom Salmanezer, the king of Assyria, led away captive; and he carried them over the waters, and so came they into another land." Here is the planting them over the Euphrates, in Media. The writer adds; "But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never man dwelt; that they might there keep their statutes which they never kept (i. e. uniformly as they ought) in their own land. *There was a great way to go, namely, of a year and a half.*" The writer proceeds to speak of the name of the region being called Arsareth, or Ararat. He must allude here to the region to which they directed their course to go this year and a half's journey. This place where no man dwelt, must of course have been unknown by any name. But Ararat, or Armeni, lay north of the place where the ten tribes were planted when carried from Palestine. Their journey, then, was to the north, or northeast.—This writer says, "They entered into the Euphrates by the narrow passages of the river." He must mean, they repassed this river in its upper regions, or small streams, away toward Georgia; and hence must have taken their course between the Black and Caspian seas. This set them off northeast of the Ararat, which he mentions. Though this chapter in Esdras be a kind

of prophecy, in which we place no confidence; yet the allusion to facts learned by the author, no doubt may be correct. And this seems just such an event as might be expected, had God indeed determined to separate them from the rest of the idolatrous world, and banish them by themselves into a land where no man dwelt since the flood.

4. Let several suppositions now be made. Suppose an extensive continent had lately been discovered, away north-east from Media, and at the distance of "a year and a half's journey; a place probably destitute of inhabitants, since the flood, till the time of the "casting out" of Israel. Suppose a people to have been lately discovered in that sequestered region, appearing as we should rationally expect the nation of Israel to appear at this period, had the account given by the writer in Esdras been a fact. Suppose them to be found in *tribes*, with heads of tribes; but destitute of letters, and in a savage state. Suppose among their different tribes the following traditionary fragments are by credible witnesses picked up; some particulars among one region of them, and some among another; while all appear evidently to be of the same family. Suppose them to have escaped the polytheism of the pagan world, and to acknowledge one, and only one God; the Great Spirit, who created all things seen and unseen. Suppose the name retained by many of them for this Great Spirit, to be Ale, the old Hebrew name of God; and Yohewah, whereas the Hebrew name for Lord was Jehovah; also they call the Great First Cause, Yah; the Hebrew name being Jah. Suppose you find most of them professing great reverence for this great Yohewah; calling him "the great beneficient supreme holy spirit," and the only object of worship.—Suppose the most intelligent of them to be elated with the idea that this God has ever been the head of their community; that their fathers were once in covenant with him; and the rest of the world were "the accursed people," as out of covenant with God. Suppose you find them, on certain occasions, singing in religious dance, "Hallelujah," or praise to Jah; also singing Yohewah, Shilu Yohewah, and making use of many names and phrases evidently Hebrew. You find them counting their time as did ancient Israel, and in a manner different from all other nations. They keep a variety of religious feasts, which much resemble those kept in ancient Israel. You find an evening feast among them, in which a bone of the animal must not be broken; if the provision be more than one family can eat, a neighbour must be called in to help eat it, and if any of it be still left, it must be burned before the next rising sun. You find them eating bitter vegetables, to cleanse themselves from sin. You find they never eat the hollow of the thigh of any animal.

They inform that their fathers practised circumcision. Some of them have been in the habit of keeping a Jubilee. They have their places answering to the cities of refuge, in ancient Israel. In these no blood is ever shed by any avenger. You find them with their temples, (such as they be,) their holy of holies in their temple, into which it is death for a common person to enter. They have their high priests, who officiate in their temples, and make their yearly atonement there in a singular pontificial dress, which they fancy to be in the likeness of one worn by their predecessors in ancient times; with their breast-plate, and various holy ornaments. The high priest, when addressing to his people what they call "*the old divine speech*," calls them "the beloved and holy people," and urges them to imitate their virtuous ancestors; and tell them of their "beloved land flowing with milk and honey." They tell you that Yehewah once chose their nation from all the rest of mankind, to be his peculiar people. That a book which God gave, was once theirs; and then things went well with them. But other people got it from them, and then they fell under the displeasure of the Great Spirit; but that they shall, at some time regain it. They inform you, some of their fathers once had the spirit to foretel future events, and to work miracles. Suppose they had their imitation of the ark of the covenant, where are deposited their most sacred things; into which it is death for any common people to look. All their males must appear at the temple at three noted feasts in a year. They inform you of the ancient flood; of the preservation of one family in a vessel; of this man in the ark first sending out a great bird, and then a little one, to see if the waters were gone. That the great one returned no more: but the little one returned with a branch. They tell you of the confusion of languages, once when people were building a great high place; and of the longevity of the ancients; that they "lived till their feet were worn out with walking, and their throats with eating."

You find them with their traditional history that their ancient fathers once lived where people were dreadfully wicked, and that nine tenths of their fathers took counsel and left that wicked place, being led by the Great Spirit into this country; that they came through a region where it was always winter, snow and frozen. That they came to a great water, and their way hither was thus obstructed, till God dried up that water; (probably it froze between the islands in Beering's Straits.) You find them keeping an annual feast, at the time their ears of corn become fit for use; and none of their corn is eaten, till a part of it is brought to this feast, and certain religious ceremonies performed. You find them keeping an annual feast, in which

men must cut twelve saplin poles, to make a booth.—
on an altar made of twelve stones, on which no tool may
hey must sacrifice. You find them with the custom of
g and anointing their dead. And when in deep afflic-
ying their hand on their mouth, and their mouth in the

pose you should find things like these among such a people
t books or letters, but wholly in a savage state, in a region
world lately discovered a way in the direction, stated by
renoted writer in the apocrypha; and having been ever
d from the knowledge of the civilized world; would
sitate to say you had found the ten tribes of Israel?
it God sent them to that sequestered region of the earth,
them there a distinct people. during an "outcast" state
ast 2500 years? Would you not say, we have just such
f evidence, as must at last bring that people to light
the nations? And would you not say, here is much more
e of this kind, of their being the people of Israel, than
rationally have been expected, after the lapse of 2500
n a savage state? Methinks I hear every person whisper
assent, that upon the suppositions made, we have found
st essential *pile* of the prophet Ezekiel's valley of dry

Those things are more than mere supposition. It is be-
they are capable of being ascertained as facts, with sub-
l evidence. Good authorities from men, who have been
d ear witnesses, assure us that these things are facts. But
nquire, where or who are the people thus described?
are *the aborigines of our own continent!* Their place,
nguage, their traditions, amount to all that has been hint-
These evidences are not all found among any one tribe of
s. Nor may all the Indians in any tribe, where various of
vidences are found, be able to exhibit them. It is enough
: they call their beloved aged men, in one tribe, have clear-
ibited *some* of them; and others exhibited others of them;
among their various tribes, the *whole* have been by vari-
their beloved or wise men, exhibited. *This, it is stated,*
en the fact. Men have been gradually perceiving this
ce for more than half a century; and new light has been,
ime to time, shed on the subject, as will appear.

North American Reviewers, in reviewing a sermon of
Jarvis, on this subject delivered before the New-York
ical Society, (in which he attempts to induce much evi-
to show that the natives of this continent are the tribes of
remark thus; "The history and character of the Indian
of North America, which have for some time been a sub-

ject of no inconsiderable curiosity and interest with the learned in Europe, have not till lately attracted much notice among ourselves. But as the Indian nations are now fast vanishing, and the individuals of them come less frequently under our observation; we also, as well as our European brethren, are beginning to take a more lively interest than ever, in the study of their character and history."

In the course of their remarks they add; "To the testimonies here adduced by Doct. Jarvis, (i. e. that the Indians are the ten tribes of Israel) might have been added some of our New-England historians from the first settlement of the country." Some they proceed to mention; and then add, that the Rev. Messrs. Samuel Sewall, fellow of Havard College, and Samuel Willard, vice president of the same, were of opinion that "the Indians are the descendants of Israel." Doct. Jarvis notes this as an hypothesis, which has been a favourite topic with European writers: and as a subject, to which it is hoped the Americans may be said to be waking up at last.

Manasses Ben Israel, in a work, entitled "The Hope of Israel," has written to show that the American Indians are the ten tribes of Israel. But as we have access to his authors, we may consult them for ourselves. The main pillar of his evidence is James Adair, Esq. Mr. Adair was a man of established character, as appears from good authority. He lived a trader among the Indians, in the south of North America, for forty years.—He left them and returned to England in 1774, and there published his "History of the American Indians;" and his reasons for being persuaded that they are the ten tribes of Israel. Remarking on their descent and origin, he concludes thus;—"From the most accurate observations I could make, in the long time I traded among the Indian Americans, I was forced to believe them lineally descended from the Israelites. Had the nine tribes and a half of Israel, that was carried off by Shalmanezer, and settled in Media, continued there long, it is very probable by intermarrying with the natives, and from their natural fickleness, and proneness to idolatry, and also from the force of example, that they would have adopted and bowed before the gods of Media and Assyria; and would have carried them along with them. But there is not a trace of this idolatry among the Indians." Mr. Adair gives his opinion, that the ten tribes, soon after their banishment from the land of Israel, left Media, and reached this continent from the north-west, probably before the carrying away of the Jews to Babylon.

A summary will be given of the arguments of Mr. Adair, and of a number of other writers on this subject. As the evidence given by Mr. Adair appears in some respects the most momen-

nclusive, I shall adduce a testimonial in his behalf.
ır in the West," published by the Hon. Elias Bou-
D. upon this subject, that venerable man says; "The
ese sheets has made a free use of Mr. Adair's history
ans; which renders it necessary that something fur-
l be said of him. Sometime about the year 1774,
came to Elizabethtown, (where the writer lived) with
ript, and applied to Mr. Livingstone, (afterwards go-
New-Jersey—a correct scholar,) requesting him to
manuscript. He brought him ample recommenda-
ave a good account of himself. Our political troubles
Britain then increasing, (it being the year before the
ment of the revolutionary war,) Mr. Adair, who was
to Great Britain, was advised not to risk being de-
ı his voyage, till the work could be critically exa-
to set off as soon as possible. He accordingly took
e in the first vessel bound to England. As soon as
s over, (Mr. Boudinot adds of himself,) the writer
ıdon to obtain a copy of this work. After reading
e, he strictly examined a gentleman, then a member
congress, and of excellent character, who had acted
nt among the Indians, to the southward, during the
/e to the points of fact stated by Mr. Adair, without
know the design, and from him found all the leading
oned in Mr. Adair's history, fully confirmed from his
ıal knowledge."

e the evidences of two great and good men most art-
ing in the leading facts stated by Mr. Adair. The
f Mr. Boudinot (who was for some time President of
:an Bible Society,) is well known. He was satisfied
ıth of Mr. Adair's history, and that the natives of our
ıe Hebrews, the ten tribes. And he hence published
in the west" on this subject; which is most worthy
usal of all men.

ırious authors and travellers, among the Indians, the
ıe American Indians are the ten tribes of Israel, will
ed to be proved by the following arguments:

American natives have one origin.

r language appears to have been Hebrew.

' have had their imitation of the ark of the covenant
Israel.

' have been in the practice of circumcision.

' have acknowledged one and only one God.

r variety of traditions, historical and religious, go to
: they are the ten tribes of Israel.

7. The celebrated William Penn gives accounts of the natives of Pennsylvania, which go to corroborate the same point.

8. Their having a tribe, answering in various respects, to the tribe of Levi, sheds further light on this subject.

9. Several prophetic traits of character given of the Hebrews do accurately apply to the Aborigines of America.

10. The Indians being in tribes, with the heads and names of tribes, affords further light upon this subject.

11. Their having an intimation of the ancient city of refuge evinces the truth of our subject: and

12. Other Indian rites, and various other considerations, go to evince the fact, that this people are the ten tribes of Israel.

1. *The American natives have one origin.* Their language has a variety of dialects; but all are believed by some good judges to be the same radical language. Various noted authors agree in this. Charlevoix, in his history of Canada, says; "the Algonquin and the Huron languages, (which he says are as really the same, as the French and old Norman are the same) have between them the language of all the savage nations we are acquainted with. Whoever should well understand both of these, might travel without an interpreter more than fifteen hundred leagues of country, and make himself understood by an hundred different nations, who have each their peculiar tongue;" meaning dialect. The Algonquin was the dialect of the Wolf tribe, or the Mohegan; and most of the native tribes of New-England and of Virginia.

Doctor Jonathan Edwards, son of President Edwards, lived in his youth among the Indians: as his father was a missionary among them, before he was called to Princeton College; and he became as familiar with the Mohegan dialect, as with his mother tongue. He had also good knowledge of the Mohawk dialect. He pronounced the Mohegan the most extensive of all the Indian dialects of north America. He names not less than sixteen tribes, besides the original tribes of New-England, as agreeing with the Mohegan. Herein the doctor agrees with the testimony of Charlevoix just noted. Here we find a cogent argument in favour of the Indians of north America, at least as being of one origin. And arguments will be furnished that the Indians of south America are probably of the same origin.

Doctor Boudinot (who for more than forty years was of opinion that the Indians are the ten tribes, and who sought and obtained much evidence on this subject. assures us, that the syllables which compose the word Yohewah, (Jehovah) and Yah, (Jah) are the roots of a great number of Indian words, through different tribes. They make great use of these words, and of

syllables which compose the names of God; also which form word Hallelujah, through their nations for thousands of s; especially in their religious songs and dances. With ing and an exact keeping of time, they begin a religious se thus; Hal, hal, hal; then le, le, le; next lu, lu, lu; then close yah, yah, yah. This is their traditional song of se to the Great Spirit. This, it is asserted, is sung in South ell as North America. And this author says; "Two In-s, who belong to far distant nations, may without the know-e of each other's language, except from the general idiom ll their tribes, converse with each other, and make contracts out an interpreter." This shews them to have been of one in.

u Pratz says, in his history of Louisiana, "The nations of th America derived their origin from the same country, since ottom they all have the same manners and usuages, and the e manner of speaking and thinking." It is ascertained that bjection arises against this, from the different shades of plexion found among different tribes of Indians. "The ur of the Indians generally, (says doctor Boudinot,) is red, vn, or copper, according to the climate, and the high or low nd." Mr. Adair expresses the same opinion; and the In-s have their tradition, that in the nation from which they inally came, all were of one colour. According to all ac-nts given of the Indians, there are certain things in which agree. This appears in the journals of Mr. Giddings, of exploring tour. The most distant and barbarous Indians e in a variety of things with all other tribes. They have r Great Spirit; their high priests; their sacrificing, when g to, or returning from war; their religious dance; and sacred little enclosure, containing their most sacred things, gh it be but a *sack*, instead of an *ark*. Messrs. Lack and rbotus both assert that they have often heard the Indians outh America sing "Hallelujah." For thousands of miles North American Indians have been abundant in this.

octor Williams, in his history of Vermont, says; "In what-manner this part of the earth was peopled, the Indians ap-to have been the most ancient, or the original men of erica. They had spread over the whole continent, from the th degree of north latitude, to the southern extremity of e Horn. And these men every where appeared to be the e race or kind of people. In every part of the continent, Indians are marked with a similarity of colour, features, and y circumstance of external appearance. Pedro de Cicca eon, one of the conquerors of Peru, and who had travelled ugh many provinces of America, says of the Indians;—

"The people, men and women, although there are such a multitude of tribes or nations, in such diversities of climates, appear, nevertheless, like the children of one father and mother."

Ulloa (quoted by Doct. Williams,) had a great acquaintance with the Indians of South America, and some parts of North America. Speaking of the Indians of Cape Breton, in the latter, he declared them to be "the same people with the Indians in Peru." "If we have seen one American, (said he) we may be said to have seen them all." These remarks do not apply to all the people in the northern extremities of America. The Esquimaux natives appear to be a different race of men. This race are found in Labrador; in Greenland, and round Hudson's Bay. All these appear evidently the same with the Laplanders, Zemblams, Samoyeds and Tartars in the east. They probably migrated to this western hemisphere at periods subsequent to the migration of the Indians. They, or some of them, might have come from the north of Europe; from Norway to Iceland, then to Greenland, and thence to the coasts of Labrador, and farther west. But the consideration of those different people, does not affect our subject.

2. *Their language appears clearly to have been Hebrew.* In this, doctor Edwards, Mr. Adair, and others were agreed. Doctor Edwards, after having a good acquaintance with their language, gave his reasons for believing it to have been originally Hebrew. Both, he remarks, are found without prepositions, and are formed with prefixes and suffixes; a thing probably known to no other language. And he shows, that not only the words, but the construction of phrases, in both, have been the same. Their pronouns, as well as their nouns, doctor Edwards remarks, are manifestly from the Hebrew. Mr. Adair is confident of the fact, that their language is Hebrew. And their laconic, bold and commanding figures of speech, he notes as exactly agreeing with the genius of the Hebrew language. He says, that after living forty years among them, he obtained such knowledge of the Hebrew idiom of their language, that he viewed the event of their having for more than two millenaries, and without the aid of literature, preserved their Hebrew language so pure, to be but little short of a miracle.

Relative to the Hebraism of their figures, Mr. Adair gives the following instance, for an address of a captain to his warriors, going to battle. I know that your guns are burning in your hands: your tomahawks are thirsting to drink the blood of your enemies; your trusty arrows are impatient to be upon the wing; and lest delay should burn your hearts any longer, I give you the cool refreshing word; *join the holy ark: and mouty to cut off the devoted enemy.*"

le of words and phrases, is furnished by Dr. Boudinot, wards, Adair, and others, to show how clearly the Indian e is from the Hebrew. Some of those Indian words are om one tribe, and some from another. In a long savage stitute of all aid from letters, a language must roll and It is strange that after a lapse 2500 years a single ould, among such a people, be preserved the same. But of Providence is strikingly seen in this, to bring that o light.

ollowing may afford a specimen of the evidence on this he subject.

sh.	*Indian.*	*Hebrew.*
	Yohewah	Jehovah
	Ale	Ale, Aleim
	Yah	Jah
	Shilu	Shiloh
	Chemim	Shemim
	Abba	Abba
	Ish, Ishte	Ish
	Ishto	Ishto
	Awah	Eweh, Eve
	Keah	Ka
	Liani	Lihene
n	Uwoh	Huah
	Nichiri	Neheri
a house	Taubana-ora	Debonaour
	Kora	Cora
	Canaai	Canaan
	Phale	Phalac
	Na	Na
rt	Kesh	Kish
	Jennais	Jannon
	Phaubac	Phauhe
wind	Rowah	Ruach
or high mount	Ararat	Ararat

PHRASES.

ish.	*Indian.*	*Hebrew.*
t	Heru hara or hala	Hara hara
o the First e	Halleluwah	Hallelujah
food	Natoni boman	Natoui bamen
way	Bayou boorkaa	Boua bouak
to you	Halea tibou	Ye hali ettouboa
dace	Yene hali	Vongali
k	Name gutete	Name heti

a period among savages, without a book or letters, a word or phrase properly Hebrew, should still be found among them. *Yet such words and phrases are found.* And many more may yet be found in the compounds of Indian words. I have just now observed, in dropping my eye on a Connecticut Magazine for 1803, a writer on the Indians in Massachusetts, in its earliest days, informs, that the name of the being they worshipped was Abamocko. Here, without any perception of the fact, he furnishes a Hebrew word in compound. Abba-mocko; father-mocho. As a tribe of Indians in the south call God, Abbamingo-ishto; Father-chief-man. In the latter, we have two Hebrew words; Abba, father, and Ish, man. Could we make proper allowance for Pagan pronunciation, and find how the syllables in their words ought to be spelled, we might probably find many more of the Hebrew roots in their language.

3. *The Indians have had their imitation of the ark of the covenant in ancient Israel.* Different travellers, and from different regions unite in this. Mr. Adair is full in his account of it. It is a small square box, made convenient to carry on the back. They never set it on the ground, but on logs in low ground where stones are not to be had; and on stones where they are to be found. This author gives the following account of it.—"It is worthy of notice, (he says) that they never place the ark on the ground, nor sit on the bare earth when they are carrying it against an enemy. On hilly ground, where stones are plenty, they place it on them. But in level land, upon short logs, always resting themselves (i. e. the carriers of the ark) on the same materials. They have also as strong a faith of the power and holiness of their ark, as ever the Israelites retained of theirs. The Indian ark is deemed so sacred and dangerous to touch, either by their own sanctified warriors, or the spoiling enemy, that neither of them dare meddle with it on any account. It is not to be handled by any except the chieftain and his waiter, under penalty of incurring great evil; nor would the most inveterate enemy dare to touch it. The leader virtually acts the part of a priest of war, *pro tempore*, in imitation of the Israelites fighting under the divine military banner."

Doct. Boudinot says of this ark, "It may be called the ark of the covenant imitated." In time of peace it is the charge of their high priests. In their wars, they make great account of it. The leader (acting as high priest on that occasion) and his darling waiter, carry it in turns. They deposit in the ark some of their most consecrated articles. The two carriers of this sacred symbol, before setting off with it for the war, purify themselves longer than do the rest of the warriors. The waiter bears their ark during a battle. It is strictly forbidden for any one,

but the proper officer to look into it. An enemy, if they capture it, treat it with the same reverence.

Doctor Boudinot says, that a gentleman, who was at Ohio, in 1756, informed him that while he was there, he saw among the Indians, a stranger, who appeared very desirous to look into the ark of that tribe. The ark was then standing on a block of wood, covered with a dressed deer skin. A sentinel was guarding it, armed with a bow and arrow. The sentinel finding the intruder pressing on, to look into the ark, drew his arrow at his head, and would have dropped him on the spot; but the stranger perceiving his danger, fled. Who can doubt of the origin of this Indian custom? And who can resist the evidence it furnishes, that here are the tribes of Israel? See Num. x. 35, 36. and xiv. 44.

4. *The American Indians have practised circumcision.* Doct. Beatty, in his journal of a visit to the Indians in Ohio, between fifty and sixty years ago, says, that "an old Indian informed him, that an old uncle of his, who died about the year 1728, related to him several customs of former times among the Indians: and among the rest, that circumcision was long ago practised among them, but that their young men made a mock of it, and it fell into disrepute and was discontinued." Mr. M'Kenzie informs, that in his travels among the Indians, he was led to believe the same fact, of a tribe far to the north-west; as stated in the 'Star in the West.' Doctor Boudinot assures that the eastern Indians inform of its having been practised among them in times past; but that latterly, not being able to give any account of so strange a rite, their young men had opposed it, and it was discontinued. Immanuel de Moraez, in his history of Brazil, says it was practised among the native Brazilians. What savage nation could ever have conceived of such a rite, had they not descended from Israel.

5. *The native Indians have acknowledged one, and only one God; and they have generally vieus concerning the one Great Spirit, of which no account can be given, but that they derived them from ancient revelation in Israel.* Other nations destitute of revelation have had their many gods. But little short of three hundred thousand gods have existed in the bewildered imaginations of the pagan world. Every thing, almost, has been deified by the heathen. Not likely to retain God in their knowledge, and professing themselves to be wise, they became fools; and they changed the glory of the one living God, into images, and beasts, birds, reptiles, and creeping things. There has been the most astonishing inclination in the world of mankind to do thus. But here is a new world of savages, chiefly, if not wholly, free from such wild idolatry. Doctor Boudinot

being assured by many good witnesses,) says of the Indians who have been known in his day; "They were never known whatever mercenary Spanish writers may have written to the ontrary) to pay the least adoration to images or dead persons, o celestial luminaries, to evil spirits, or to any created beings whatever." Mr. Adair says the same assures that "none f the numerous tribes and nations, from Hudson's Bay to the Mississippi, have ever been known to attempt the formation of my image of God." Du Pratz was very intimate with the chief of those Indians called "the Guardians of the Temple," near the Mississippi. He inquired of them of the nature of their worship. The chief informed him that they worshipped the great and most perfect spirit; and said, "He is so great and powerful, that in comparison with him all others are as nothing. He made all things that we see, and all things that we cannot see." The chief went on to speak of God as having made little spirits, called *free servants*, who always stand before the Great Spirit ready to do his will. That "the air is filled with spirits; some good, some bad; and that the bad have a chief who is more wicked than the rest." Here it seems is their traditional notion of good and bad angels; and of Beelzebub, the chief of the latter. This chief being asked how God made man, replied, that "God kneaded some clay, made it into a little man, and finding it was well formed, he blew on his work, and the man had life, and grew up!" Being asked of the creation of the woman, he said, "their ancient speech made no mention of any difference, only that the man was made first." Moses' account of the formation of the woman, it seems, had been lost.

Mr. Adair is very full in this, "that the Indians have but one God, the great Yohewah, whom they call the great, beneficent supreme and holy Spirit, who dwells above the clouds, and who dwells with good people, and is the only object of worship." How different are they from all the idolatrous heathen upon earth. He assures that they hold this great divine Spirit as the immediate head of their community; which opinion he conceives they must have derived from the ancient theocracy in Israel. He assures that the Indians are intoxicated with religious pride, and call all other people the accursed people: and have time out of mind been accustomed to hold them in great contempt. Their ancestors they boast to have been under the immediate government of Yohewah, who was with them, and directed them by his prophets, while the rest of the world were outlaws, and strangers to the covenant of Yohewah. The Indians thus release themselves (Mr. Adair assures us) with the idea that God has chosen them from the rest of mankind as his peculiar peo-

It is agreed that within about eighty years a great change has been produced among the Indians. They have, in this period much degenerated as to their traditional religion. Their connexions with the most degenerate part of the white people, trading among them; and their knowledge and use of ardent spirits, have produced the most deleterious effects. They have felt less zeal to maintain their own religion, such as it was; and to transmit their own traditions. Remarkably indeed it is that they did so diligently propagate and transmit them, till so competent a number of good testimonies should be furnished to the civilized and religious world, relative to their origin. This must have been the object of divine Providence in causing them so remarkably to transmit their traditions through such numbers of ages. And when the end is answered, the cause leading to it may be expected to cease.

This may account for the degeneracy of some Indians far to the west, reported in the journals of Mr. Giddings, in his exploring tour. He informs, "They differ greatly in their ideas of the Great Spirit; one supposes that he dwells, in a buffalo, another in a wolf, another in a bear, another in a bird, and another in a rattlesnake. On great occasions, such as when they go to war, and when they return, (he adds) they sacrifice a dog, and have a dance. On these occasions they formerly sacrificed a prisoner taken in the war; but through the benevolent exertions of a trader among them, they have abandoned the practice of human sacrifice. There is always one who officiates as high priest. He practices the most rigid abstinence. He pretends to a kind of inspiration or witchcraft; and his directions are obeyed.

"They all believe, (he adds) in future rewards and punishments; but their heaven is sensual. They differ much in their ideas of goodness. One of their chiefs told him, he did not know what constituted a good man; that their wise men, in this, did not agree.

"Their chiefs, and most of their warriors, have a war sack, which contains generally, the skin of a bird, which has a green plumage; or some other object, which they imagine to have some secret virtue."

Here we learn that those far distant savages have (as have all the other tribes) their Great Spirit, "who made every thing," though in their bewildered opinion he dwells in certain animals. On going to war, or returning, they must sacrifice; and for victory obtained, must have their religious dance. They must have their high priests, who must practise great abstinence, and pretend to inspiration; and hence must be obeyed. They have brought down their traditional notions of these things:

of future rewards and punishments. The ark of their war-
chieftains, it seems, has degenerated into a *sack!* but this
e the ark of other tribes) must contain their most sacred
gs; "green plumage, or some other objects which they
gine to have some secret virtue." Here these Indians fur-
their quota of evidence, in these more broken traditions,
their descent from Israel.

These tribes in the west are more savage, and know less of
old Indian traditions. Mr. Giddings says, "As you ascend
Missouri and proceed to the west, the nearer to the state of
ure, the savages approach, and the more savage they ap-
ar." This may account for their *ark's* degenerating into a
k; and for their verging nearer to idolatry in their views of
Great Spirit, viewing him as imbodied in certain animals.

It is probable that while most of the natives of our land had
ir one great Spirit, some of this wretched people talked of
ir different gods. Among the natives on Martha's Vineyard,
the beginning of Mayhew's mission among them, we find
oxo, in his conversation with the converted native, Hiac-
mes, speaking of his *thirty-seven gods;* and finally concluding
throw them all away, to serve the one true God. We know
t what this insulated native could mean by his thirty-seven
ds. But it seems evident from all quarters, that such were
t the sentiments of the body of the natives of America.

The ancient natives on Long Island talked of their different
ordinate gods. Sampson Occum, the noted Indian preach-
says, "the Indians on Long-Island imagined a great number
gods." But he says, "they had (at the same time) a no-
n of one great and good God, who was over all the rest."
re, doubtless, was their tradition of the holy angels which
ey had become accustomed to call gods under the one great
od. The North American Reviewers speak of the fact, that
e natives of our land acknowledged one supreme God. They
quire, "If the Indians in general have not some settled opin-
n of a Supreme Being; how has it happened that in all the
nferences or talks of the white people with them, they have
nstantly spoken of the *Great Spirit;* as they denominate the
uler of the universe?"

Lewis and Clark inform us of the Mandans, (a tribe far to-
ard the Pacific) thus; "The whole religion of the Mandans
nsists in a belief of one Great Spirit presiding over their des-
ies. To propitiate whom, every attention is lavished, and
ery personal consideration is sacrificed." One Mandan in-
rmed, that lately he had eight horses, but that he had offered
em all up to the Great Spirit. His mode of doing it was
is: he took them into the plains, and turned them all loose.

committing them to the Great Spirit, he abandoned them forever. The horses, less devout than their master, no doubt took care of themselves.

Heckewelder (a venerable missionary among the Indians 40 years, noted in Doct. Jarvis' discourse, before the New-York Historical Society, and who had a great acquaintance with the wide spread dialect of the Delaware language,) says, "Habitual devotion to the Great First Cause, and a strong feeling of gratitude for the benefits he confers, is one of the prominent traits which characterize the mind of the untutored Indian. He believes it to be his duty to adore and worship his Creator and benefactor."

Gookin, a writer in New-England in 1674, says of the natives; "generally they acknowledge one Great Supreme doer of good." Roger Williams, one of the first settlers of New-England says; "He that questions whether God made the world, the Indians will teach him. I must acknowledge (he adds) I have in my concourse with them, received many confirmations of these two great points;—1. that God is. 2. that He is a rewarder of all that diligently seek him. If they receive any good in hunting, fishing, or harvesting, they acknowledge God in it."

Surely then, the natives of the deserts of America must have been a people who once knew the God of Israel! They maintained for more than two millenaries, the tradition of Him in many respects correct. What possible account can be given of this, but that they were descendants of Israel, and that the God of Israel has had his merciful eye upon them, with a view in his own time, to bring them to light and effect their restoration?

6. *Their variety of traditions, historical and religious, go evince that they are the ten tribes of Israel.* Being destitute of books and letters, the Indians have transmitted their traditions in the following manner. Their most sedate and promising young men are some of them selected by what they call the beloved men, or wise men, who in their turn had been thus selected. To these they deliver their traditions, which are carefully retained. These are instead of historic pages and religious books.

Some of these Indian traditions, as furnished from good authorities, shall be given. Different writers agree that the natives have their historic traditions of the reason and manner of their fathers coming into this country, which agree with the account given in Esdras, of their leaving the land of Media, and going to a land to the north east, to the distance of a year and a half's journey. M'Kenzie gives the following account of the

epewyan Indians, far to the north-west. He says, "They ve also a tradition among them, that they originally came m another country, inhabited by very wicked people, and l traversed a great lake, which was in one place, narrow, llow, and full of islands, where they had suffered great mise- ; it being always winter, with ice, and deep snows. At the pper Mine River, where they made the first land, the ground s covered with copper, over which a body of earth has since n collected to the depth of a man's height." Doctor Boudi- speaks of this tradition among the Indians.—Some of them k that obstructing water a *river*, and some a *lake*. Some give ount of their getting over it; and others not. What a strik- description is here found of the passing of the natives of s continent, over from the north-east of Asia, to the north- st of America, at Beering's Straits. These straits, all agree, less than forty miles wide, at this period; and no doubt they ve been continually widening. Doctor Williams, in his histo- of Vermont, says they are but eighteen miles wide. Proba- they were not half that width 2500 years ago. And they re full of islands, the Indian tradition assures us. Many of se islands may have been washed away; as the Indian tradi- n says, "the sea is eating them up;" as in Dr. Boudinot.

Other tribes assure us, that their remote fathers, on their way this country, "came to a great river which they could not ss; when God dried up the river that they might pass over." re is a traditionary notion among the Indians, of God's an- ntly drying up rivers before their ancestors. Their fathers some way got over Beering's Straits. And having a tradi- n of rivers being dried up before the fathers, they applied it this event. Those straits, after Israel had been detained for ime there, might have been frozen over, in the narrows be- een the islands; or they might have been passed by canoes, some craft. The natives of this land, be they who they may, l in fact arrive in this continent; and they probably must ve come over those straits. And this might have been done Israel, as well as by any other people.

Relative to their tradition of coming where was abundance of pper; it is a *fact*, that at, or near Beering's Straits, there is a ice called Copper-Island, from the vast quantities of this metal re found. In Grieve's history we are informed that copper re covers the shore in abundance; so that ships might easily loaded with it. The Gazetteer speaks of this, and that an empt was made in 1770 to obtain this copper, but that the even in July, was so abundant, and other difficulties such, t the object was relinquished. Here, then, those natives

made their way to this island; and brought down the knowledge of this event in their tradition.

Dr. Boudinot gives it as from good authority, that the Indians have a tradition "that the book which the white people have, was once theirs. That while they had this book, things went well with them; they prospered exceedingly; but that other people got it from them; that the Indians lost their credit; offended the Great Spirit, and suffered exceedingly from the neighbouring nations; and that the Great Spirit then took pity on them, and directed them to this country." There can be no doubt but God did, by his special providence, direct them to some sequestered region of the world, for the reasons which have been already given.*

M'Kenzie adds the following accounts of the Chepewyan nation: "They believe also that in ancient times, their ancestors lived till their feet were worn out with walking, and their throats with eating. They describe a deluge, when the waters spread over the whole earth, except the highest mountains; on the tops of which they preserved themselves." This tradition of the longevity of the ancients, and of the flood, must have been from the word of God in ancient Israel.

Abbe Clavigero assures us, that the natives of Mexico had the tradition, "that there once was a great deluge; and Tapi, in order to save himself from being drowned, embarked in a ship, with his wife and children, and many animals. That as the waters abated, he sent out a bird, which remained eating

* We have a prediction relative to the ten tribes, which fully accords with the things exhibited of them, and of the natives of our land. In Amos, viii. 11, 12, we read, "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even unto the east; they shall run to and fro, to seek the word of the Lord, and shall not find it." This prophecy did relate to the ten tribes. Amos was a prophet to them: he lived not long before their expulsion, from which they have never yet returned. He in the context predicted, was to be fulfilled while they were in their outcast state. This is clearly evident from the whole connection.

The prediction implies, they should know they had been blessed with the word of God, but had wickedly lost it; as a man in a famine knows he has had bread or food, but now has it not. It implies, they shall feel something what they have lost, and shall *wander*. They shall rove from sea to sea; from the north even to the east. They shall set off a northern course, and thence east; or be led to wander in a north-east direction as far as they can wander; from the Mediterranean, whence they set out, to the extremest sea in the opposite direction north-east; to the Frozen Ocean; over its straits to the pacific; and to the Atlantic. They shall run to and fro, over all the vast regions, the dreary wilds, which lie between those extreme seas. They shall retain some general correct idea of God; but they shall find they have lost his word. This they shall not

ad bodies. He then sent out a little bird, which returned th a small branch."

Doctor Beatty says, that an Indian in Ohio informed, that e of their traditions was, "Once the waters had overflowed the land, and drowned all the people then living, except a , who made a great canoe and were saved."

This Indian added, to Doctor Beatty, that "a long time ago, people went to build a high place; that while they were lding, they lost their language, and could not understand other."

Doctor Boudinot assures us that two ministers of his acquaint- informed him, that they being among the Indians away ard the Mississippi, the Indians there (who never before saw hite man,) informed him, that one of their traditions was,— great while ago they had a common father, who had the other ple under him. That he had twelve sons by whom he ad- istered his government; but the sons behaving illy, they lost government over the other people. This the two ministers ceived to be a pretty evident traditionary notion concerning ob and his twelve sons.

Various traditions of the Indians strikingly denote their He- w extraction. Doctor Beatty (mentioned by Mr. Boudinot) rms of their feast, called the hunter's feast: answering, he nks, to the Pentecost in ancient Israel. He describes it as llows:

They choose twelve men, who provide twelve deer. Each

n, till their long famine shall close in the last days. How exactly does s prophecy accord with the account noted in Esdras, and with the In- n tradition, which meets it; of their fathers being led into this coun- ·t They have indeed wandered north-east, and from north to east, and rth; from sea to sea, and from the river to the ends of the earth. They re run to and fro in a famine of the word; retaining some general view God, and of their ancient blessings under him. But their famine and age state have still continued. From their savage high priests they re sought the word of the Lord, and from their vague traditions; but y have not found it.

But the following chapter in Amos, engages they shall find again the holy icles—ix. 13—15. "Behold, the days come, saith the Lord, that the ughman shall overtake the reaper, and the treader of grapes him that weth seed; and the mountain shall drop sweet wine; and all the hills ll melt. And I will bring again the captivity of my people Israel; and y shall build the waste cities and inhabit them, and they shall plant vine- rds and drink the wine thereof; they shall also make gardens and eat fruit of them. And I will plant them upon their land; and they shall more be pulled up out of their land, which I have given them, saith the rd thy God." Here are the rapid scenes, the melting missionary events our day. Here is the succeeding recovery of the tribes of Israel. Here he planting of them in their own land, and their permanent residence re, to the end of the world. Never has this restoration had even a pri- ry accomplishment.

of the twelve men cuts a saplin; with these they form a tent, covered with blankets. They then choose twelve stones for an altar of sacrifice. Some tribes, he observes, choose but ten men, ten poles, and ten stones. Here seems an evident allusion to the twelve tribes; and also to some idea of the ten separate tribes of Israel. Upon the stones of their altar, they suffered no tool to pass. No tool might pass upon a certain altar in Israel. The middle joint of the thigh of their game, Doctor Beatty informs, the Indians refuse to eat. Thus did ancient Israel, after the angel had touched the hollow of Jacob's thigh in the sinew that shrank: Gen. xxxii. 25, 31, 32. "In short, (says Doctor Beatty,) I was astonished to find so many of the Jewish customs prevailing among them; and began to conclude there was some affinity between them and the Jews."

Col. Smith, in his history of New-Jersey, says of another region of Indians, "They never eat of the hollow of the thigh of any thing they kill." Charlevoix speaking of Indians still further to the north, says, he met with people who could not help thinking that the Indians were descended from the Hebrews, and found in every thing some affinity between them. Some things he states; as on certain meals, neglecting the use of knives; not breaking a bone of the animal they eat; never eating the part under the lower joint of the thigh; but throwing it away. Such are their traditions from their ancient fathers. Other travellers among them speak of their peculiar evening feast, in which no bone of their sacrifice may be broken. No bone might be broken of the ancient paschal lamb in Israel, which was eaten in the evening.

Different men who had been eye witnesses, speak of this, and other feasts, resembling the feasts in Israel: and tell us relative to this peculiar evening feast, that if one family cannot eat all they have prepared, a neighbouring family is invited to partake with them; and if any of it be still left, it must be burned before the next rising sun. None who read the law of the passover, can doubt the origin of this.

A christian friend of mine informs me, that he some time since read in a book which he now cannot name, the account of a man taken at Quebec, in Montgomery's defeat; of his being carried far to the north-west by Indians; and of a feast which they keep, in which each had his portion in a bowl; that he was charged to be very careful not to injure a bone of it; that each must eat all his bowl full, or must burn what was left on a fire, burning in the midst for this purpose. The object of the feast he knew not.

The Indians have their feasts of first ripe fruits, or of green corn; and will eat none of their corn till a part is thus given to

God. The celebrated Penn, Mr. Adair, and Col. Smith, with others, unite in these testimonies. In these Indian feasts they have their sacred songs and dancess; singing Halleluyah, Yohewah, in the syllables which compose the words. What other nation, besides the Hebrews and Indians ever, in this manner, attempted the worship of Jehovah? The author of the "Star in the west" says; "May we not suppose that these Indians formerly understood the psalms and divine hymns?—Otherwise, how came it to pass, that some of all the inhabitants of the extensive regions of North and South America have, and retain, these very expressive Hebrew words, and repeat them so distinctly; using them after the manner of the Hebrews, in their religious acclamations?"

The Indian feast of harvest, and annual expiation of sin, is described by these writers; and in a way which enforces the conviction that they derived them from ancient Israel. Details are given in the Star in the West. My limits will permit only to hint at them. The detailed accounts are worth perusing.

An Indian daily sacrifice is described. They throw a small piece of the fattest of their meat into the fire, before they eat. They draw their newly killed venison through the fire. The blood they often burn. It is with them a horrid abomination to eat the blood of their game. This was a Hebrew law.

A particular or two of their feasts shall be noticed. Doctor Beatty gives an account of what he saw among the Indians north-west of the Ohio. He says; "Before they make use of any of the first fruits of the ground, twelve of their old men meet; when a deer and some of the first fruits are provided. The deer is divided into twelve parts; and the corn beaten in a morter, and prepared for use by boiling or baking, under the ashes, and of course unleavened. This also is divided into twelve parts. Then these (twelve) men hold up the venison, and fruits, and prey, with their faces to the east, acknowledging (as is supposed,) the bounty of God to them. It is then eaten. After this they freely enjoy the fruits of the earth. On the evening of the same day, (the Doctor adds) they have another public feast which looks like the passover. A great quantity of venison is provided, with other things dressed in their usual way, and distributed to all the guests; of which they eat freely that evening. But that which is left is thrown into the fire and burned; as none of it must remain till sun rise the next day; nor must a bone of the venison be broken."

Mr. Boudinot, says, "It is fresh in the memory of the old traders, (among the Indians) as we are assured by those who

have long lived among them, that formerly none of the numerous nations of Indians, would eat, or even handle any part of the new harvest, till some of it had been offered up at the yearly festival by the beloved man (high priest) or those of his appointment at the plantation; even though the light harvest of the past year should almost have forced them to give their women and children of the ripening fruits to sustain life." Who that reads the laws of Moses, can doubt the origin of these Indian traditions?

The Hebrews were commanded to eat their passover with bitter herbs: Exod. xii. 8. The Indians have a notable custom of purifying themselves with bitter herbs and roots. Describing one of their feasts, the writer says, "At the end of the notable dance, the old beloved women return home to hasten the feast. In the mean time every one at the temple drinks plentifully of the Cussena, and other bitter liquids, to cleanse their sinful bodies, as they suppose."

The Indians have their traditionary notion clearly alluding to the death of Abel, by the murderous hand of Cain; as well as one alluding to the longevity of the ancients.

More full accounts are given by some of these authors, of the *Archi-magus* of the Indians—their high priest. As the high priest in Israel was inducted into office by various ceremonies, and by anointing; so is the Indian high priest by purification, and by anointing. When the holy garments are put upon him, bear's oil is poured on his head. And it is stated that the high priests have their resemblance of the various ornaments worn by the ancient high priests; and even a resemblance of the breast-plate. These men have been called by the white people, ignorant of Indian customs, jugglers. But they are now ascertained by good witnesses, as a manifest though corrupt succession of the high priesthood in ancient Israel. Bartram says, those, with inferior priests and prophets have been maintained in most if not in all the tribes.

The Indian high priest makes his yearly atonement for sin. He appears at their temple, (such as it is,) arrayed in his white deer skin garments, seeming to answer to the ancient ephod. Entering on his duty, the waiter spreads a white seat with a white dressed buckskin, close by the holiest apartment of their temple; and puts on his white beads offered by the people. A variety of curious things are described in this dress, by Mr. Adair as pretty evidently designed imitations of the parts of ancient pontifical dress, which it would exceed my limits to describe. This dress is left in the holy place of their temple, till the high priest comes to officiate again. His breastplate is made of a white conch shell, through which two straps of otter

n pass in two perforations; while white buttons of buck's
rn are superadded, as though in immitation of the precious
nes on the ancient breast-plate. A swan skin wreath odorns
head, instead of the ancient plate of gold. And for the an-
nt tiara, the Archi-magus, has his tuft of white feathers. His
ly fire he obtains by rubbing two sticks together; and his
lden bells and pomegranates are formed of the dried spurs of
ld turkeys, strung so as to rattle on his fine mocasins.

Mr. Adair assures us, when the Indian Archi-magus (high
iest) in addressing his people, and enforcing "the divine
ech," that he calls them "the beloved and holy people,"
cording to the language concerning ancient Israel. He ur-
s them "to imitate their virtuous ancestors," and "flourishes
on their beloved land, *flowing with milk and honey.*"

Mr. Adair describes the Indian feasts, and speaks of them as
aring a very near resemblance of the stated feasts in ancient
ael. He gives accounts that when the Indians are about to
gage in war, they have their preparatory sacrifices, purifica-
ns, and fastings. He speaks of their daily sacrifice, their ab-
ions, marriages, divorces, burials, mournings for the dead,
parations of women, and punishment of various crimes, as be-
g, in his opinion, manifestly of Hebrew origin.

Their reckonings of *time*, Mr. Adair viewed as evidently He-
ew. They begin their year, as did Israel, at the first ap-
arance of new moon after the vernal equinox. They reckon
the four seasons, and by the sub-divisions of the moons.

Bartram says, the Indians believe their high priests have in-
nate communion with the world of spirits; and that no great
sign is formed by the Indians without his counsel.

The Assinipoils, far to the west, we learn in Capt. Carver's
vels among the western Indians, have their high priest, who
etends to great intimacy with the Great Spirit, and to be
le to foretel future events; as is the case with the Killisti-
se, at the Grand Portage. Certain things he thus found,
ong different Indians, which show them to have been of the
me origin

Within about eighty years, men inform, that these rites of the
gh priests have been more neglected. The Indians inform,
at in 1747, the high priest in the Natchez, was struck dead by
htning, while using his invocation for rain. They suppose
e Great Spirit to have been angry with him for some impu-
y; and with the "darting fire and threatening voice," took
n away; and forbid them to renew the like attempt.

Bartram gives a description of a southern Indian temple. It
a square of small buildings in the centre of their Indian town.
e small buildings of one story cover perhaps half an acre.

more or less, according to the strength of the tribe. In one of these buildings they hold their councils. A part of this building is shut up as a holy of holies; and it is death for any but the high priests, to enter it. Here they deposit their most sacred things; as the physic-pot, rattles, chaplets, eagles' tail, and pipe of peace.

To this temple "the males (as in ancient Israel) are obliged to assemble three times a year: viz. at the feast of the first ripe fruits; at the feast for the success of hunting, about the time of the ancient pentecost; and the great feast for the expiation of sins, about the time of ripe corn." No account could be given of these things, without a complicated miracle, unless the Indians have descended from the tribes of Israel.

Mr. Boudinot informs, that "when any of their beloved people die, they soften the thought of death by saying "he is gone to sleep with his beloved fathers." The ancient pious Hebrew dying, "fell asleep, and was gathered to his people."

The Indians, when one dies, wash and anoint the body. The Hebrews did the same.

Some of the southern Indians hire mourners to bewail and magnify the merits of the dead. Thus did the Hebrews: Jer. ix. 17. And the Indians, as had the Hebrews, have their solemn songs on such occasions. A religious procession moves round the corpse, singing, Yah, (Jah.) Ho, is then sung by the procession. The leader then says He;—all follow. Then Wah is sung by all. Thus they sing the syllables which compose Jah, Jehovah. The corpse is then buried with the face to the east.

Lewis and Clark, in their tour to the Pacific, inform that they found among the natives, in those remote regions, receptacles for the dead, always lying east and west; the door of the tomb to the east, and the bodies in the tomb lying with the face to the east.

The Indians, often bury with the corpse a variety of furniture; and their best things, if the dead be a first character. The Hebrews did the same. Josephus informs that Hyrcanus, a Maccabee, when Jerusalem was besieged by the Syrian tyrant, and money was wanted, took from king David's sepulchre 3000 talents, which had 1300 years before been buried with him.

Another noted Hebrew custom the Indians have. Doctor Boudinot informs, that a worthy minister informed him, that as he was preaching with some Indians; between the exercises, tidings were brought to an Indian woman present, that her son was suddenly drowned. In deep distress she retired to a little distance, and sat on the ground. Female friends followed, and sat around her. After sitting a season in solemn silence, the

ning mother put her hand upon her mouth, and then fell ard with her face in the dust. The rest all followed the ple. The men went by themselves, and did the same. It ll known that laying the hand on the mouth, and the mouth dust, is distinguished Hebraism. See Micah, vii. 16 ; iii. 29 ; Prov. xxx. 32.

ns the reader is presented with a view of the historical and ous traditions of the native Americans ; and will judge for lf whether they do not exhibit satisfactory evidence that natives, are the *very tribes of Israel?*

important an argument is furnished on this subject, from dian's *place of refuge from the avenger of blood*, that a ular head shall be reserved for it, in a succeeding page.

ong what other people on earth can such traditional evi- be found of their being the descendants of the ten tribes ? elieved no other nations exhibits such evidence. Whence the natives of our continent, if they be not the tribes of Is- and where are those tribes to be found? They are to be , and come to light, as Israelites ; and this too, about the it period. This results from the prophetic scriptures, and gns of the times. The descendants of Abraham are now o be recovered. Where shall this branch of them be found ing been providentially preserved, now for 2500 years, if this sequestered land? The tribes of Israel might have their way hither, as well as any other people. Some peo- d find their way hither, and have brought down all these isms and traditions, which it seems could not be fur- from any other quarter, than from the commonwealth ael.

The celebrated William Penn gives accounts of the natives nsylvania, which go to corroborate the same point.* Mr. saw the Indians of Pennsylvania, before they had been af- with the rude treatment of the white people. And in a to a friend in England, he thus writes of those natives; "I them with like countenances with the Hebrew race ; and children of so lively a resemblance to them, that a man think himself in Duke's place, or Barry street in London, e sees them." Here, without the least previous idea of natives being Israelites, that shrewd man was struck with perfect resemblance of them ; and with other things will be noted. He speaks of their dress and trinkets, as e, like those of ancient Israel ; their ear-rings, nose jewels, ets on their arms and legs, rings (such as they were) on ngers, necklaces made of polished shells found in their

* Quoted by Dr. Boudinot.

rivers, and on their coasts; bands, shells and feathers ornamenting the heads of females, and various strings of beads adorning several parts of the body.

Mr. Penn adds to his friends, that "he considered this people as under a dark night; yet they believed in God and immortality, without the help of metaphysics. For he says, they informed him that there was a great king, who made them—that the souls of the good shall go to him." He adds; "Their worship consists in two parts, sacrifice and cantico. (songs.) The first is with their first fruits: and the first buck they kill goes to the fire." Mr. Penn proceeds to describe their splendid feast of first ripe fruits, one of which he had attended. He informs; "All that go to this feast must take a piece of money, which is made of the bone of a fish."—"None shall appear before me empty." He speaks of the agreement of their rites with those of the Hebrews. He adds; "They reckon by moons, they offer their first ripe fruits; they have a kind of feast of tabernacles; they are said to lay their altars with twelve stones; they mourn a year; they have their separations of women; with many other things that do not now occur." Here is a most artless testimony, given by that notable man drawn from his own observations, and accounts given by him: while he thought of the people's being actually Hebrew, probably was most distant from his mind.

8. *Their having a tribe, answering in various resperts to the tribe of Levi, sheds further light on this subject.* The thought naturally occurs, that if these are the ten tribes, and they have preserved so many of their religious traditions; should we not be likely to find among them some tradition of a tribe answering to the tribe of Levi? If we should find something of this, the evidence of their being the tribes of Israel would indeed be more striking. Possibly this is furnished. The *Mohawk* tribe were held by the other tribes in great reverence; and the other tribes round about them had been accustomed to pay them an annual tribute. Mr. Boudinot gives the following account of them. "Mr. Colden says, he had been told by old men (Indians) in New-England, that when their Indians were at war formerly with the Mohawks, as soon as one (a Mohawk) appeared, the Indians would raise a cry, from hill to hill, *a Mohawk! a Mohawk!* upon which all would flee as sheep before a wolf, without attempting to make the least resistance. And that all the nations around them have for many years, entirely submitted to their advice, and paid them a yearly tribute. And the tributary nations dared not to make war or peace, without the consent of the Mohawks." Mr. Colden goes on to state an instance of their speech to the governor of Virginia, in which it

ars the Mohawks were the correctors of the misdoings of ther tribes.

ow, could any thing be found in their *name*, which might an allusion to the superiority of the tribe of Levi; we ld think the evidence very considerable, that here are ed the descendants of the part of that tribe which clave to house of Israel. And here too evidence seems not wholly ting. The Hebrew word *Mhhokkek*, signifies an interpreter the law, superior. We have, then, a new view of the possi- e origin of the Mohawks!

9. *Several prophetic traits of character given by the Hebrews, le accurately apply to the aborigines of America.* Intemperance ay be first noted. Isaiah, writing about the time of the ex- sion of Israel from Canaan, and about to predict their re- toration, says, Isai. xxviii. 1—"Wo to the crown of pride, the drunkards of Ephraim;—(Ephraim was a noted name of the ten tribes of Israel.) The crown of pride, the drunkards of Ephraim, shall be trodden under feet. For all tables shall be full of vomit and filthiness; so that there is no place clean."

In the course of the description of their drunkenness, that of heir rejection and restoration is blended; that the Lord by a ighty one would cast them down to the earth; and their glori- us beauty should be like that of a rich flower in a fertile valley, hich droops, withers and dies. But in time God would revive . "In that day shall the Lord of hosts be for a crown of glo- y, and for a diadem of beauty unto the residue of this people." one who know the character of the Indians in relation to in- mperance, need to be informed that this picture does most ingularly apply to them.

Doctor Williams in his history of Vermont, on this trait of In- ian character, says; "No sooner had the Indians tasted of the pirituous liquors brought by the Europeans, than they contrac- d a new appetite, which they were wholly unable to govern. he old and the young, the sachem, the warrior and the wo- en, whenever they can obtain liquors, indulge themselves with- ut moderation and without decency, till universal drunkenness akes place. All the tribes appear to be under the dominion of his appetite, and unable to govern it."

A writer in the Connecticut Magazine assures us of the In- ians in Massachusetts, when our fathers first arrived there; As soon as they had a taste of ardent spirits, they discovered strong appetite for them; and their thirst soon became insa- iable."

Another trait of Hebrew character which singularly applies o the Indians, is found in Isai. iii. "The bravery of their tink- ng ornaments, about their feet; their cauls, and round tires

like the moon; their chains, bracelets, mufflers, bonnets, c ments of the legs; head bands, tablets, ear-rings, rings, nose-jewels; the mantles, the wimples; and the crisping One would imagine the prophet was here indeed describin natives of America in their full dress! No other people on probably bear a resemblance to such a degree.

This description was given just before the expulsion of el. And nothing would be more likely than that their ta these flashy ornaments should descend to posterity. Fo make the earliest and deepest impressions on the rising g tion.

10. *The Indians being in tribes, with their heads and of tribes, affords further light upon this subject.* The H not only had their tribes, and heads of tribes, as have dians: but they had their animal emblems of their tribes. emblem was a *serpent;* Issachar's an *ass*; Benjamin's a and Judah's a *lion*. And this trait of character is not w among the natives of this land. They have their wolf their tiger tribe; panther tribe; buffalo tribe; bear tribe tribe; raccoon tribe; eagle tribe, and many others. other nation on earth bears any resemblance to this? H doubt, is Hebrew tradition.

Various of the emblems given in Jacob's last blessing been strikingly fulfilled in the American Indians. "Da be a serpent by the way; an adder in the path, that bit horse-heels, so that the rider shall fall backwards. Be shall ravin as a wolf; in the morning he shall devour the and at night he shall divide the spoil." Had the prophe rested on the American Aborigines, it seems as though ture could have been more accurate.

11. *Their having an imitation of the ancient city of evinces the truth of our subject.* Their city of refuge ha hinted from Mr. Adair. But as this is so convincing an ment, (no nation on earth having any thing of the kind, ancient Hebrews and the Indians,) the reader shall be mo ticularly instructed on this article. Of one of these pl refuge, Mr. Boudinot says: "the town of refuge called is on a large stream of the Mississippi, five miles above Fort Loudon formerly stood. Here, some years ago, a Englishman was protected, after killing an Indian war defence of his property. He told Mr. Adair, that afte months stay in this place of refuge, he intended to retur house in the neighbourhood; but the chiefs told him it prove fatal to him. So that he was obliged to continue till he pacified the friends of the deceased, by presents t satisfaction. In the upper country of Muskagee, (sa

Soudinot) was an old *beloved town*, called *Koosah*—which is a place of safety for those who kill undesignedly.

"In almost every Indian nation (he adds) there are several peaceable towns, which are called *old beloved*, *holy* or *white towns*. It is not within the memory of the oldest people, that blood was ever shed in them; although they often force persons from them, and put them elsewhere to death." Who can read this, and not be satisfied of the origin of this Indian tradition?

The well known trait of Indian character, that they will pursue one who has killed any of their friends, ever so far, and ever so long, as an avenger of the bloodshed, thus lies clearly open to view. It originated in the permission given to an avenger of blood in the commonwealth of Israel; and is found in such a degree, probably, in no other nation.

12. *Other Indian rites, and various other considerations, go to prince the fact, that this people are the ten tribes of Israel.* Further details are given, and might be enlarged upon; as religious separations of Indian females, almost exactly answering to the law in ancient Israel; their beginning the year as did Israel, with the new moon after the vernal equinox; their special attention paid to new moons, as was paid in Israel; their green corn moon, the most lovely of all, even as Israel had their beloved month Abib, which signifies an *ear of green corn;* their Jubilee declared to have been observed by some of the natives: "Melvenda and Acasta both affirm, that the natives keep a Jubilee according to the usage in Israel." The testimony of Edwards, in his "West Indies," that the striking uniformity of the prejudices and customs of the Caribbee Indians, to the practices of the Jews, has not escaped the notice of historians,—as Rumella, Du Tertre and others;" and the various predictions of the final restoration of Israel, bringing them from the ends of the earth, from the west, and (as one translates it) "from the going down of the sun." These things open fruitful sources of evidence.

But I have more than equalled my designed limits. It is again asked, is it possible to find another people on earth exhibiting an equal degree of evidence of their being the ten tribes of Israel? Can another people on earth be found exhibiting one sixth part of the evidence adduced in favour of the American natives? We expect no new revelation, nor miracles wrought, to inform who are the ten tribes of Israel. Here is just such evidence as we should rationally look for; but six times as much of it, as we should dare to have expected, after a lapse of 2,500 years, with a people without letters. Our aborigines are essentially distinguished from all other pagans on earth, in

the uniform belief of most of them of one God: and their freedom from false gods: as well as in many other striking things, which appear in their history.

How prone have been mankind, in all ages, to idolatry.— Hundreds of thousands of false goods, of every foolish description, have existed in the bewildered imaginations of men destitute of revelation. But the knowledge of the true God was renounced. "As they did not like to retain God in their knowledge, God gave them up," to almost every description of idolatry. How early did the world (in several centuries after the flood) go off to gross idolatry, even under the instructions of the patriarchs, and so soon after the terrible admonitions of the flood! The natives of one of the greatest islands of the eastern ocean are so depraved, that it has not been known that they had the least idea of any Supreme Being. How prone were the Jews and Israel, in ancient times, even under all their rich advantages, to unite in the idolatries of their heathen neighbours.

But the 70 years captivity of the Jews in Babylon, cured them utterly of idolatry, from that day to this. While they have been dispersed, and been infidels relative to Jesus Christ; they have been firm believers in the Old Testament, and in the one God of Abraham. It is analogous with this to expect, that the ten tribes (wherever they are) would be cured, as well as the Jews, of their gross idolatry, and would be kept during their long *outcast state*, in a situation somewhat resembling that of the Jews, in their speculation concerning God. Such has been the case with the natives of this continent, at least to as great a degree as could be without a bible or letters; and such has been the case with no other people on earth! Nothing but the very special power and mercy of God, could have kept these natives in this traditional habit of acknowledging the one only living and true God, as they have done. While they have been dead to the life of religion, as a *valley of dry bones*; yet they have strangely been kept from acknowledging any other God but Jehovah, the Great Spirit, who made them and all things.

And light, in these last days of wonders (when the time for the restoration of Israel and Judah is drawing near) has been breaking out and accumulating on this subject, to exhibit this origin of the American natives. It is ascertained in the "Star in the West," that *Spaniards, Portuguese, French, English, Jews, and Christians, men of learning, and the illiterate, and sea-faring men; all have united in the statements of facts, which go to indicate that these Indians are the descendants of Israel.* Mr. M'Kenzie has travelled from the Atlantic very far to the north-west; and some of his statements of facts go to the same point. Various of the European visitants to this continent

after it was known to the civilized world, expressed their ize on finding among the natives things which bore such a iblance to the history of ancient Israel. What account can ven of all this, but that here are the very ten tribes.— e tribes must be somewhere on earth. Where are they? can they be known? Whence came our native Ameri- ? What other account can be given of their traditions, language, Hebrew words and phrases, (the radical lan- e of their tribes) and the broken fragments of the ancient omy of Israel running through so many of them? It would r wilder and more difficult to account for these things on other principle, than to say we have evidence that is satis- ry, of having found at last, the very valley of the dry bones ie house of Israel! The facts stated of them, must on y other principle, appear most unaccountable, not to say culous.

Further Remarks on the foregoing Subject.

any are still disposed to doubt the doctrine advanced in preceding remarks, on account of the dark complexion ie savages, will do well to recollect, that a majority of man- are dark in complexion. The Asiatic nations are inva- y such. Abraham, the head, and prince of the Jewish na- was an Assyrian. The Jews in that country are of the colour—in France and Turkey they are brown—in Spain Portugal swarthy. They are tawny in Egypt and Arabia Abyssinia they are as dark as the native Indians Buchan- in his researches in Asia, tells us, in that country he found ral thousands of Jews whom he calls black Jews. Another ction is, their having no beard on their faces, as have the . Of this it is said of the Indians, that they have a meth- f removing it, either by plucking it, or in some other way. his as it may, it is proved by Mr. John R. Jewett, who was n prisoner by the Indians, at Ncotka Sound in 1803, and ined among them three years. He had been a blacksmith rmourer on board the ship Boston, but at Nootka Sound, elf and a Mr. Thompson, were the only persons who sur- d the slaughter of the whole crew by king Maquinna's ges. The ship was bound to China, and had come to an- at Nootka Bay for wood, but being deceived by the arti- of Maquinna, fell a sacrifice to savage revenge, for some ies received, from some other adventurers, on the north- coast of America, some time before. Mr. Jewett while

among them says, many tribes visited Nootka, and among others, there came a tribe far from the north, who had very long and heavy beards, who were more savage and morose than any he had ever seen. These facts, it is believed, are sufficient to remove all doubts arising from the circumstance of the natives being swarthy, and prepares the mind to recognize the wandering tribes of the Western, Northern and Southern regions, as lineally descended from the royal house of Abraham, Isaac, and Israel.

PHENOMENON OF THE ÆROLITHS.

The following is an account of the astonishing phenomenon of the Erolith or air stones.

[By Adam Clarke, LL. D. F. A. S.]

The Lord cast down great stones from heaven upon them.—Some have contended that stones, in the common acceptation of the word, are intended here: and that the term *hail stones* is only used to point out the *celerity* of their fall, and their *quantity*. That stones have fallen from the *clouds*, if not from a greater height, is a most incontestable fact. That these have fallen in different parts of the world is also true—the East Indies, America, France, Germany, England, &c., have all witnessed this phenomenon: of such stones I have seen several fragments; some considerable pieces may be seen in the British Museum. That God might have cast down such stones as these, on the Canaanites, there can be no doubt, because his power is unlimited; and the whole account proves that here there was a miraculous interference. But it is more likely that hail stones, in the proper sense of the word, are *meant*, as well as *expressed*, in the text. That God on other occasions has made use of hail stones, to destroy both men and cattle, we have ample proof in the *plague of hail* that fell on the Egyptians.—See the note on Exod. ix. 18. There is now before me a square of glass, taken out of a south window in the house of Mr. Ball of Crockerton, in the parish of Longbridge Deverell, county of Wilts, through which a hail stone passed in a shower that fell there June 1, 1780, at two o'clock P. M. The hole is an *obtuse ellipsis*, or *oval*, and is cut as true as if it had been done with a diamond: it is three inches and a half in diameter; a proof that the stone that pierced it (which was about eleven inches in circumference [illegible] the glass must have been

JOSHUA COMMANDING THE SUN TO STAND STILL

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ed to pieces. I have known a cannon ball to go through a e of glass in the cabin window of a ship, and make precisely ame kind of hole, without either *shattering* or even *starring* lass. It is needless to add that this hail shower did great ge, breaking even trees in pieces, and destroying the vege- through the whole of its extent. But allowing that ex- dinary showers of hail have fallen in England or France, likely that such showers ever fall in the promised land? certainly have. *Albertus Aquensis*, one of the writers in ollection, *Gesta Dei per Francos*, in describing the expedi- of Baldwin I. in the Holy Land, observes, that when he his army were in the Arabian mountains, in the vicinity of Dead Sea, they suffered incredibly from *horrible hail*, *terri- ost*, and *indescribable rain* and *snow*; so that thirty of his perished by them. His words are, "*Sextâ verò die montanis ensis, in extremo illorum cacumine maximu pertulerunt peri- in* GRANDINE *horribili, in* GLACIE *terribili, in* pluvia & nive DITA, *quorum* immanitate, *et* horrore *ingruente ad triginta uspedites, præ frigore mortua sunt.*"—Hist. Hieros. p. 307. nclude, therefore, that a shower of hail stones may be t; and that this shower, though natural in itself, was *super- ally* employed on this occasion, and *miraculously* directed l where it did, and do the execution described.

it, I am ready to grant notwithstanding, that as a most stu- ous miracle was in this instance wrought, in causing the sun noon so stand still; there can be no doubt that the shower nes, which was also miraculous, might have been of *real* , as well as *hail-stones*. Of late, this subject of the fall al stones from the clouds, has been very closely investiga- nd not only the possibility of the fall of such stones from louds, or from much higher regions, but the certainty of the has been fully demonstrated. The substances are now, in sophical language, denominated Æroliths, or air stones; ne following table, constructed by M. Izarn, a foreign chem- chibits a variety of facts of this kind, shews the places and in which these substances fell; and the testimony by which facts are supported. As it is as possible that God might projected a shower of stones on these idolators, even from noon, as to arrest that planet in her course, I give the table, eave the reader to decide, in the present case, for Æro- or hail stones, as may seem to him most congruous to the ere related.

ese stones generally appear luminous in their descent, mo- in oblique directions, with very great velocities, and com- y with a hissing noise. They are frequently heard to ex- , or burst, and seem to fly in pieces, the larger parts falling

SUBSTANCES.	PLACES WHERE THEY FELL.	PERIOD OF THEIR FALL.	TESTIMONY.
Shower of Stones	At Rome	Under Tullius Hostilius	Livy.
Shower of Stones	At Rome	Consuls, C. Martius and M. Torquatus	J. Obsequens.
A very large stone	Near the river Neges, Thrace	Second year of the 78th Olympiad	Pliny.
Three large stones	In Thrace	Year before J. C. 452	Ch. of Count Marcellin.
Stone of 72 lbs.	Near Larissa, Macedonia	January, 1706	Paul Lucas.
About 1,200 stones; one 120 lbs.	Near Padua, in Italy	In 1510	Carden, Varcit.
Another of 60 lbs.			
Another of 59 lbs.	On Mount Vasier, Provence	November 27, 1627	Gassendi.
Two large stones weighing 20 lbs.	Liponas in Bresse	September, 1753	De La Lande.
A stony mass	Niort, Normandy	In 1750	De La Lande.
A stone of 7 1-2 lbs.	At Luce, in Le Maine	September 13, 1768	Bachelay.
A stone	At Aire, in Artois	In 1768	Gurson de Boyaval.
A stone	In le Cotentin	In 1768	Morand.
Extensive shower of stones	Environs of Agen	July 24, 1790	St. Amand, Baudin, &c.
About 12 stones	Sienna, Tuscany	July, 1794	Earl of Bristol.
A large stone of 56 lbs.	Wold Cottage, Yorkshire	December 13, 1795	Captain Topham.
A stone of 10 lbs.	In Portugal	February 19, 1796	Southey
A stone of about 120 lbs.	Salé, department of the Rhone	March 17, 1798	Le Lievre and De Drée.
Shower of stones	Bena[illegible] East [illegible]dies	December 19, 1798	J. Lloyd Williams, Esq.
Shower of stones	At Plann, near Tabor, Bohemia	July 3, 1753	B. De Born.
Mass of iron, 70 cubic feet	America	April 5, 1800	Philosophical Magazine.
Mass of do. 14 quintals	Abakauk, Siberia	Very old	Pallas, Chladni, &c.
Shower of stones	Barboutan, near Roquefort	July, 1789	Darcet, Jun. Lomet, &c.
Large stone, 260 lbs.	[illegible]	[illegible]	[illegible]

They often strike the earth with such force, as to sink
al inches below the surface. They are always different
the surrounding bodies, but in every case are similar to one
ier, being semimetalic, coated with a thin black encrusta-
They bear strong marks of recent fusion. Chemists
found, on examining these stones, that they very nearly
: in their nature and composition, and in the proportion of
component parts.
ieir specific gravities are generally about three or four times
of water, being heavier than common stones. From the
: account, it is [redacted] to conclude, that they have all
ame origin. To account for this phenomenon, various
theses have appeared : we shall mention three : 1. That they
ittle planets, which circulating in space, fall into the at-
here, which by its friction diminishes the velocity, so that
fall by their weight. 2. That they are concretions formed
e atmosphere. 3. That they are projected from lunar
nos. These are the most probable conjectures we can
with, and of these the two former possess a very small
e of probability, but there are very strong reasons in fa-
of the last. Among the reasons, we may notice the fol-
g : 1. Volcanos in the moon have been observed by means
: telescope. 2. The lunar volcanos are very high, and
urface of that globe suffers frequent changes, as appears
e late observations of Schroëter. 3. If a body be pro-
l from the moon to a distance greater than that of the
of equilibrium, between the attraction of the earth and
, it will on the known principle of gravitation, fall to the
. 4. That a body may be projected from the lunar volca-
eyond the moon's influence, is not only possible, but very
ible ; for on calculation it is found, that four times the
usually given to a twelve pounder, will be quite sufficient
is purpose : it is to be observed, that the point of equili-
i is much near the moon ; and that a projectile from the
will not be so much retarded, as one from the earth, both
count of the moon's rarer atmosphere and its less attract-
rce. On this subject, see Mr. Haward's valuable paper
Philosophical Transactions for 1802, and Dr. Hutton's
tation in the new abridgment, part xxi. It is highly
ble, that the *ancile*, or sacred shield, that fell from heaven
: reign of Numa Pompilius, was a stone of this sort.
description of its fall, as given by Ovid, *Fast.* lib iii.
a striking resemblance to recent accounts of stones fall-
om the atmosphere, particularly in the luminous appear-
and *hissing* noise with which it was accompanied.

Dum loquitur totum jam sol emoverat orbem.
Et gravis æthereo venit ab axe fragor.
Ter tonuit sine nube, tria fulgura *misit:*
Credite dicenti; mira, sed acta *loquor.*
Et media cœlum regione dehiscre *coepit:*
Summirere oculos cum duce turba suos.
Ecce levi scutum versatum leniter aura.
Decidit, a populo clamor ad antra venit.
Tollit humo munus [redacted]
Idque ancile *vocat* [redacted] *recisum est.*

It is very possible that the *Palladium of Troy*, and the *Image of the Ephesian Diana*, were stones which really fell from the atmosphere; bearing some rude resemblance to the human form.—See the IMPERIAL ENCYCLOPÆDIA, article *Æroliths*.

I believe it is generally agreed among philosophers. 1. That all the ærial stones, chemically analysed, shew the same properties: 2. That no stone found on our earth, possesses exactly the same properties, nor in the same proportions. This is an extraordinary circumstance, and deserves particular notice.

Narrative of the descent from the regions above of some of those air stones spoken of in Mr. Clarke's table of such occurrences: by Mr. Haward, F. R. S. which was read before the Royal Society, Feb. 25, 1802. This gentleman does not incline to give his opinion of their origin so freely as the subject seems to warrant, But that great philosopher and christian, Adam Clarke, does not hesitate to say that their most probable origin is in the volcanos of the moon. How can their origin be reasonably located to any other place? To the eye of reason it does not appear that such heavy bodies can be formed in the regions of the air (as some have suggested) for the known laws of gravitation oppose to this hypothesis a barrier which cannot be removed.

MR. HAWARD observes, that—"The concordance of a variety of facts seems to render it most indisputable, that certain stony and metalline substances have, at different periods, fallen on the earth. The accounts of these peculiar substances, in the early annals, even of the Royal Society, have unfortunately been blended with relations which we now consider as fabulous. In very early ages, it was believed that stones did in reality fall

from heaven, or from the gods. In modern days, because explosion and report have generally accompanied the descent of such substances, the name of thunderbolt, or thunderstone, has attached itself to them: and, because a variety of substances accidentally present, near buildings and trees struck with lightning, have been collected as thunderbolts, the thunderbolt and the fallen metalline substance have been ranked in the same class. But the existence of peculiar substances fallen on the earth, I cannot hesitate to assert; and, on the concordance of remote and authenticated facts, I shall rest the assertion."

The author then, having noticed the various accounts which have been given, in ancient and modern times, of stones that have fallen from the sky, produces the following letter from the Earl of Bristol, to sir Wm. Hamilton, dated from Sienna (a city in Tuscany,) July 12, 1794; acquainting him that,

"In the midst of a most violent thunder-storm, about a dozen stones of various weights and dimensions, fell at the feet of different persons, men, women, and children. The stones are of a quality not found in any part of the Siennese territory; they fell about eighteen hours after the enormous eruption of Mount Vesuvius; which circumstance leaves a choice of difficulties in the solution of this extraordinary phenomenon. Either these stones have been generated in this igneous mass of clouds, which produced such unusual thunder; or, which is equally incredible, they were thrown from Vesuvius, at a distance of at least 250 miles; judge then of its parabola. The philosophers here incline to the first solution. I wish much, Sir, to know your sentiments. My first objection was to the fact itself; but of this there are so many eye-witnesses, it seems impossible to withstand their evidence."

"Sir William Hamilton, it seems, also received a piece of one of the largest stones, which weighed upwards of five pounds; and had seen another, which weighed about one. He likewise observed, that the out side of every stone which had been found, and had been ascertained to have fallen from the clouds near Sienna, was evidently freshly vitrified, and was black, having every sign of having passed through an extreme heat; the inside was of a light gray colour, mixed with black spots, and some shining particles, which the learned there had decided to be pyrites.

"In 1796, a stone weighing 56lbs. was exhibited in London, with several attestations of persons who, on the 13th of December, 1795, saw it fall, near Wold Cottage, in Yorkshire, at about three o'clock in the afternoon. It had penetrated through 12 inches of soil, and 6 inches of solid chalk rock; and in burying itself, had thrown up an immense quantity of earth, to

a great distance: As it fell, a number of explosions were heard, about as loud as pistols. In the adjacent villages, the sounds heard were taken for guns at sea; but, at two adjoining villages, were so distinct of something singular passing through the air, towards the habitation of Mr. Topham, that five or six people came up, to see if any thing extraordinary had happened to his house or grounds. When the stone was extracted, it was warm, smoked, and smelt very strongly of sulphur. Its course, as far as could be collected from different accounts, was from the south west. The day was mild and hazy, a sort of weather very frequent in the Wold Hills, when there are no winds or storms; but there was not any thunder or lightning the whole day. No such stone is known in the country. There was no eruption in the earth; and, from its form, it could not come from any building: and, as the day was not tempestuous, it did not seem probable that it could have been forced from any rocks, the nearest of which are those of Hamborough Head, at a distance of twelve miles.* The nearest volcano, I believe to be Hecla, in Iceland."

In 1799, an account of Stones fallen in the East-Indies, was sent to the President of the Royal Society, by John Lloyd Williams, Esq. which, by its unquestionable authenticity, and by the striking resemblance it bears to other accounts of fallen stones, must remove all prejudice. Mr. Williams has since drawn up the following more detailed narrative of facts.

Account of the explosion of a meteor, near Benares, in the East-Indies: And of the falling of some stones at the same time, about fourteen miles from the city. By John Lloyd Williams, Esq. F. R. S.

"A circumstance of so extraordinary a nature as the fall of stones from the heavens, could not fail to excite the wonder, and attract the attention of every inquisitive mind.

"Among a superstitious people, any preternatural appearance is viewed with silent awe and reverence; attributing the causes to the will of the Supreme Being, they do not presume to judge of the means by which they were produced, nor the purposes for which they were ordered; and we are naturally led to suspect the influence of prejudice and superstition, in their descriptions of such phenomena; my inquiries were therefore chiefly directed to the Europeans, who were but thinly dispersed about that part of the country.

"The information I obtained was, that on the 19th of De-

* Extracted from the printed paper delivered at the place of exhibition.

cember, 1798, about eight o'clock in the evening a very luminous meteor was observed in the heavens, by the inhabitants of Benares, and the parts adjacent, in the form of a large ball of fire; that it was accompanied by a loud noise, resembling thunder; and that a number of stones were said to have fallen from it, near Krakhut, a village on the north side of the river Goomty, about 14 miles from the city of Benares.

"The meteor appeared in the western part of the hemisphere, and was but a short time visible: It was observed by several Europeans, as well as natives, in different parts of the country.

"In the neighbourhood of Junapoor, about 12 miles from the spot where the stones are said to have fallen, it was very distinctly observed by several European gentlemen and ladies; who described it as a ball of fire accompanied with a loud rumbling noise, not unlike an ill-discharged platoon of musketry. It was also seen, and the noise heard, by various persons at Benares. Mr. Davis observed the light come into the room where he was, through a glass window, so strongly as to project shadows from the bars between the panes, on a dark coloured carpet, very distinctly; and it appeared to him as luminous as the brightest moonlight.

"When an account of the fall of the stones reached Benares, Mr. Davis, the judge and magistrate of the district, sent an intelligent person to make enquiry on the spot. When the person arrived at the village near which the stones were said to have fallen, the natives, in answer to his enquiries, told him, that they had either broken to pieces, or given away to the Tesseldar, (native collector) and others, all that they had picked up; but that he might easily find some in the adjacent fields, where they would be readily discovered, (the crops being then not above two or three inches above the ground,) by observing where the earth appeared recently turned up. Following these directions, he found four, which he brought to Mr. Davis; most of these, the force of the fall had buried, according to a measure he produced, about six inches deep, in fields which seemed to have been recently watered; and it appeared, from the man's description, that they must have lain at the distance of about a hundred yards from each other.

"What he further learnt from the inhabitants of the village, concerning the phenomenon, was that about eight o'clock in the evening, when retired to their habitations, they observed a very bright light proceeding as from the sky, accompanied with a loud clap of thunder, which was immediately followed by the noise of heavy bodies falling in the vicinity. Uncertain whether some of their deities might not have been concerned in this occurrence, they did not venture out to enquire into it until the

next morning; when the first circumstance which attracted their attention, was, the appearance of the earth being turned up in different parts of their fields, as before mentioned, where, on examining, they found the stones.

"The assistant to the collector of the district, Mr. Erskine, a very intelligent young gentleman, on seeing one of the stones, brought to him by the native superintendant of the collections, was also induced to send a person to that part of the country, to make enquiry; who returned with several of the stones, and brought an account similar to that given by the person sent by Mr. Davis, together with a confirmation of it from the Cauzy, (who had been directed to make the enquiry,) under his hand and seal.

"Mr. Maclane, a gentleman who resided very near the village of Krakhut, gave me part of a stone that had been brought to him, the morning after the appearance of the phenomenon, by the watchman who was on duty at his house; this, he said, had fallen through the top of his hut, which was close by, and buried itself several inches in the floor, which was of consolidated earth. The stone must, by his account, previous to its having been broken, have weighed upwards of two pounds.

"At the time the meteor appeared, the sky was perfectly serene; not the smallest vestige of a cloud had been seen since the 11th of the month, nor were any observed for many days after.

"Of these stones, I have seen eight, nearly perfect besides parts of several others, which had been broken by the possessors, to distribute among their friends. The form of the more perfect ones, appeared to be that of an irregular cube, rounded off at the edges: but the angles were to be observed on most of them. They were of various sizes, from about three to upwards of four inches in their largest diameter; one of them, measuring four inches and a quarter, weighed two pounds twelve ounces. In appearance, they were exactly similar: Externally, they were covered with a hard black coat or incrustation, which, in some parts had the appearance of varnish, or bitumen; and, on most of them were fractures, which, from their being covered with the matter similar to that of the coat, seemed to have been made in the fall, by the stones striking against each other, and to have passed through some medium, probably an intense heat, previous to their reaching the earth. Internally, they consisted of a number of small spherical bodies, of a slate colour, embedded in a whitish gritty substance, interspersed with bright shining spiculæ, of a metallic or pyritical nature. The spherical bodies were much harder than the rest of the stone: The white gritty part readily crumbled, on being rubbed with a hard body; and, on being broken, a quantity of it attached itself to the magnet.

but more particularly the outside coat or crust, which appeared almost wholly attracted by it.

"As two of the more perfect stones which I had obtained, as well as parts of some others, have been examined by several gentlemen well versed in mineralogy and chemistry, I shall not attempt any further description of their constituent parts; nor shall I offer any conjecture respecting the formation of such singular productions, or even record those which I have heard of others, but leave the world to draw their own inferences from the facts above related. I shall only observe, that it is well known there are no volcanos on the continent of India; and, as far as I can learn, no stones have been met with, in that part of the world, which bear the smallest resemblance to those above described."

The president having favoured Mr. Haward with specimens of the Yorkshire and Italian stones, and Mr. Williams with specimens of that from Benares; he likewise obtained a specimen of a stone from Bohemia, and being thus possessed of four substances, to all of which the same origin had been attributed, the necessity of describing them mineralogically, did not fail to present itself. This was executed by the count de Bournon, who presented Mr. Haward with an accurate and scientific description of them. As we have not room to insert the whole of this description, we shall only observe, that there is a singular coincidence not merely in the general history of the stones, but also in their general external characters; since, whatever may be their size, they are covered over the whole extent of their surface with a thin crust of a deep black colour: They have not the slightest gloss; and their surface is sprinkled over with small asperites. When broken, they are of a greyish ash colour, and evidently appear to be composed of four different substances, viz.

1. Small globular or elliptical bodies, from the size of a small pin's head to that of a pea, and sometimes even larger. 2. Martial pyrites, of an indeterminate form, and of a reddish yellow colour. 3. Small particles of iron, in a perfectly metallic and malleable state. 4. A grayish white earthy substance, which serves as a kind of cement to the others.

Mr. Haward adds, "They all exhibit a striking conformity of character common to each of these stones: and I doubt not but the similarity of component parts, especially of the malleable alloy, together with the near approach of the constituent proportions of the earths contained in each of the four stones, the immediate subject of this paper, will establish very strong evidence in favour of the assertion, that they have fallen on our globe. They have been found at places very remote from each other, and at periods also sufficiently distant. The mineralogists

who have examined them, agree that they have no resemblance to mineral substances, properly so called; nor have they been described by mineralogical authors. I would further urge the authenticity of accounts of fallen stones, and the similarity of circumstances attendant on such phenomena; but, to the impartial it would be superfluous, and, to those who disbelieve whatever they cannot explain, it would be fruitless. Attempts to reconcile occurrences of this nature with known principles in philosophy, it is true, are already abundant; but (as the Earl of Bristol has well expressed,) they leave us a choice of difficulties equally perplexing. It is however remarkable, that Dr. Chladni, who seems to have indulged in these speculations with most success, should have connected the descent of fallen stones with meteors; and that, in the narrative of Mr. Williams, the descent of the stones near Benares, should have been immediately accompanied with a meteor.

"No luminous appearance having been perceived during the day on which the stone fell in Yorkshire, it must be admitted, rather militates against the idea, that these stones are the substances which produce or convey the light of a meteor, or that a meteor must necessarily accompany them. Yet the stones from Sienna fell amidst what was imagined lightning, but what might in reality have been a meteor. Stones were also found, after the meteor seen in Gascony, in July, 1790.

I ought not perhaps to suppress, that in endeavouring to form an artificial black coating on the interior surface of one of the stones from Benares, by sending over it the electrical charge of about 37 square feet of glass, it was observed to become luminous, in the dark, for nearly a quarter of an hour: and that the tract of the electrical fluid was rendered black. I by no means wish to lay any stress upon this circumstance; for I am well aware, that many substances become luminous by electricity.

"But, should it ever be discovered that fallen stones are actually the bodies of meteors, it would not appear so problematical, that such masses as these stones are sometimes represented, do not penetrate further into the earth: For meteors move in a horizontal rather than in a perpendicular direction; and we are as absolutely unacquainted with the force which impels the meteor, as with the origin of the fallen stone.

"Before I close this subject, I may be particularly expected to notice the meteor which, a few months ago, traversed the country of Suffolk. It was said, that part of it fell near St. Edmundsbury, and even that it set fire to a cottage in that vicinity. It appeared from enquiries made on the spot, that something seemingly from the meteor, was, with a degree of reason, believed

to have fallen in the adjacent meadows; but the time of the combustion of the house did not correspond with the moment of the meteor's transition. A phenomenon much more worthy of attention has since been described in the Philosophical Magazine. On the night of the 5th of April, 1800, a body wholly luminous was seen, in America, to move with prodigious velocity. Its apparent size was that of a large house, 70 feet long; and its elevation above the surface of the earth, about 200 yards. The light produced effects little short of sun beams; and a considerable degree of heat was felt by those who saw it, but no electric sensation. Immediately after it disappeared in the north-west, a violent rushing noise was heard, as if the phenomenon were bearing down the forest before it; and, in a few seconds after, there was a tremendous crash, causing a very sensible earthquake. Search being afterwards made in the place where the burning body fell, every vegetable was found burnt, or greatly scorched, and a considerable portion of the surface of the earth broken up. We have to lament, that the authors of this account did not search deeper than the surface of the ground.—Such an immense body, though moving in a horizontal direction, could not but be hurried to a considerable depth. Should it have been more than the semblance of a body of a peculiar nature, the lapse of ages may perhaps effect what has now been neglected; and its magnitude and solitary situation become the astonishment of future philosophers.

"This leads me to speak of the solitary mass of what has been called native iron, which was discovered in South America, and has been described by Don Rubin de Celis. Its weight was about 15 tons. The same author mentions another insulated mass of the same nature."

Mr. Haward concludes, "it will appear, from a collected view of the preceding pages and authorities, that a number of stones asserted to have fallen under similar circumstances, have precisely the same characters. The stones from Benares, the stone from Yorkshire, that from Sienna, and a fragment of one from Bohemia, have a relation to each other not to be questioned.

1st. They have all pyrites of a peculiar character. 2dly. They have all a coating of black oxide of iron. 3dly. They all contain an alloy of iron and nickel. And 4thly. The earths which serve to them as a sort of connecting medium, correspond in their nature, and nearly in their proportions.

"Moreover, in the stones from Benares, pyrites and globular bodies are exceedingly distinct. In the others they are more or less definite; and that from Sienna had one of its globules transparent. Meteors, or lightning attended the descent of the

stones at Benares, and at Sienna. Such coincidence of circumstances, and the unquestionable authorities I have adduced, must, I imagine, remove all doubt as to the descent of these stony substances; for, to disbelieve on the mere ground of incomprehensibility, would be to dispute most of the works of nature.

"Respecting the kinds of iron called native, they all contain nickel. The mass in South America is hollow, has concavities, and appears to have been in a soft or welding state, because it has received various impressions. The Siberian iron has globular concavities, in part filled with a transparent substance, which, the proportional quantity of oxide of iron excepted, has nearly the composition of the globules in the stone from Benares. The iron from Bohemia adheres to earthy matter studded with globular bodies. The Senegal iron had been completely mutilated before it came under my examination."

PHENOMENON OF THE SUN'S STANDING STILL.

The following is the opinion of the learned Rev. Doct. Adam Clarke, LL. D. F. R. S. upon the marvellous subject of the Sun's being arrested in his going down beyond the mount of Gibeon, and remaining in that position about the space of one whole day.

Then spake Joshua to the Lord. Though Joshua saw that the enemies of his people were put to flight, yet he well knew that all which escaped would rally again; and that he should be obliged to meet them once more in the field of battle if permitted now to escape; finding that the day was drawing towards a close, he feared that he should not have time sufficient to complete the destruction of the confederate armies: In this moment being suddenly inspired with Divine confidence, he requested the Lord to perform the most stupendous miracle that had ever been wrought, which was no less than *to arrest the sun in its course*, and prolong the day till the destruction of his enemies had been completed!

Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajelon. To account for this miracle, and to ascertain the *manner* in which it was wrought, has employed the pens of the ablest *divines* and *astronomers*, especially of the two last centuries. By their learned labours many difficulties have been removed from the account in general; but the very different and contradictory method pursued by several, in their endeav-

ours to explain the whole, and make the relation concord with he present acknowledged system of the universe, and the phe-nomena of nature, tend greatly to puzzle the plain unphiloso-phical reader. The subject cannot be well explained without a *dissertation;* and a dissertation is not consistent with the na-ture of short notes, or a commentary on scripture. It is how-ever necessary to attempt an explanation; and to bring that as much as possible within the apprehension of common readers: n order to this, I must beg leave to introduce a few preliminary bservations, or what the reader may call *propositions*, if he please.

1. I take it for granted that a *miracle* was wrought as nearly as circumstances could admit, in a *manner* in which it is here recorded. I shall not, therefore, seek for any *allegorical* or *metaphorical* interpretations: the miracle is recorded as a *fact;* and as a *fact* I take it up.

2. I consider the present accredited system of the universe, called sometimes, *the Pythagorean, Copernican, or Newtonian system*, to be genuine; and also to be the system of the uni-verse, laid down in the Mosaic writings—that the SUN is in the *centre* of what is called the solar system; and that the *earth* and all the other *planets*, whether *primary* or *secondary*, move round him in certain periodical times, according to the quanti-ty of their matter, and distance from him, their centre.

3. I consider the sun to have no revolution round any *orbit*, but to revolve round his own *axis*, and round the common cen-tre of gravity in the planetary system, which centre of gravity is included within his own surface, and in all other respects I consider him to be at *rest* in the system.

4. I consider the earth, not only as *revolving round the sun*, in 365 days, 5 hours, 48 minutes, and 48 seconds, but as *re-volving round its own axis*, and making this revolution in 23 hours, 56 minutes, and 4 seconds: that in the course of 24 hours complete, every part of its surface is alternately turned to the sun; and that this revolution constitutes our *day* and *night*, as the former does our *year*: that it is *day* to all those parts which have the sun *above* the horizon; and *night* to those which have the sun *below* it: and that this diurnal revolution of the earth, or revolving round its own axis, in a direction from west to east, occasions what is commonly called the *rising* and *setting* of *the sun*, which *appearance* is occasioned, not by any *motion* in the *sun* himself, but by this *motion of the earth;* which may be illustrated by a ball or globe appended to a thread, and caused to turn round. If this be held opposite to a *candle*, it will appear half enlightened and half dark; but the dark parts will be seen to come *successively* into the *light*, and the en-

lightened parts into the *shade*; while the candle itself which gives the light, is fixed, not changing its position.

5. I consider the solar influence to be the *cause* both of the *annual* and *diurnal* motion of the earth; and that while that influence continues to act upon it, according to the law which God originally impressed on both the earth and the sun, the *annual* and diurnal motions of the earth must continue; and that no power, but the unlimited power of God, can altar this influence, change or suspend the operation of this law; but that He is such an infinitely FREE AGENT, that He can, when his unerring wisdom sees good, alter, suspend, or even annihilate all secondary causes and their effects; for it would be degrading to the perfections of his nature to suppose, that he had *so bound himself* by the laws which he has given for the preservation and direction of universal nature, that he could not change them, alter their effects, or suspend their operations, when greater and better effects, in a certain *time* or *place*, might be produced by such temporary change or suspension.

6. I consider, that the miracle wrought on this occasion, served greatly to confirm the Israelites, not only in the belief of the being and perfections of God, but also in the doctrine of an especial providence, and in the nullity of the whole system of idolatry and superstition.

7. That no evil was done by this miraculous interference, nor any law or property of nature ultimately changed; on the contrary, a most important good was produced, which probably, to this people, could not have been brought about any other way; and that, therefore, the miracle wrought on this occasion, was highly worthy of the wisdom and power of God.

8. I consider, that the terms in the text employed to describe this miracle, are not when rightly understood, contrary to the well established notions of the true system of the universe; and are not spoken, as some have contended, *ad captum vulgi*, to the prejudices of the common people, much less do they favour the *Ptolemic* or any other *hypothesis*, that places the *earth* in the centre of the solar system.

Having laid down these preliminaries, some short observations on the words of the text may be sufficient.

And the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

It seems necessary here to answer the question, At what *time* of the day did this miracle take place? The expression *bechatsi hashamayim, in the midst of heaven*, seems to intimate, that the sun was at that time on the *meridian* of Gibeon, and consequently had *one half* of its course to run; and this sense of the place has been strongly contended for, as essential to the

miracle, for the greater display of the glory of God: "Because," say its abettors, "had the miracle been wrought when the sun was near the going down, it might have been mistaken for some refraction of the rays of light, occasioned by a peculiarly moist state of the atmosphere, in the horizon of that place; or by some such appearance as the *Aurora Borealis*." To me, there seems no solidity in this reason; had the sun been arrested in the *meridian*, the miracle could scarcely have been noticed, and especially in the hurry and confusion of that time; and we may be assured, that among the Canaanites there were neither *clocks* nor *time-keepers*, by which the preternatural length of such a day could have been accurately measured: but, on the contrary, had the sun been about the *setting*, when both the *pursuers* and the *pursued* must be apprehensive of its *speedy* disappearance, its continuance for several hours *above the horizon*, so near the point when it might be expected to *go down*, must have been very observable and striking. The *enemy* must see, feel and deplore it; as their hope of escape must, in such circumstances, be founded on the speedily entering in of the night, through which alone, they could expect to elude the pursuing Israelites. And the *Israelites* themselves must behold, with astonishment and wonder, that the *setting* sun *hasted not to go down about a whole day*, affording them supernatural time totally to destroy a routed foe, which otherwise might have had time to rally, confederate, choose a proper station, and attack in their turn with peculiar *advantages*, and a probability of *success*. It appears, therefore, much more reasonable that Joshua should require the miracle to be performed *when daylight was about to fail*, just as the sun was *setting*. If we were to consider the sun as being at the meridian of Gibeon, as some understand *the midst of heaven*, it may be well asked, "How could Joshua know that he should not have time enough to complete the destruction of his enemies, who were now completely routed? Already multitudes of them had fallen by the hail-stones and by the sword; and if he had yet half a day before him, it would have been natural enough for him to conclude that he had a sufficiency of time for the purpose, his men having been employed all night in a forced march, and half a day in close fighting; and, indeed, had he not been under an especial inspiration, he could not have requested the miracle at all, knowing, as he must have done, that his men must be nearly exhausted by marching all night and fighting all day. But it may be asked, What is the meaning of *bechatsi hashamayim*, which we translate *in the midst of heaven*? If, with Mr. Bate, we translate *chatsah*, *to part, divide asunder*, then it may refer to the *horizon*, which is the *apparent division*, of the heavens into

the *upper* and *lower hemisphere:* and thus the whole verse has been understood by some eminently learned men, who have translated the passage thus: *And the sun stood still in the* (upper) *hemisphere of heaven, and hasted not to go down when the day was complete;* that is, though the day was then complete, the sun being on the horizon, the line that to the eye constituted the *mid heaven;* yet it hasted not to go down, was miraculously sustained in its then *almost-setting* position, and this seems still more evident from the moon appearing at that time, which it is not reasonable to suppose, would be visible, in the glare of light occasioned by a *noon-day* sun.

But the main business relative to the standing still of the sun, still remains to be considered.

I have already *assumed*, as a thoroughly demonstrated truth, that the sun is in the *centre* of the system, moving only round his own axis, and the common centre of the gravity of the planetary system, while all the planets revolve round *him*, Prop. 2 and 3: that his influence is the cause of the *diurnal* and *annual* revolutions of the earth; nor can I see what other purpose his revolution round his own axis can possibly answer, Prop. 5.

I consider, that the word *dom*, in the text, refers to the *withholding* or *restraining* this influence, so that the cessation of the earth's motion might immediately take place. The desire of Joshua was, that the sun might not sink below the horizon; but as it appeared now to be over Gibeon, and the *moon* to be over the valley of Ajalon, he prayed that they might continue in these positions till the battle should be ended; or, in other words, that the day should be miraculously lengthened out.

Whether Joshua had a correct philosophical notion of the true system of the universe, is a subject that need not come into the present enquiry: but whether *he spoke* with strict propriety on this occasion, is a matter of importance, because he must be considered as acting *under the divine influence*, in requesting the performance of such a stupendous miracle: and we may safely assert, that no man in his right mind would have thought of offering such a petition, had he not felt himself under some divine afflatus. Leaving therefore his philosophic knowledge out of the question, he certainly spoke as if he had known that the solar influence was the cause of the earth's *rotation*, and therefore, with the strictest philosophic propriety, he requested, that, that influence might be for a time restrained, that the diurnal motion of the earth might be arrested, through which alone, the sun could be kept above the horizon, and the day prolonged. His mode of expression evidently considers the sun as the great *ruler* or *master* in the system; and all the planets, (or at least the *earth*,) moving in their respective orbits at his *command*.

He therefore desires him, (in the name and by the authority of his creator) to suspend his *mandate* with respect to the earth's motion, and that of its satellite, the moon. Had he said, *earth, stand thou still*—the cessation of whose diurnal motion was the *effect* of his command, it could not have obeyed him; as it is not even the *secondary* cause either of its annual motion round the sun, or its diurnal motion round its own axis. Instead of doing so, he speaks to the sun, the *cause* (under God) of all these motions, as his great archetype did, when, in the storm on the sea of Tiberias, he rebuked the *wind* first, and then said to the *waves*, Peace! be still! be SILENT! be DUMB! Mark iv. 39. and the effect of this command was, a cessation of the agitation in the *sea*, because the *wind* ceased to *command* it, that is, to exert its influence upon the waters.

The terms in this command are worthy of particular note: Joshua does not say to the sun, *Stand still*, as if he had conceived *him* to be *running his race round the earth;* but *be silent*, or *inactive*, that is, as I understand it, *restrain thy influence;* no longer act upon the earth, to cause it to revolve round its axis; a mode of speech which is certainly consistent with the strictest astronomical knowledge; and the writer of the account, whether Joshua himself, or the author of the book of *Jasher*, in relating the consequences of this command, is equally accurate, using a word widely different, when he speaks of the *effect* the retention of the solar influence had on the moon; in the first case, the sun was *silent* or *inactive*, *dom*, in the *latter* the moon *stood still*, *âmad*. The *standing still* of the moon, or its continuance above the horizon, would be the natural effect of the cessation of the solar influence, which obliged the earth to discontinue her diurnal rotation, which of course would arrest the moon; and thus both it and the sun were kept above the horizon, probably for the space of a whole day. As to the address to the *moon*, it is not conceived in the same terms as that to the *sun*, and for the most obvious philosophical reasons: all that is said is simply, *and the moon on the vale of Ajalon*, which may be thus understood: "Let the sun restrain his influence, or be inactive, as he appears now upon Gibeon, *that* the moon may continue as she appears now over the vale of Ajalon." It is worthy of remark that every word in this poetic address, is apparently selected with the greatest caution and precision.

Persons who are no friends to Divine Revelation, say, "that the account given of this miracle, supposes the *earth* to be in the *centre* of the system, and the sun moveable; and as this is demonstrably a false philosophy, consequently the history was never dictated by the Spirit of Truth." Others, in answer, say, that the Holy Spirit condescends to accommodate himself to

the apprehensions of the vulgar: The Israelites would naturally have imagined that Joshua was deranged, had he bid the *earth stand still*, which they grant, would have been the most accurate and philosophical made of command on this occasion." But with due deference both to the *objectors* and *defenders*, I must assert that such a form of speech, on such an occasion, would have been utterly *unphilosophic*; and that the expressions found in the Hebrew text, are such as Sir Isaac Newton himself might have denominated, every thing considered, elegant, correct, and sublime. Nor does it at all appear, that the *prejudices of the vulgar* were consulted on this occasion; nor is there a word here, when properly understood, that is inconsistent with the purest axiom of the soundest philosophy; and certainly nothing that implies any *contradiction*. I grant, that when the *people* have to do with *astronomical* and *philosophical* matters, then the terms of the science may be accommodated to their *apprehensions*: it is on this ground that Sir Isaac Newton himself speaks of the *rising* and of the *setting of the sun*; though all genuine philosophers know, that these *appearances* are produced by the rotation of the *earth* on its own axis, from west to east. But when matters of this kind are to be transacted between God and his *prophets*, as in the above case, then subjects relative to philosophy are conceived in their proper terms, and expressed according to their own nature. At the conclusion of the 13th verse, a different expression is used when it is said, *So the sun stood still*, it is not *dom* but *amad*; *vaiyaámod ha-shemesh*, which expression, thus varying from *that* in the command of Joshua, may be considered as implying that in order to *retain his influence*, which I have assumed to be the *cause*, of the earth's motion, the sun himself became *inactive*, that is, ceased to revolve around his own axis; which revolution is probably one cause, not only of the revolution of the earth, but of all the other planetary bodies in our system, and might have affected all the planets at the time in question; but this neither could nor did, produce any disorder in nature; and the delay of a few hours in the whole planetary motions, dwindles away into an imperceptible point in the thousands of years of their revolutions. I need scarcely add, that the *command of Joshua to the sun*, is to be understood as a *prayer to God* (from whom the sun derived his being and his continuance) that the effect might be what is expressed in the command; and therefore it is said, ver. 14. that the LORD HEARKENED UNTO THE VOICE OF A MAN, *for the Lord fought for Israel*.

I have thus gone through the different parts of this astonishing miracle, and have endeavoured to account for the whole in as plain and simple a manner as possible. It is not pretended that

this account *should* satisfy every reader; and that *every difficulty* is solved: it would be impossible to do this in such a compass as that by which I am necessarily circumscribed; and I have been obliged, for the sake of brevity, to throw into the form of *propositions* or observations, several points which may appear to demand illustration and proof—for such, I must refer the reader to Astronomical Treatises. Calmet, Scheuchzer, and Saurin, with several of our own countrymen, have spoken largely on this difficult subject; but in such away, as I am obliged to confess, has given me very little satisfaction; and which appears to me, to leave the main difficulties unremoved. Conscious of the difficulties of this subject, I beg leave to address every candid reader, in the often quoted words of an eminent author.

Vive, vale! si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.
Hor. Epist. l. i. E. vi. ver. 67.

Farewell! and if a better *system's* thine,
Impart it *frankly*, or make use of *mine*. FRANCIS.

ASTRONOMICAL OBSERVATIONS ON COMETS.

THE number of Comets is supposed to amount to 450, but they do not all, after the manner of the Planets, revolve in the same direction; for nearly one half of them is observed to go agreeably to the order of the Signs, and the other half in a direction quite opposite. Their revolutions, for which according to the principles of gravitation and projection, it is scarcely possible to account, are known to be performed in very eccentric ellipses, the lower focus of each of which is in or near the sun. Throughout their courses, they are governed by the law of describing equal areas in equal times, which is known to regulate the motions of all the other bodies in the system. All their orbits have considerable inclinations to those of all the other Planets;—a circumstance which certainly could never have been the work of chance. Undoubtedly it has been so appointed by the wisdom of the Deity to prevent a possibility of their collision with any of the other circumvolving bodies. This admirable contrivance is a convincing proof of the divine foresight; who has ordered all things well: for, were any of these Comets to move in paths coincident, or nearly coincident with the paths of the planets, at the point of intersection, they might, at some time meet and then the consequences of the shock would be fatal.

Sir Isaac Newton was the first to deduce a series of sound reasoning from the hypothesis of gravitation, by which he clearly demonstrated that one and the same principle, viz. the power of gravity, produced and regulated all the motions of the mundane system.

Dr. Halley knew that on that principle, the time of a comet's return might be foretold almost as certainly as that of a planet, if its period could be but once deduced from previous observations.—To this arduous task he therefore applied himself, and from History collected such observations as seemed fully to satisfy him with regard to the periods of two of the Comets, viz. that of 1680, and that of 1682. The former, indeed, of these eccentric bodies proving a period of 575 years, put the observation of its return at so great a distance, as to make the certainty of its revolutionary period of no use for several ages to come. Its heat is supposed, when nearest the sun, to be 2000 times greater than red-hot iron; and that being thus heated, it must retain its heat till it comes round again, although its period should be 20,000 years, instead of 575. How wonderful are thy works, O Lord God!

The Comet of 1682, having a period the shortest of all, this philosopher, with a becoming confidence, predicted its return, and lived himself, within a few years, to see his own prediction accomplished. At the return of this Comet to the sun, it came so near, and stayed in his neighbourhood so long, as to acquire an accelerated motion by the force of the Sun's heat.

Owing to this cause, when it left the Sun, it, from necessity, went off with greater velocity than at any former period of the revolution, and shot forth into a wider immensity of space: consequently the time of its return was thereby made longer, and occasioned the Doctor to say, that it probably would not return until the end of 1758 or the beginning of 1759. At this time it really did appear, and fixed the æra of perfection in this part of celestial science.

SUPERNATURAL PHENOMENON.

The darkness at our Saviour's crucifixion, supernatural.

[Clarke's Commentary.]

From the account given of the nature of eclipses, it plainly appears that the sun can never be eclipsed in a natural way, but at the time of new moon, nor the moon, but when she is

full; and that when the sun is totally eclipsed, the darkness can never continue above five minutes at any place of the earth.

But the three Evangelists, St. Matthew, St. Mark, and St. Luke, mention a darkness that continued three hours, at the time of our Saviour's Crucifixion. If their account of that darkness had been false, it would have been contradicted by many who were then present; especially as they were great enemies both to Christ and his few disciples, as well as to the doctrine he taught. But as none of the Jews have contradicted the Evangelists' account of this most extraordinary phenomenon, it is plain, that their account of it is true. Besides, the Evangelists must have known full well, that it could not be their interest to palm such a lie upon mankind; which, when detected, must have gone a great way towards destroying the credibility of all the rest of the account they gave of the Life, Actions, and Doctrine of their Master: And instead of forwarding the belief of Christianity, it would have been a blow at the very root thereof. We do not find that they have bestowed any panegyric on the life and actions of Christ, or thrown out an invective against his cruel persecutors; but, in the most plain, simple, and artless manner, have told us what their senses convinced them were matters of fact: So that we have as good reason to believe that there was such darkness, as we have to believe that Christ was then upon earth: and that he was, has never been contradicted even by the Jews themselves.

But there are other accounts of Christ, besides those which the Evangelists have left us. It is expressly affirmed by the Roman historians, Tacitus and Suetonius, that there was a general expectation spread all over the Eastern nations, that out of Judea should arise a person who should be governor of the world. That there lived in Judea, at the time which the gospel relates, such a person as Jesus of Nazareth, is acknowledged by all authors both Jewish and Pagan, who have written since that time. The star that appeared at his birth, and the journey of the Chaldean wise men, is mentioned by Chalcidius the Platonist. Herod's causing the children in Bethlehem to be slain, and a reflection upon him, on that occasion, by the emperor Augustus, is related by Macrobius. Many of the miracles that Jesus wrought, particularly his healing the lame, and curing the blind, and casting out devils, are owned by these inveterate and implacable enemies of Christianity, Celsus and Julian, and the authors of the Jewish Talmud. That the power of the heathen gods ceased after the coming of Christ, is acknowledged by Porphyry, who attributed it to their being angry at the setting up of the Christian religion, which he calls

impious and profane. The crucifixion of Christ under Pontius Pilate, is related by Tacitus, and the earthquake and miraculous darkness attending it, were recorded in the public Roman Registers, commonly appealed to by the first Christian writers, as what could not be denied by the adversaries themselves; and are in a particular manner attested by Phlegon, the *freed man* of Adrian.

Some people have said, that the above-mentioned darkness might have been occasioned by a natural eclipse of the sun; and consequently, that there was nothing miraculous in it. If this had been the case, it is plain that our Saviour must have been crucified at the time of new moon. But then in a natural way, the darkness could not possibly have continued for more than five minutes; whereas, to have made it continue for three hours, the moon's motion in her orbit must have been stopped for three hours, and the earth's motion on its axis must have been stopped as long too. And then, if the power of gravitation had not been suspended during all that time, the moon would have fallen a great way towards the earth. So that nothing less than a triple miracle must have been wrought to have caused such a long continued darkness by the interposition of the moon between the sun and any part of the earth: which shews that they who make such a supposition, are entirely ignorant of the nature of eclipses. But there could be no natural or regular eclipse of the sun on the day of Christ's crucifixion; as the moon was full on that day, and consequently in the side of the heavens opposite to the sun. And therefore, the darkness at the time of his *crucifixion* was quite *supernatural*.

The Israelites reckoned their months by the course of the moon, and their years, (after they left Egypt,) by the revolution of the sun, computed from the equal day and night in Spring to the like time again. For we find they were told by the almighty, (Exod. xii. 2,) that the month Abib (or Nisan,) should be to them the first month of the year. This was the month in which they were delivered from their Egyptian bondage, and includes part of March, and part of April in our way of reckoning.

In several places of the Old Testament, we find that the Israelites were strictly commanded to kill the Paschal Lamb in the evening, (or, as it is in the Hebrew, between the evenings) of the fourteenth day of the first month; and Josephus expressly says, "The passover was kept on the fourteenth day of the month Nisan, according to the moon, when the sun was in Aries." And the sun always enters the sign Aries, when the day and night are equal in the spring season.

They began each month on the first day of the moon's being visible, which could not be in less than twenty-four hours after the time of her change; and the moon is full on the fifteenth day reckoned from the time of change. Hence, the fourteenth day of the month, according to the Israelites' way of reckoning, was the day of full moon, which makes it plain that the passover was always kept on a full moon day; and at the time of the full moon *next after* the equal day and night in the spring; or when the sun was in Aries.

All the four Evangelists assure us, that our Saviour was crucified at the time of the passover: And hence it is plain, that the crucifixion was at the time of *full moon*, when it was impossible that the moon could hide the sun from any part of the earth. St. John tells us, that Christ was crucified on the day that the passover was to be eaten; and we likewise find, that some remonstrated against his being crucified "on the feast-day, lest it should cause an upróar among the people."

THE PHENOMENON OF LIGHT.

The origin and propagation of Light, according to Moses, the Prophet.

[Eng. Meth. Mag.]

"In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let their be light: And there was light. And God saw the light that it was good. And God divided the light from the darkness. And God called the light day, and the darkness he called night: And the evening and the morning were the first day."

It is reasonable to suppose, that when God created the heavens and the earth he gave existence to all the several elements which now compose this world, and all the other systems that are connected therewith. What is termed chaos or the abyss, seems to have consisted of all the various principles of matter which were at first without order, or particular arrangement. The Hebrew word in this part of the writings of Moses, signifies, to give being to what before was non-existent: and seems to point out the forming of specifical creatures into their particular classes: and to denote the making all things perfect in their kind.

The first distinct creature that Moses takes notice of, is Light which he informs us, was created by the commandment of the Almighty. "He spake, and it was done; He commanded and it stood fast." We have reason to conclude, from Scripture, that the visible fabric of the heavens and the earth was not the first work of God; for the angels, those sons of the Almighty, those morning stars, sang for joy, when the foundations of this system were laid. It is altogether uncertain how long that spiritual system had stood before this world was created; but it is highly probable, and almost certain, that there was a spiritual system before this world was formed in the manner it now is.

It appears very probable that all the moving powers in nature received their existence when the matter, of which the heavens and the earth are made, was first created. This is called by Moses the abyss, or matter without form or order, and void or empty, without utility. When the Almighty said, 'Let there be light,' we are not to imagine that this command was the cause of the creation of the principles of light; the materials were already created, but it called them into another form than that in which they were before. The chaotic mass contained the principles and materials of all bodies but without order. So Moses tells us that all things were tohu vebohu,—*confusion and emptiness*, and that darkness was over all the abyss.

The divine commandment which produced light, must be considered as operating upon the properties of matter already created: and as light is found to proceed from the motion of luminous particles, we must conceive some central force, or attracting power, to be the instrument of producing this phenomenon of light. There seem to be moving principles in all nature, which, when put in motion by the first cause, produce natural effects according to fixed and established laws: which cannot be altered unless by the First Mover.

The origin of that light which now renders bodies visible to us, seems chiefly to be fire; though light and fire are not inseparably connected; for light may be propagated where there is no fire, as from putrid bodies, and fire may be where there is no light, as in iron, sulphur, &c.

According to Moses, Light was the first specifical creature that was formed in this system, but the materials were already created when the other matter, of which the heavens and the earth were formed, received its existence. Moses seems plainly to hint at the operation of a principle in the universe, which, as a second cause, produced the phenomenon of light. This, most probably, was the motion of the luminous and fiery particles

he chaotic mass, which, at the divine command, separated nselves from the other gross materials of the miscellaneous position, and by an attractive sympathy associated in one y, and after three natural days, formed that body which we call the sun.

Whether there be any subtle body, of a purer nature than , in this system, is of little consequence in this enquiry; for, nitting that similar particles have, according to their nature, uility, or power to attract one another when put in motion, nswers all the purposes required. The first thing that Moses es notice of in the order of the things created, is the centre this system, which he calls אור or light; and which after a rt progression rested in the sun, the common centre of this tem of which we are a part. And by the influence of this tral light, or fire, the various parts of the system were ba- iced, and, by mutual attraction, moved in the expanse, at de- mined distances.

The account which Moses gives of the abyss, or deep, as it is led in our translation, is very favourable to the idea which Isaac Newton has suggested concerning attraction and gravi- ion; for the Hebrew word signifies, to move with a sort of nfused motion. This shews that the chaotic mass had some avitating powers in it, before the forming of the system; and t the attracting and repelling forces were naturally and ori- nally in the universe; and that the first mover gave them, in a gular course, their specifical direction, and systematical at- ctions. Thus it is imagined that the doctrine of Moses, en in point of philosophy, is much more agreeable to the tem of Sir Isaac Newton, than that of Mr. Hutchinson; and loes not appear that there is any thing said by Moses that ntradicts our great natural Philosopher, or that there is any ng advanced by the latter, that is not consistent with the incipia of Moses.

As light is a fluid composed of lucid particles, of which many of an igneous nature, and have the power of burning, and ers give light without having any fire in their composition; se all act according to their different attractions, or gravita- n. When lucid igneous particles are strongly attracted to another in great quantities, their heat becomes intolerable, d is capable of destroying the most solid bodies. It is well own that the rays of light converged in the focus of one of rtsoeker's burning-glasses, will produce wonderful effects: lead, or any soft metal, will dissolve at the first touch; and n, which endures a very strong fire before it dissolves, will lt before one of these glasses in a minute's time. This plainly ews us that, provided there were not a wise and Almighty

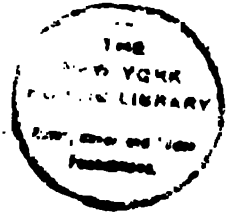
Providence, that manages and directs all things, those materials which are of the greatest advantage to the world, would soon destroy it. If the rays of light were to form solid bodies and depart from their state of fluidity, they would, in the twinkling of an eye, reduce this globe to ashes, or render it liquid fire.

Were the rays of light all of one kind, it is probable that they might unite and become solid bodies; but the wisdom of Providence hath formed them both of different colours, and of different reflections and refrangibility. This prevents them from associating in such a manner as to do hurt, unless they are converged by some instrument which hinders them from flying off. As all rays of light have not the same degree of reflexibility and refrangibility, but some are capable of greater reflexions and refractions than others, they cannot without force be united in one solid body, though they are all serviceable for the purposes of light, and contribute to the happiness of men, and the welfare of all living creatures. Whether Moses intended a philosophical account of light in this chapter, I will not pretend to say; but one thing is certain, that he makes use of a word which points out some of the principal properties of light. אור, signifies that body which renders objects visible, which we call light; it also signifies fire, and perhaps Moses, intended to point out in one word, what in our language requires two, light and fire. Whatever may be the philosophic differences between these two, we are certain that they are seldom separated. It is also plain that the sun is not the sole source of light any more than he is of fire; for light may be propagated where the sun never shines, as may be proved by many instances: but the sun is the principal source of light to our system.

There has been a violent dispute between the philosophers on the Continent and those in England, concerning the propagation of light. The former make light a fluid of a most subtile, fine, and active substance, dispersed over all the world, which affects our eyes, when it is carried towards them by the impression of a body on fire.* The latter affirm that corporeal light is a substance which the body in fire emits out of itself with the utmost rapidity. Sir Isaac Newton has demonstrated this latter opinion, by so many wonderful experiments, that it is impossible to deny the propagation of light, without being devoted to scepticism. The author of Spectacle de la Nature has endeavoured to shew, "that as there is no body in all the creation more useful than light, so there are none of more extraordinary qualities, and more wonderful in their qualities. In the rays of light are discovered all the original colours in nature, red, or-

* History of the Heavens

EULALIA CAST AMONG WILD BEASTS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, yellow, green, blue, indigo, and violet: and the quantity
lour in light is in the same proportion as the seven mu-
notes, or intervals of sound in an octave.† From experi-
s it is found that those rays of light are of the largest quan-
that paint the brightest colours; and of all these, the red
have the least refrangibility. Light is in itself wonderful;
its use to the world is beyond all expression: It discovers to
and beast innumerable objects of pleasure, as well as the
ns of life. Without it, motion would be dangerous, and
insipid. True are the words of the Hebrew philosopher,
ght is sweet, and a pleasing thing it is for the eyes to behold
sun."

he sufferings of Thecla—Account of St. Paul's person.

[Translated from the Greek.]

THE PREFACE.

[Meth. Mag.—Eng.]

HE following fragment is unquestionably of very great an-
ty; but it has been without foundation ascribed to St. Paul.
facts were never questioned either by the friends or ene-
of christianity for many centuries: though they were often
brated, and are frequently mentioned by writers of the first
in the christian church.
ler history is confirmed by Gregory Nazianzen, and Gre-
y of Nysæ, Ambrose, Chrysostom, Isidorus, and others.
rian of Antioch, who flourished in the third century, prays
he suffering martyrs thus: "Stand by us, O Lord, as thou
by the Apostles in bonds, by THECLA in the fire, by
in persecutions, by Peter in the waves.
ertullian, one of the most ancient writers in the church,
ms us, *De Baptismo*, c. 17. that it was compiled by a pres-
r of Asia; a man extremely attached to St. Paul, who
y ventured to publish it, under the Apostle's name, towards
lose of the first century; and that being charged with it by
Evangelist John, he confessed the fact, alleging that he had
it out of fervent love to the Apostle. This account is con-
ed by Jerome, who quotes Tertullian.
is supposed to have happened about the year of our Lord
luring the last time that St. Paul visited Asia, and not long

† Sir Isaac Newton's Optics, Book I. Part II. Prob. III.

before he suffered martyrdom: which according to Eusebius, was near the close of Nero's reign: Jerome fixes it in the thirty-seventh year after the passion of our Lord.

The Greek copy, which is taken from a manuscript in the Bodleian Library, and published by Grabe, is in many places defective, and in others much corrupted. Its defects are partly supplied from an ancient Latin version in the Bodleian Library, and from the Greek Commentary of Basilius Seleuciensis.

When Paul was going up to Iconium, as he fled from Antioch, he was accompanied by Hermogenes and Demas, men full of hypocrisy. But Paul intent only on the goodness of God suspected no evil of them, but loved them exceedingly, making the words of Christ and his gospel pleasant unto them, and discoursing to them of the knowledge of Christ as it was revealed to him.

But a certain man named Onesiphorus hearing that Paul was coming to Iconium went forth to meet him, with his wife Lectra, and their children, Simmia and Zeno, that they might receive him into their house; for Titus had informed them of the person of Paul, for as yet they had not known him in the flesh. Walking therefore in the king's highway which leads towards Lystra, they waited, expecting to receive him. Not long after they saw Paul coming towards them, a man small of stature—bald—his legs distorted—his eye-brows knit together—his nose aquiline—but manifestly full of the grace of God; for his countenance was sometimes like that of a man, and sometimes like that of an angel. And Paul seeing Onesiphorus was glad.

And Onesiphorus said unto him, Hail thou servant of the *Blessed*. Paul replied, grace be with thee and with thy house. Demas and Hermogenes filled with envy and dissimulation cried out, And are we not the servants of the *Blessed?* Why hast thou not saluted *us?* To whom Onesiphorus answered, I do not see in you the fruits of righteousness: but if ye are indeed *such*, come and abide also at my house. So Paul went with him, and there was great joy in the house of Onesiphorus; and having fallen upon their knees and prayed, and broken bread, Paul preached to them the word of God, concerning temperance, and the resurrection, to this effect:

Blessed are the pure in heart, for they shall see God. Blessed are they that keep the flesh unspotted, for they shall become the temples of God.

Blessed are they that renounce this present world, for they shall please God. Blessed are they that have wives as though *they* had them not, for they shall become like the angels of God.

Blessed are they that tremble at the words of God, for they shal be comforted.

Blessed are they that receive the wisdom of Jesus Christ, for they shall be called the sons of God. Blessed are they that keep the knowledge of Jesus Christ, for they shall dwell in light. Blessed are they that for the love of Christ have forsaken the form of this world, for they shall judge angels, and shall sit at the right hand of Christ, and shall see the day of judgment without bitterness.

Whilst Paul was discoursing thus in the house of Onesiphorus, Thecla, daughter of Theoclia, a virgin who was espoused to Thamyris, a prince of the city, standing at the window of her house continued night and day to hear the word spoken by Paul concerning the love of God, and faith in Christ; nor would she be removed: but being filled with exceeding joy, became subject to the faith. And seeing many women and young persons entering in to hear Paul, she was exceedingly desirous of being counted worthy to stand in his presence, and to hear the word of Christ; for as yet she had never seen the person of Paul.

And as she continued thus to hear him, Theoclia her mother sent for Thamyris, and informed him, that Thecla had not risen from her place for three days, neither to eat, nor to drink;* but in fixed attention on the words of Paul, had wholly given herself to *that stranger;* teaching seducing and wicked opinions; adding, This is the man that hath stirred up the whole city of Iconium, and that hath perverted Thecla. But go thou and speak to her for she is espoused to thee.

Thamyris fearing the distraction of her mind, spake to her with tenderness: "Why, Thecla, dost thou sit dejected thus, with thine eyes fixed on the ground? What new passion hath seized thee, and turned thee to this stranger? Turn to thy Thamyris and be ashamed." But she answering nothing, her mother and attendants wept bitterly. But Thecla continued unmoved, turned from them, to the word spoken by Paul.

Thamyris filled with despair, left the house, and going into the street watched those that went in and came out from Paul.

And seeing two men sharply contending, he said, "Sirs, inform me who is this your companion, that seduces the minds of men, forbidding them to marry? I offer you great rewards if ye will declare, for I am chief in this city." Demas and Hermogenes replied, "We do not well know who this man is; but he deprives men of their wives, and virgins of their husbands, declaring that there will be no resurrection except they continue pure, and free from the pollutions of the flesh."

* After her ordinary *sumptuous* manner.

Then Thamyris invited them to come and refresh themselves at his house. And having honourably entertained and rewarded them, he said, "Tell me, I pray you, Sirs, what is the doctrine of Paul, that I may know:—for I am in great anguish for Thecla, on account of her love for this stranger?" Demas and Hermogenes, with one voice, cried out, "Deliver him to the governor as one that persuadeth the people to receive the doctrine of the Christians; and let him be put to death by the decree of the Emperor; and thou shalt have thy wife, and we will instruct her that the resurrection which he teacheth hath already taken place, and that we *then* have truly risen, when we are come to the knowledge of God."

Thamyris hearing these things was filled with rage; and rising early in the morning, went with officers and a guard, accompanied by a great multitude, to the house of Onesiphorus, and demanded Paul; saying, "Thou hast corrupted the city of Iconium and Thecla: come therefore to the governor."—And all the people cried out, "Away with this sorcerer, for he hath corrupted our women.

And Thamyris standing before the judgment seat, cried with a loud voice to the governor, "We know not whence this man is—but he suffereth not our women to marry; let him therefore declare before thee for what cause he teacheth these things." And the governor rising called to Paul and said, "Who art thou? And what is thy doctrine? Grievous things are laid to thy charge?

And Paul lifting up his voice, said, "If I am questioned with respect to my doctrine, O Governor, God, that seeketh nothing but the salvation of men—the Almighty hath sent me to turn them from corruption and uncleanness, from sinful pleasures, and from death eternal. And for this cause, God hath sent his Son Jesus Christ, and I teach that men should place all their confidence in him. He alone hath had compassion on the offending world, that they might not fall into condemnation, but might have faith, and the fear of God, and sobriety of life, and the love of the truth. If, therefore, I teach these things only that have been revealed to me of God, in what do I offend?" The governor, hearing these things, commanded Paul to be bound, and to be cast into prison, till he should have opportunity of hearing him more fully.

But Thecla, finding that Paul was cast into prison, arose by night, and pulling off her ear-rings gave them to the porter, and delivering her silver mirror looking-glass to the keeper of the prison, she was admitted to see Paul; and placing herself at his feet, she heard the wonderful things of God. And perceiving that Paul regarded not what he suffered, but that he

had confidence in the help of God, she was exceedingly confirmed in the faith.

When the morning arose great enquiry was made after Thecla by her household, and by Thamyris; for they feared that evil had befallen her. And examining the porter, they found that she was gone to the prison. And stirring up the people they departed thence, and made it known to the governor: who commanded that Paul should be again brought to the judgment-seat. But Thecla still continued in the prison, and prostrated herself on the place where Paul had sat and instructed her. At length the governor commanded that she also should be called to the judgment-seat. Thecla hearing this went forth with great joy. But the people cried out more vehemently against Paul, "He is a sorcerer, let him be put to death:" notwithstanding this the governor willingly heard Paul.

And having taken counsel he commanded Thecla to be brought near, and said unto her, "Wherefore art thou not according to the laws of Iconium, given in marriage to Thamyris." But Thecla, fastening her eyes steadfastly on Paul, answered nothing. Then her mother vehemently cried out, she should be burnt, that others might fear.

And the governor being exceedingly moved, commanded Paul to be scourged, and to be cast out of the city; but he condemned Thecla to be burnt.

At the time appointed, the governor went forth with the whole multitude to the theatre, to attend at this cruel spectacle. Then as a lamb in the desert looks round for her shepherd, so did Thecla for Paul. And after she had looked upon the multitude, she saw the Lord Jesus standing near, in the likeness of Paul: and she said within herself, "Paul is come to see me, as though I should not suffer patiently." And fastening her eyes upon him she saw him ascending up into heaven: then she understood what she had seen was the Lord. After her robes were taken off, she was brought forth: and the governor was struck with the force of her beauty and the patience and strength of her mind. The wood being placed in order, the people compelled her to ascend the pile. And she, stretching forth her hands in earnest prayer, ascended. And the people having put fire to it, the flame spread on every side, but it had not power to hurt her; for God had compassion upon her. And suddenly there was a great noise in the heavens, and a dark cloud overspread the amphitheatre, and the rain and hail poured down with great violence. So the fire was extinguished and Thecla delivered.

Paul had fled in the mean time with Onesiphorus and his family to a tomb which lay in the way between Iconium and

Daphne, and they continued fasting many days. Then sending forth one of the children to buy bread, he found Thecla in the way seeking for Paul.

When Thecla was come to the tomb she found Paul praying, and she cried out "O Almighty Lord, Creator of heaven and earth, Father of thy holy and well-beloved Son Jesus Christ, I bless thee that thou hast delivered me from the fire, and given me again to see thy servant Paul." And Paul answered, "O God that searchest the heart, Father of our Lord Jesus Christ, I thank thee that thou hast heard me."

And breaking bread they refreshed themselves in all the holy works of Christ. And Thecla said unto Paul, I will follow thee whithersoever thou goest. But he replied, the days are evil—and thou art a beautiful woman—but patiently wait, and thou shalt receive the gift of Christ.

Having sent Onesiphorus and his family to their own house, he took Thecla, and departed towards Antioch. There Alexander, a man of great power in the city, saw and would have offered violence to her. But she cried out dishonour not the handmaid of the Lord, and having repulsed him put him to great shame. Being filled with indignation, he brought her before the governor, who being bribed, condemned her to be cast to the wild beasts.

Thecla earnestly entreated the governor that her innocence might be preserved in safety, till she was brought forth to execution. When the governor had demanded with whom she might be entrusted? Tryphæna, a woman of great wealth in the city, whose only daughter had lately died, made request to have the charge of her.

On the day when she was brought forth to the amphitheatre, they cast her to a very fierce lioness. But when Thecla walked up to the lioness, the savage beast received her with a kind of reverence, and offered no violence to her, but came and gently licked her feet.

The people seeing this, vehemently cried out, appealing to God, and condemning the unrighteous sentence. And Tryphæna again took the charge of her till the morrow.

When the morning arose, Alexander came to the house of Tryphæna, to demand Thecla. Tryphæna taking her by the hand led her forth saying, I conducted Faleonella to the tomb; and now I lead Thecla to the wild beasts. Thecla hearing this wept and prayed, "O Lord God in whom I have trusted, reward Tryphæna for her compassion towards me thy servant!"

On her entering, there was a tumultuous noise in the theatre, the roaring of the wild beasts, the clamours of the people, and the lamentations of the women condemning the unrighteous sentence.

Thecla being taken from Tryphæna was again cast into the theatre. And another fierce lioness running towards her instantly cast herself at her feet. Then a bear roused by the cries of the people, ran towards her. But the lioness rising, fell upon her, and tore her in pieces. At length a very savage lion came forth that had been accustomed to devour men. The lioness ran towards him. They fought for some time, till they fell dead together.

Tryphæna, who was placed in the highest part of the theatre, seeing this, sunk down, and was taken up for dead. The whole city was filled with terror: for Tryphæna belonged to the emperor's family. And Alexander himself besought the governor saying, have compassion on the city, and send this pestilent woman hence, lest the whole city be destroyed.

The governor calling to Thecla from the midst of the wild beasts said to her, "Woman declare who art thou—and by what power hast thou been preserved." Thecla replied, "I am a servant of the living God, and have believed on his Son Jesus Christ, in whom he is well pleased, therefore have I been delivered. He alone is the way to eternal salvation. He is a refuge from the storm, a rest to the afflicted, a defence to those that are in despair, and whosoever believeth not on him shall not see life."

The governor hearing this, commanded her to be clothed. Thecla answered, "My God, that hath clothed me, defenceless amidst the wild beasts, clothe thee with salvation in the day of judgment!" Then the governor proclaimed, "Thecla, servant of God, I command thee to be discharged." And the women with one voice gave glory to God, crying out, "He is God alone whom Thecla worships. He alone is God, who hath preserved Thecla."

The whole city was soon moved at their cries; and the tidings being brought to Tryphæna, she revived and arose, and went forth to meet Thecla, who embracing her, she said, "Now I believe that the dead are raised—Now I believe that my child liveth. Come Thecla my daughter, to my house, and all that I have shall be thine." On this Thecla returned with Tryphæna, and tarried with her certain days, and taught her the word of the Lord, and many women were subject to the faith, and Tryphæna and all her household believing, there was a great joy in the house of Tryphæna.

But Thecla had an earnest desire to see Paul, to be further instructed by him. And sending to every quarter, she sought after him. When it was told her that he was at Myra in Lycia, she went forward to seek him. And when she found Paul

preaching the word of God, she placed herself amongst the hearers. Paul marvelled greatly at seeing her. And taking her to the house of Hermes, she related to him all that had befallen her at Antioch. All that heard these things were established in the faith, and offered up prayer for Tryphæna. And Thecla arising, said unto Paul, I go unto Iconium. And Paul said unto her go, and teach the word of God. And Tryphæna when she heard that Thecla was going to Iconium, sent her much gold and raiment for the relief of the poor saints.

And Thecla departed thence to Iconium, and entering into the house of Onesiphorus fell on her face, where she had first heard Paul, praying with many tears, and giving thanks to God and saying, "Lord God of this house, where thy light first shined upon me, Jesus, thou Son of the living God, who wast my helper before the governor, my deliverer in the fire, my protector from the wild beasts; thou alone art God, for ever and ever. Amen."

THE WORKS OF GOD DISPLAYED.

An Account of the Diamond Mines in Hindostan.

[Eng. Mag.]

"A considerable portion of the rural labour of Hindostan is abstracted from agriculture, its proper object, and employed in the diamond mines. Of the four principal mines, that of Roalconda, five days journey from Golconda, is the most ancient; for Tavernier says that it was discovered two hundred years before his time. Around the place where the diamonds are found in this mine, the ground is sandy, and full of rocks, in which there are veins of half a finger, to a whole finger in width. The miners make use of irons with hooks at the end, with which they pick out the earth or sand, from these veins, which they put into tubs, and among that earth they find the diamonds.

"There are several diamond cutters at this time, but none of them have above one mill, which is of steel. Tavernier, who is a judge of this subject, asserts, that the natives cannot give that lively polish to the stones which the Europeans do, yet they can cut some which our lapidaries will not undertake.

"There are two kinds of merchants employed in this traffic; the one takes a portion of the ground, and employs miners to dig, paying a duty to the king of four pagodas per day, for

every hundred men employed in the works; the other class of merchants are merely purchasers of the stones from the first; and they also pay a duty to the king, of about two per cent. for all that they buy.

"Of this latter class was M. Tavernier, who has given by far the most detailed and authentic account of this trade that has yet reached Europe. He had made many different journeys to the different mines of India, and in this traffic accumulated an immense fortune.

"'It is very pleasing,' he observes, 'to see the young children of the merchants, and other people of the country, who seat themselves under a tree in a square of the town, and though not older than fifteen or sixteen years, and many still younger, they make bargains with perfect skill and exactness. Each has his diamond weights, and a bag hanging by one side, with a purse at the other; thus he sits, expecting his customers, who come to sell. When any person brings a stone, it is put into the hands of the eldest of these boys, who sits as a kind of chief, and after having examined it, passes it to the rest one after another, till all have seen it, when it is again returned to him.—Meanwhile, not a word is spoken, till he demand the price, with a view to purchase it, if possible; and should he buy it too dear, it is on his own account. In the evening the children compute what they have laid out; then examine their stones, and class them according to their water, their weight, and cleanness; they then carry them to the great merchants, who have generally large parcels to match. The profit is then divided among the children equally; only the chief among them has one fourth per cent. more than the rest.'

"The bargains made by the great merchants, both Mahomedans and Hindoos, are transacted with peculiar secrecy and dexterity. The buyer and seller sit opposite to each other, and without speaking a word, the one of the two opens his girdle, the seller takes hold of the purchaser's hand, and with it he covers it as well as his own, and according to different signs made by the touch, perfectly understood by the parties, the bargain is concluded. Thus in the same place, a parcel may be sold several times, without any one present knowing that it hath been sold at all, or for how much.

"As the value of these mines depends much upon the security and protection given to the purchasers who resort to them; the native governments have afforded this with much solicitude. A particular person is appointed to weigh all the diamonds, to preclude all imposition in this particular; servants are appointed to every considerable merchant during his stay, to guard

both his money and effects, and not unfrequently an escort is allowed him till he reach the frontiers of the kingdom.

"The lot of the poor natives, who work the mines, though well skilled in their business, is invariably a hard one. Their wages never exceed three pagodas in the year; a subsistence so scanty almost compels them to dishonesty. Accordingly they make little scruple, as often as with safety they can, to hide a stone for their own profit. As they are perfectly naked, except the small rag round their middle, this can hardly be done but by swallowing the stones; and this being detected they have been known to secrete them in the corner of the eye. To prevent thefts, twelve or fifteen out of fifty are bound to be security for the honesty of the rest, to the great merchant who employs them.

"About seven days journey east from Golconda, lies the mine of Colour, or Gani, as it is called by the Hindoos. This mine was discovered about a hundred years later than that of Roalconda, by a peasant while he was preparing ground to sow millet, who found at the foot of a high mountain, a glittering stone, as he thought, but on presenting it at Golconda to a diamond merchant, he was informed of its quality and value.

"The report of this trader in diamonds, who had not before seen one of so great a weight, made much noise in the country, and engaged the monied men in the vicinity to search the ground, where they found many of greater size than at any other mine. Here are produced a number of stones from ten to forty carats, and among them some larger, particularly that presented to Aurengzebe, weighing nine hundred carats. In this mine the earth is dug to a considerable depth, carried to a spot prepared for the purpose, and there washed, and winnowed. The men, women, and children, employed in these labours, when the place was first visited by Tavernier, amounted to upwards of sixty thousand; and many superstitious ceremonies were employed to engage their diligence and fidelity to their superiors.

"The third mine is that of Sumbulpour, lying thirty coss south of Rhotas, on the confines of Bengal. The name is the same with that of a large town on the river Gouel, in the sands of which the diamonds are found. After the great rains are over, they wait for two months till the water becomes clear, and the river has subsided so low as in some places to leave the sand dry, in other places covering it only a few inches. This happens about the end of January, when workers flock to it from Sumbulpour, and the neighbouring towns, to the amount of eight thousand persons, men, women, and children.

"They search the river from the town of Sumbulpour, up to its very source in the mountains, through a tract of a hundred miles. Those who are skilled in the business, know from the appearance of the sand whether it contains diamonds; when there is reason to believe that there are any, they enclose the place with stakes and faggots, and draw out the sand for two feet deep. This sand they work, sift, and winnow, as at the other mines. 'From this river,' says Tavernier, 'come all those fair Points, called Natural Points, but a large stone is seldom found here.'

"The fourth diamond mine was in the Carnatic, but was ordered to be shut up by Mirgi Mola, the famous General of Aurengzebe, on account, as it is said, of the yellowness of the diamonds, and the foulness of the stones.

"The hardness, lustre, and beauty of the diamond, have conferred on it a very high value as an ornament among all nations; but no where has it been prized more than in the Mogul territories. Rich presents of these stones to the Sovereign, have always paved the way to rank and preferment. Hence the value of jewels and precious stones accumulated by the Emperor, have been immense. In the time of Tavernier, one stone in the possession of the Great Mogul, weighed 279 9-16 carats,* and was valued by him at 11,723,278 livres, or nearly half a million sterling. During the reign of Acber, which was before the period when the empire reached its summit, either of wealth or splendour, the vast treasures of the monarch were preserved in twelve distinct offices, three of which were occupied by the jewels and plate only. To each treasury a Tepukchy and Darogha were appointed, who classed the jewels in a regular manner, according to their kind and value, and they were always ready to render an exact account, daily or monthly, of their application or expenditure. Concerning the different regulations of the mint and jewel office, the author of the Ayeen Acberry is more full and luminous, than upon any other department of the internal economy of that great empire.

"The Moguls were no less curious in other gems, than in the diamond: Emeralds, topazes, saphires, and pearls, always occupied a considerable part of the jewel office; and their value was greater than that of the diamond. Considering the small progress that chemistry had then made in any part of the world, their knowledge of gems, and of the precious metals, may be regarded as both accurate and extensive. The methods laid down for refining gold and silver, by Abul Fazel, rather resem-

* A CARAT is about 3 grains and one fifth troy. Vide Chalmer's Cyclopedia.

ble the accuracy of a professional man, than the idea of a nobleman treating generally of the state of the treasury. No less than twelve different degrees of fineness of gold, called barrah banny, are distinctly noted in his book; and the method of ascertaining each degree in any given specimen, is accurately laid down.

"The practical habit of ascertaining the goodness of coins, or the fineness of jewels, is an attainment in which Europeans are at present far outdone by the natives. Their skill in this matter is so decidedly superior, that every European whose transactions are considerable, retains a native writer or Bannian, who receives payments for him, and who is answerable for the sufficiency of the money which he accepts. In most of the great towns of Hindostan, gems and precious stones are procurable as a mercantile commodity; but an European without professional knowledge, and much experience in this traffic, could not safely enter into competition with the native merchants.

"Another cause of the abstraction of useful hands from agriculture, is the pearl fishery. The natives employed in this trade are very numerous, while the drudgery they suffer is far more unhealthy and perilous than that of the diamond mines.

"The shell-fish which produces this jewel, is the Mytilus margaritiferus, which is found adhering to the coral banks along the shores of Tinivelly. It is fished by the natives, who assemble in small boats from different quarters, at two seasons of the year; the first continues during March and April; the second during August and September. After each fishing, a numerous fair is held for the sale of the produce. Seven different villages skirting the sea, of which Tutocorin is the chief, have long been famous for a numerous population subsisting by this traffic; but if we may judge from their toils and their dangers, their condition cannot be envied.

"The divers sink themselves to the bottom generally at the depth of twelve fathoms, by means of a stone fastened to their feet, and from habit can remain under water till they fill their bag with shells; this effected, by a twitch of the rope they make a signal to be drawn up. The space of eight or ten minutes has scarcely elapsed when these miserable divers again plunge into the sea, to repeat the same task, which continues the whole fishing season. This is the Κολυμβησις του πινικα of Arrian, which from his time to the present day has constituted the drudgery of an unhappy race, who are thus exposed, not merely to the danger of cold and suffocation, but to the voracity of the shark, who devours many of their numbers, in spite of the Abramins, or magicians, whom they superstitiously employ to

charm them. The fish when collected, are left in vast heaps to putrify upon the shore; and thus fever, dysentery, and a new series of calamity is engendered among the adventurers; who, after all this risk and toil, pocket but small gains from a traffic, the success of which is very precarious. The pearls in general found are small, called seed pearls, and sold by the ounce; the large, which sometimes constitute a prize in this lottery, are of immense value, and have continued in high estimation since the earliest times. A single one presented by Julius Cæsar to Servilia, the mother of Brutus, has been estimated at above forty-eight thousand pounds; others of still higher value are figured by Tavernier, particularly that great pearl which hung from the neck of the artificial peacock, which surmounted the diamond throne of Aurengzebe."

THE PROVIDENCE OF GOD ASSERTED.

An account of the translation of the Bible into the English language: This must be pleasing and interesting to all classes of readers.

[Meth. Mag.—Eng.]

During the many centuries when the mists of Popish superstition enveloped this highly favoured island, the Bible was scarcely known. In fact it was known to none, except to a few, who had learning enough, and license to read it in the original languages, and who, at that period, were but very few. It is more than likely that this circumstance was a principal reason of the gross ignorance and iniquity which then prevailed. Hence we find, that after the art of printing was invented, and the Bible translated, printed, and dispersed, truth and knowledge, which had so long lain under the rubbish of superstition and idolatry, again beamed forth, and darted its kindly and cheering rays on the minds of the people.

The priests were well aware that, while they kept the people from knowledge, and from the perusal of the Scriptures, and thereby rendered them incapable of judging what was truth, or what was error, they should be able to palm their lying legends and abominable superstitions on their credulity.

When that bright luminary, or, as he is very properly called, that *Morning Star* of the reformation, the venerable John Wickliffe, arose, he clearly perceived the many mischiefs which were produced by this baleful custom. He was therefore resolved to

free his countrymen from this abominable yoke, which their Priests had put upon them; and he accordingly began to translate the Bible into English, about the year 1360, and lived to complete the important work. But as the art of printing was not invented till many years after this, it, of course, could not be printed; but, however, numerous copies of it were written and dispersed abroad, and there are many copies preserved to this day in the public libraries.

This translation led the way for another, of a part of the scriptures by Tindal, which was printed about the year 1526, but most of the copies were bought up by Bishop Tunstall and Sir Thomas Moor. This was only a translation of the New Testament, and was revised and republished by the same person, in 1530. But this edition was also suppressed, and the copies burnt.

These oppositions not wholly discouraging them, in 1532, Tindall and his associates finished the whole Bible, and printed it abroad; but while he was afterwards preparing a second edition, his unrelenting oppressors had him imprisoned, and afterwards burnt in Flanders for heresy. His last words were. "Lord open the eyes of the King of England."

But the death of this blessed saint, did not prevent the printing of a second edition; for after his death, it was carried on by Miles Coverdale, and John Rogers (the famous martyr in the Marian persecution,) who translated the Apocrypha, and revised Tindal's Translation, comparing it with the Hebrew, Greek, Latin and German, adding prefaces and notes, from Luther's Bible. They dedicated the whole to King Henry the Eighth, in 1537, under the borrowed name of Thomas Mathews. Hence it was called Mathew's Bible.

In 1540, another edition was published, revised and compared with the Hebrew, and in several places corrected by Miles Coverdale, and afterwards examined by Archbishop Cranmer, who wrote a preface to it. On this account, it was called Craumer's Bible. By a royal proclamation, every parish was obliged to have one of them, in its church or churches, under the penalty of forty shillings a month. Satan, seeing this was likely to prove very pernicious to his cause, raised another opposition, for two years after, those imps of hell, the Popish Priests, obtained its suppression from the tyrannical monarch. It was again restored, however, under that excellent monarch, King Edward the Sixth, but suppressed again when Queen Mary came to the throne, and finally restored in the first year of Queen Elizabeth's reign, and a new edition of it given in 1562.

In the year 1562, Archbishop Parker resolved on a new translation of the scriptures, which was completed and printed

in 1578. This translation was used upwards of forty years, and was called the bishop's Bible.

Thus has the word of God triumphed over all opposition. The united efforts of hell and Rome, of devils and men, were all too weak to effect their purpose. Seeing the trouble and pains which our ancestors endured to secure this invaluable blessing to our posterity, it should still enhance its value. Christians, fellow-citizens, while ye have the light walk in the light. The primitive Christians were intimately acquainted with the Bible, making it their companion wherever they went, and such was their affection for it, that many of them have been found buried with the gospel lying at their feet. The martyrs prized the bible. Many of them were burnt, with their bibles bound round them. Dying Christians have prized their bibles. The last words of a celebrated person to his friend, were "Read your Bible." Tempted Christians, do you want assistance? Here you may learn that the grace of your heavenly Father shall be sufficient for you, and that as your day is, so shall your strength be. Doubting Christians, do you want consolation? Here you may hear the Saviour saying, in the most soothing and affectionate accents, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom:" "Say to them that are of a fearful heart, Be strong: fear not," &c. Are you in poverty and distress, with respect to this world? Here you may read "Seek ye first the kingdom of God, and all these things shall be added unto you." "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." In short, whatever you want, whether help, consolation, light, or knowledge only, study this blessed book attentively, and you shall have it. Be thankful, you are not surrounded by worse than Pagan darkness. Read your Bibles daily. "Read, till you love to read." Pray over them daily, for divine illumination, and meditate on their contents till you understand.

Read and revere the sacred page! a page where triumphs immortality! a page, which not the whole creation can produce! which not the conflagration can destroy! So you shall be able to say with the Psalmist, "O how I love thy law: it is my meditation all the day."

A STRANGE PROVIDENCE.

An account of two faithful lovers, who were united by the fury of an Earthquake.

[Eng. Mag.]

The plains, in which Lima, the capital city of Peru is placed, are the most beautiful in the world. They are of vast extent, reaching from the foot of the Andes or Cordelier Mountains, to the sea; and are covered with groves of olive-trees, of oranges, and citrons, watered by many streams; one of the principal among which, washing the walls of Lima, falls into the ocean at Callao; in which latter place it laid the scene of this ensuing history.

To this city, Don Juan de Mendoza had come over with his father from Old Spain, when an infant. The father, having borne many noble employments in Peru, died much esteemed and honoured rather than rich. This young gentleman had, in early youth, conceived a very strong passion for Donna Cornelia di Perez, daughter to a very wealthy merchant, who dwelt in the city of Callao, at that time the best port in the whole Western world.

But, although the young lady, who was reputed the most accomplished person in the Indies, returned his affection; yet he met with an insuperable difficulty in the avarice and inflexible temper of the father, who, prefering wealth to every other consideration, absolutely refused his consent. At length the unfortunate lover saw himself under the necessity of returning to his native country, the most miserable of all mankind, torn away for ever from all that he held most dear. He was now on board, in the port of Callao, and the ship ready to sail for Spain. The wind fair; the crew all employed; the passengers rejoicing in the expectation of seeing again the place of their nativity.

Amid the shouts and acclamations, with which the whole bay resounded, Mendoza sat upon deck alone, overwhelmed with sorrow, beholding those towers in which he had left the only person who could have made him happy, whom he was never more to behold: a thousand tender, a thousand melancholy thoughts possessed his mind. In the mean time the serenity of the sky is disturbed; sudden flashes of lightning dart across which increasing fill the whole air with flame.

A noise is heard from the bowels of the earth, at first low and rumbling, but growing louder, and soon exceeding the roaring

of the most violent thunder. This was instantly followed by a trembling of the earth: the first shocks were of short continuance; but in a few minutes they became quicker, and of longer duration. The sea seemed to be thrown up into the sky, the arch of heaven to bend downwards. The Cordeliers, the highest mountains of the earth, shook, and roared with unutterable noises, sending forth from their bursting sides rivers of flame, and throwing up immense rocks. The houses, arsenals, and churches of Callao tottered from side to side, and at last tumbled upon the heads of the wretched inhabitants.

Those who had not perished in this manner, you might see of every age and sex, rushing into the streets and public roads, to escape from the like ruins. But even there was no safety: the whole earth was in motion; nor was the ocean less disturbed: some of the ships in the harbour were torn from their anchors, some of them swallowed up in the waves, some dashed on rocks, many thrown several miles up into the land. The whole town of Callao late so flourishing, filled with half the wealth of the Indies, disappeared, being partly ingulphed, partly carried away in explosion by minerals, bursting from the entrails of the earth. Vast quantities of rich spoils, of furniture, and precious goods, were afterwards taken up floating some leagues off at sea.

In the midst of this astonishing confusion, Mendoza was perhaps the sole human creature unconcerned for himself. He beheld the whole tremendous scene from the ship's deck, frighted only for the destruction falling on his beloved Cornelia. He saw, and mourned her fate as unavoidable, little rejoicing at his own safety, since life was now become a burthen.

After the space of an hour this terrible hurricane ended; the earth regained her stability, and the sky its calmness. He then beholdeth, close by the stern of his ship, floating upon an olive-tree, to a bough of which she clung, one in the dress of a female. He was touched with compassion, and ran to her relief; he findeth her yet breathing, and raising her up, how unspeakable was his astonishment, when he beheld in his arms, his beloved, his lamented Cornelia! The manner of whose miraculous deliverance is thus recorded.

In this universal wreck as it were of nature, in which the elements of the earth and water had changed their places, fishes were borne up into the mid-land; trees, and houses, and men into the deep; it happened, that this fair one was hurried into the sea, together with the tree, to which in the beginning of the commotion she had clung, and was thrown up by the side of that vessel, wherein her faithful Mendoza was, which was one of the few that rode out the amazing tempest. I cannot paint to you the emotions of his mind, the joy, the amaze-

ment, the gratitude, the tenderness:—words cannot express them.

Happy pair! The interposition of Providence in your favour was too visible for any man to dispute your being at last united for ever. And O thrice happy Mendoza, how wonderfully was thy constancy crowned, and thy merit rewarded! Lo, the wind is fair! Haste, bear with thee to thy native Spain this inestimable prize. Return, no less justly triumphant, than did formerly the illustrious Cortes, loaded with the spoils of Montezuma, the treasures of a newly discovered world.

THE GARDEN OF EDEN.

An inquiry into the situation of the Terrestrial Paradise.

[Meth. Mag.—Eng.]

The change made in the appearance of countries and the course of rivers, by the violence of the deluge, cannot possibly prove an obstacle to our discovering the genuine place of the Terrestrial Paradise. Since it is not to be supposed that Moses, who wrote eight hundred and fifty years after the flood, would have given us such a minute and particular account of the garden of Eden, if there had been no marks and indications of it remaining. Besides, he does not in his account of Paradise, make use of antediluvian names; for the appellation of the rivers and countries adjacent, Cush, Havilah, and others, are of a later date than the flood. So that it appears to have been the intention of Moses to give us, according to the geography of his times, some account where the garden of Eden, or the Terrestrial Paradise was situated. Nor is it to be doubted, but it may still be found by a careful attention to his description.

Some eminent modern writers, misled by the affinity of words, have imagined that they found the names of Pison preserved in the Pasi Tigris; or rather (as they would have it to favour their hypothesis) the Piso Tigris; while others take it for granted, that it is the Phasis; as they conclude the Aras to be the Gihon, because both these terms are by the Persians used to signify any great river. But, if such conjectures as these are to be taken for solid reasons, Eden may be discovered any where, or every where; since a conformity of names, either in sound or signification, may be found in all countries. And if this childish method of proof be once admitted, unless under proper restrictions, it would be no difficult matter to prove.

that America was peopled by the immediate descendants of Noah.

The words Bdolah, and Soham, in the Mosaic description of Eden, which our translators have rendered Bdellium, and the Onyx stone, afford us but small light, being names of particular substances, as little known as Havilah, the land said to produce them. But that we may no longer grope in the dark, we shall canvass the three different opinions, which seem to deserve our greatest attention.

Some authors of distinction place the Terrestrial Paradise near Damascus in Syria: but this conjecture is entirely groundless; since it is certain the garden of Eden lies to the Eastward of the place where Moses wrote his history, which was probably Arabia Petræ; whereas Syria lies to the north of that country; besides, as this scheme is destitute of all the marks of the Mosaic description, it ought for that very reason to be rejected.

The second hypothesis places Eden in Arminia, between the sources of the Tigris, the Euphrates, the Araxes, and the Phasis; but this account is equally inconsistent with the former; since, according to the latest discoveries, the Phasis does not rise in the mountains of Arminia; but derives its origin from mount Caucasus, and flows from north to south; so that, according to this scheme, we want a whole river, except, instead of the Phasis, we substitute the Hur, which joins the Araxes before it disembogues itself in the Caspian Sea.

The third hypothesis, which appears the most consistent with truth, places Eden on the united stream of the Tigris, and Euphrates, called by the Arabs, *Shat al Arab*, that is, the river of the Arabs; which begins a little above Basora; and about five miles below it divides again into two channels, which empty themselves into the Persian gulph. According to this opinion first advanced by Calvin, and afterwards, with some little variation, espoused by Morinus, Bochart and Hued; the *Shat al Arab* is the river going out of Eden; which, if considered according to the disposition of its channel, and not the course of its stream, divides into four different branches, and by that means constitutes the four rivers mentioned by Moses, namely, two below Basora, which are the Pison and the Gihon; and the two above it, which are the Euphrates and the Tigris; the latter of which is by the modern Arabs called Digalt, and by the most learned Geographers supposed to be the Hiddekel of Moses: so that the western branch of the Shat must be the Pison; and the adjacent part of Arabia, bordering on the Persian gulph, Havilah: whereas the eastern branch must of course be Gihon, which encompasses the country of Cush.

This opinion seems exactly to coincide with the sacred text; which informs us that "A river went out of Eden to water the garden; and from thence it was parted, and became into four heads." These words evidently imply, that in Eden the river had but one channel; but when it was gone out of Eden, divided itself into four, two upwards, and two downwards; for, supposing the *Shat al Arab* to be the common channel; we may by directing our view to Babylon, see the Tigris and Euphrates running into it; and by looking toward the Persian gulph, observe the Pison and Gihon flowing out of it.

This scheme, though incumbered with some minute geographical difficulties, is nevertheless of all the rest most consonant to the description of the sacred historian. And what seems to give it an additional force, is the surprising fertility of the adjacent country; for, as it would be absurd to suppose, that God should plant a garden in so barren a soil; so all ancient historians inform us, that Mesopotamia and Chaldea were not only blessed with uncommon fertility, but also adorned with the most enchanting rural beauties. Besides, though the accounts of the ancients were not to be depended on; yet modern travellers, of the most untainted candour and veracity, assure us that in all the spacious dominions of the Grand Seignor, there is not a finer and richer country, though in some parts uncultivated, than that between Bagdat and Basora, the very tract of ground which was anciently called the land of Eden.

If it should be asked, in what particular part of Eden this garden was situated? Moses answers the question, by informing us that it was eastward in Eden. If then the Terrestrial Paradise lay in the easterly part of this country; and the river, which watered it, ran through the said country, before it entered the garden; we must necessarily conclude, that the memorable spot of ground, destined for the primitive scenes of love and innocence, was situated on the east side of one of the turnings of the *Shat al Arab*. That is, the river formed by the conjunction of the Tigris and Euphrates; and probably at the lowest great turning mentioned by Ptolemy, not far from the place by modern geographers assigned to Arceca, in scripture called Erce.

Though our maps do not make the river answer exactly the description of Moses; yet, as that author wrote according to the best geography of his time; if the course or number of rivers about Babylon have since undergone great alterations, they have probably been occasioned by the ducts and canals made by order of the monarchs of that empire, of Alexander the Great, and even of Trajan, and Severus, with a view either of facilitating commerce, or to render the soil fruitful. But,

notwithstanding this disadvantage, we find wider variations in the situations of other places, and are obliged to make greater corrections in ancient charts and maps, than are necessary to be made in the Mosaic description of Eden, to bring it to an agreement with our latest accounts of the present country and rivers about Chaldea. So the delightful garden, which was the habitation of the first parents of mankind, was, no doubt, situated in the place we have here specified.

THE WORKS OF GOD DISPLAYED.

The possibility of the Prophet Jonas being in the belly of a fish—accounted for upon philosophical principles.

[Meth. Mag.—Eng.]

Our Lord seems here plainly to refer to the history concerning Jonah, as to a real fact; nevertheless this part of Scripture has by some been supposed to contain an account merely of a prophetical vision. Nothing, however, can be more certain than, that if we will calmly bestow a little due and candid attention, the whole account may be shewn to contain nothing but what was very *possible*, even consistently with the soundest philosophy and experience. For in the first place, although it be true, that *a whale* (properly so called, and accurately and generically described) has so small a gullet that it could not possibly swallow a man, yet we ought to consider the word κητος does not necessarily mean a whale, as distinguished from other large fishes, but that it properly means a *large sea monster*, and that there are other fishes (the sharks amongst the rest) that are very capable of swallowing a man whole, and have often done so. There is amongst the rest, one very remarkable fish, described as being taken even upon our own coasts, which ought to be remembered on this occasion, and to be referred to, although this in itself was not probably of the full size, and therefore could not contain the body of a man, but others of its species very well might. A print of it, and a curious description, by that most ingenious and faithful philosopher, Mr. John Ferguson, may be seen in the Phil. Trans. Vol. 53, p. 170, from whence even this small one appears to have been near five feet in length, and of a great bulk, and to have been merely, as it were, *one vast bag*, or great hollow tube, capable of containing the body of any animal of size that was but, in some small degree, inferior to its own. And unquestionably, such a kind of fish,

and of still larger dimensions, may consistently, even with the most correct ideas of any natural historian, be supposed occasionally to have appeared in the Mediterranean, as well as on other coasts, where such a one was actually caught, it having come up so far into the Bristol channel and King's road.

In the next place, that a man may continue in the water, in *some instances*, without being drowned, is manifested by what is related by the author of the Physico-Theology, on the best authority. For he tells us that he is inclined to conclude some persons may have the *foramen ovale* of the heart remaining open all their lives, although in the greater part of the human species, it is closed very soon after their birth, and that such persons as have the *foramen ovale* so left open, could neither be *hanged nor drowned*, because when the lungs cease to play, the blood will, nevertheless, continue to circulate, just as it does in a fœtus in the womb. And although Mr. Cheselden doubted of this fact, yet Mr. Cowper, the anatomist, says he often found the *foramen ovale* open in adults, and gives some curious instances of this kind. Mr. Derham, in one of his notes, mentions several persons who were many hours and days under water, and yet recovered; and one who even retained the sense of hearing in that state. And Dr. Platt (History of Staffordshire, p. 292,) mentions a most curious instance of a person who survived and lived, after having been hanged at Oxford, for the space of twenty hours before she was cut down. The fact was notorious, and her pardon, *reciting this circumstance*, is extant on record. And further, it is well known that what enables some animals to be amphibious, is this very circumstance of having the *foramen ovale* of the heart open. See Ray on the creation, p. 330.

Now, then, where is the absurdity in conceiving that Jonas might have been a person of this kind, having the *foramen ovale* of his heart continuing open from his birth to the end of his days. In which case, he could neither be drowned by being cast into the sea, nor suffocated by being swallowed by the fish. Neither could he well be injured by the digesting fluid in the fish's stomach, for it is a curious observation made by Mr. John Hunter, that no animal substance can be digested by the digesting fluid usually existing in animal stomachs, whilst life remains in such animal substance. His words are (Phil. Trans. Vol. 62, p. 449.

"Animals, or parts of animals possessed of the *living principle*, when taken into the stomach, are not the least affected by the powers of that viscus, so long as the animal principle remains. Thence it is, that we find animals of various kinds living in the stomach, or even hatched and bred there, but the mo-

ment that any of these lose the living principle, they become subject to the digestive powers of the stomach. *If it were possible* for a man's hand, for example, to be introduced into the stomach of a living animal, and kept there for some considerable time, it would be found that the dissolvent powers of the stomach could have no effect upon it; but if the same hand were separated from the body, we should then find that the stomach would act immediately upon it.

"Indeed, if this were not the case, we should find that the stomach itself ought to have been made of indigestible materials: for if the living principle was not capable of preserving animal substances from undergoing that process, the stomach itself would be digested.

"But we find, on the contrary, that the stomach, which, at one instant, that is, while possessed of the living principle, was capable of resisting the digestive powers which it contained, the next moment, viz. when deprived of the living principle, is itself capable of being digested either by the digestive powers of other stomachs, or by the remains of that power which it had of digesting other things."

Consistently with which observations of Mr. John Hunter, we find that small fishes have been taken alive out of the stomachs of fishes of prey, and (not having been killed by any bite or otherwise) have survived their being devoured, and have swam away well recovered, and very little affected by the digesting fluid.

Putting then all these circumstances together, there appears, in the end, nothing unphilosophical or absurd, in supposing that Jonas, or indeed any other man, having the *foramen ovale* of the heart open, or such a construction of his frame as those mentioned by Derham had, might be cast into the sea, and be swallowed up whole by a great fish, and yet be neither drowned, nor bitten, nor corrupted, nor digested, nor killed; and it will easily follow, from the dictates of common sense, that in that case the fish itself must either die, or be prompted by its feelings to get rid of its load; and this it might do, perhaps, more readily *near the shore*, than in the midst of the waters, and in that case, such person would certainly recover again by degrees, and escape.

I do not presume to say that this is, by any means, an exact solution of what happened to the prophet Jonas, because there must ever be acknowledged to have been a miraculous, divine interposition on the whole, in causing the circumstances of the *presence of the fish*, of the *formation of Jonas*, and of the nearness to the shore, at the time of his being thrown up, to concur rightly to effect his deliverance; and how much farther it

might extend, we neither can nor ought to presume to ascertain.

But solely to show the fact to be *philosophically* possible, even according to the *experience* we are permitted to be acquainted with, is sufficient to remove, and fully to answer, the objections of *scoffers*, and is a sufficient ground for us to consider our Lord's allusion to this narration, as being an allusion to an event that *really happened*.

A MAN POSSESSED OF THE DEVIL.

An extract from the Rev. Mr. Easterbrook's account of George Lukins. Published under J. Wesley's patronage.

[Eng. Methodist Mag. vol. 12th, page 155.]

On Saturday May 31, 1788, Mrs. Sarah Barber called on me acquainting me that she had just returned from a visit to Yatton, in the county of Somerset, where she had found a poor man afflicted with an extraordinary malady. She said his name was George Lukins; that he had fits daily during her stay at Yatton, in which he sang and screamed in various sounds, some of which did not resemble a human voice; and declared, doctors could do him no service. Some time ago she resided at Yatton several years together, well knew George Lukins and his relations, and was thoroughly acquainted with the opinion of the neighbourhood concerning them: and could with confidence declare, that he bore an extraordinary good character from his childhood, and had constantly attended the church and sacrament. Of her own knowledge she said, that she could affirm, that he had been subject to fits of a very uncommon nature, for the last eighteen years for the cure of which he had been placed for a considerable time under the care of Mr. Smith, an eminent surgeon of Wrington, who administered all the assistance in his power, without effect: many other medical gentlemen she said had in like manner tried to help him, but in vain. Many of the people about Yatton conceived him to be bewitched; but he himself declared that he was possessed of seven devils, and that nothing could avail but the united prayers of seven clergymen, who could ask deliverence for him in faith. But seven could not be procured in that neighbourhood to meet his ideas, and try the experiment: she therefore earnestly requested me to go to Yatton to see him.

To this I answered, that it would be a pleasure to me to com-

ply with her wish, but the engagements I had in this city, precluded me that gratification; notwithstanding which if she could contrive to bring the man to Bristol, I would solicit some of my friends to join me in supplication for him.

On Saturday the 7th day of June, George Lukins came to Mr. Wescote's, in Redclift-street, where he was seen for some days in his fits, by many who with one voice declared, that they were struck with horror and amazement, at the sounds and expressions which they heard, and the unaccountable agitations and convulsions which they beheld.

In compliance with my promise to Mrs. B. I applied to such of the clergy of the established church (within the circle of my acquaintance) as I conceived to be most cordial in the belief of supernatural influences, namely, to the Rev. Dr. Symes, Rector of St. Werburgh's; the Rev. Dr. Robins, precentor of the cathedral; and the Rev. Mr. Brown, rector of Portishead; requesting that these gentlemen would attend a meeting for prayer in behalf of this object of commiseration; but though they acknowledged it as their opinion, that his was a supernatural affliction, I could not prevail upon them to join with me in prayer for him. Therefore as these gentlemen rejected my application, there was no rational ground of hope for more success, with those of my brethren, who were less disposed to admit the influence of good and evil spirits. Yet being unwilling to dismiss him from Bristol till some effort had been made for his recovery, I next desired certain persons in connexion with the Rev. Mr. Wesley, to attend a prayer-meeting on his account; to which request they readily acceded. Accordingly a meeting was appointed on Friday morning the 13th of June, at eleven o'clock. And as the most horrible noises usually proceeded from him in his fits, it was suggested that the vestry-room of Temple church, which is bounded by the church-yard, was the most retired place that could be found in Temple parish; and for that reason that situation was preferred to any other, it being our design to conduct this business with as much secrecy as possible. But our design in this respect was rendered abortive; for on Wednesday evening the 11th of June, there was published in the Bristol Gazette, the following letter:

To the Printer of the Bristol Gazette.

SIR,

When you can spare room in your Gazette, I think you will not be able to present your readers with an account so extraordinary as the following. It is the most singular case of perverted reason and bodily suffering that I ever heard of; nor

have the most learned and ingenious persons been able to solve the phenomenon, much less to administer relief to the afflicted object. You may depend on the authenticity of every part of the relation.

About eighteen years ago the unfortunate subject of this epistle, going about the neighbourhood with other young fellows, acting Christmas plays, suddenly fell down senseless, and was with great difficulty recovered. When he came to himself, the account he gave was, that he seemed at the moment of his fall to have received a violent blow from the hand of some person, who, as he thought, was allowed thus to punish him for acting a part in the play. From that moment, he has been subject, at different periods, to fits of a most singular nature. The first symptom is a powerful agitation of the right hand, to which succeed terrible distortions of the countenance. The influence of the fit then commences. He declares in a roaring voice that he is the devil, who with many horrid execrations summons about him certain persons devoted to his will, and commands them to torture this unhappy patient with all the diabolical means in their power. The supposed demon then directs his servants to sing. Accordingly the patient sings in a different voice a jovial hunting song which having received the approbation of *the foul fiend*, is succeeded by a song in a female voice, very delicately expressed; and this is followed, at the particular injunction of the demon, by a pastoral song in the form of a dialogue, sung by, and in the real character of, the patient himself. After a pause and more violent distortions, he again personates the demon, and sings in a hoarse, frightful voice another hunting song. But in all these songs, whenever any expression of goodness, benevolence, or innocence, occurs in the original, it is changed into another of its opposite meaning; neither can the patient bear to hear any good words whatever, during the influence of his fit, but is exasperated by them into the most shocking degrees of blasphemy. Neither can he speak any expressions of this tendency, whilst the weakness of his fits is upon him; but is driven to madness by their mention. Having performed the songs, he continues to personate the demon, and derides the attempts which the patient has been making to get out of his power, saying, that he will torment him more and more to the end of his life, and that all the efforts of parsons and physicians shall prove fruitless. And *inverted Te Deum* is then sung in the alternate voices of a man and woman, who with much profaneness thank the demon for having given them power over the patient, which they will continue to exercise as long as he lives. The demon then concludes the ceremony, by barking fiercely, and interspersing many assertions of his own dia-

bolical dignity. Then the fit subsides into the same strong agitation of the hand that introduced it, and the patient recovers, but utterly weakened and exhausted. At certain periods of the fit, he is so violent, that an assistant is always obliged to be at hand, to restrain him from committing some injury on himself; though to the spectators he is perfectly harmless. He understands all that is said and done during his fits, and will even reply sometimes to questions asked him. He is under the influence of these paroxisms generally near an hour, during which times his eyes are fast closed. Sometimes he fancies himself changed into the form of a brute, when he assumes all the motions and sounds that are peculiar to it. From the execrations he utters it may be presumed, that he is or was of an abandoned character, but the reverse is the truth; he was ever of a remarkable innocent and inoffensive disposition. Every method that variety of persons have suggested, have been exerted without success; and some years ago he was sent to St. George's Hospital, where he remained about twenty weeks, and was pronounced incurable. Of late, he has every day at least three, and sometimes nine of these fits, which have reduced him to great weakness; for he cannot hear any virtuous or religious expression used without much pain and horror. The emaciated figure that he presents, the number of years that he has been subject to this malady, and the prospect of want that lies before him, through being thus disabled from following his business; all preclude the suspicion of imposture.

This letter much attracted the notice of the citizens; and it having by some means or other been made known, contrary to our desire, that a prayer meeting on Friday morning was held in the vestry room of Temple church, for the man who was the subject of that letter, a considerable number of the people planted themselves upon the walls of the vestry-room, and heard part of the prayers, the singing, the conversation, and the wonderful sounds which proceeded from Lukins, and carried some account of these circumstances to a printer, who instantly dispatched papers upon the subject, through the streets of Bristol, and its vicinage. Similar papers were shortly cried through the streets of Bath, London, and many other parts of the land. So that contrary to our design the affair was in this manner brought before the public.

On Friday morning, June 13, the following persons, accompanied with George Lukins, met me at the vestry-room at Temple church, at eleven o'clock, to offer up petitions to the throne of grace, viz:

Mr. John Broadbent,	Mr. J. Wescote.
Mr. John Valton,	Mr. J. Lard,
Mr. Jeremiah Brettel,	Mr. T. Delve,
Mr. Benjamin Rodes,	Mr. Rees,
Mr. T. M'Geary.	Mr. Deverel,
Mr. William Hunt,	Mr. Tucker,
Nathaniel Gifford, Esq.	Mr. Gwyer.

In consequence of the papers which were published through the greatest part of the kingdom, without our consent, many strange falsehoods were propagated; which being communicated to some of our friends, they were induced, in order to prevent the people from suffering impositions, hastily to put together the following true relation, of the occurrences of that morning:

Some persons, acquainted with George Lukins had heard him repeatedly say that he was possessed with seven devils, and that if seven ministers could be got to pray with him in faith, they would be cast out. But this declaration being treated as a visionary matter, he remained in his former state. However, a person who felt much for his deplorable case had him brought to Bristol last week, to see if any thing could be done for him.

After he had been here a few days, and was seen by many persons in his fits, several ministers were prevailed upon to meet on the occasion. They accordingly met in the vestry-room of the Temple church, on Friday the 13th instant, at eleven o'clock in the forenoon, attended by the poor man, and several other persons to assist in managing of him in his fits: and the following is a relation of some of the particulars on the above awful occasion.

1. They began singing a hymn, on which the man was immediately thrown into strange agitations, his face was variously distorted, and his whole body strongly convulsed. His right hand and arm then began to shake with violence, and after some violent throes, he spake in a deep, hoarse, hollow voice, *personating an invisible agent* calling the man to an account, upbraiding him as a fool for bringing that silly company together: said it was to no purpose, and swore that he would never quit his hold of him; but would torment him a thousand times worse for making this vain attempt.

2. He then began to sing in his usual manner, *(still personating some invisible agent)* horribly blasphemed, boasted of his power, and vowed eternal vengeance on the miserable object, and on those present for daring to oppose him; and commanded his "faithful and obedient servants" to appear, and take their station.

3. He then spake in a female voice, very expressive of scorn and derision, and demanded to know why the fool had brought such a company there? And swore "by the devil" that he would not quit his hold of him, and bid defiance to, and cursed all, who should attempt to rescue the miserable object from them. He then sung, in the same female voice, a kind of love song, at the conclusion of which he was violently tortured, and repeated most horrible imprecations.

4. Another invisible agent came forth, assuming a different voice, but his manner much the same as the preceding one. A kind of dialogue was then sung in a hoarse and soft voice alternately; at the conclusion of which, as before, the man was thrown into violent agonies, and blasphemed in a manner too dreadful to be expressed.

5. He then said, "I am the great Devil;" and after much boasting of his power, and bidding defiance to all his opposers, sung a kind of hunting song; at the conclusion of which he was most violently tortured, so that it was with difficulty that two strong men could hold him, (though he is but a small man, and very weak in constitution; sometimes he would set up a hideous laugh, and at other times bark in a manner indescribably horrid.

6. After this he summoned all the infernals to appear, and drive the company away. And while the ministers were engaged in fervent prayer, he sung a Te Deum to the devil, in different voices, saying, "We praise thee, O devil; we acknowledge thee to be the supreme governor.

7. When the noise was so great as to obstruct the company proceeding in prayer, they sang a hymn suitable to the occasion. Whilst they were in prayer, the voice which personated the great devil bade them defiance, cursing and vowing dreadful vengeance on all present. One in the company commanded him in the name of the great Jehovah to declare his name. To which he replied, "I am the devil." The same person then charged him in the name of Jehovah to declare why he tormented the man? To which he made answer, "That I may shew my power amongst men."

8. The poor man still remaining in great agonies, prayer was continued for his deliverence. A clergyman present desired him to speak the name of "Jesus," and several times repeated it to him, at all of which he repeated "devil." During this attempt a small faint voice was heard saying, "Why don't you adjure? On which the clergyman commanded, in the name of the Father, the Son and the Holy Ghost, the evil spirit to depart from the man; when a voice was heard to say, "Must I give up my power?" and this was followed by dreadful howlings.

Soon after another voice, as with astonishment, said, "Our master has deceived us."—The clergyman still continuing to repeat the adjuration, a voice was heard to say, "Where shall we go?" and the reply was, "To hell, and return no more to torment this man." On this the man's distortions were stronger than ever; attended with the most dreadful howling. But as soon as this conflict was over, he said, in his own natural voice, "Blessed Jesus!"—He then immediately praised God for his deliverance, and kneeling down said the Lord's prayer, and returned his thanks to all who were present.

I am aware, that the above account of George Lukins, will by many be doubted; for this is the day of scepticism, concerning such things. But wherefore; surely it must arise from ignorance of the subject. Does not the scriptures, and other authentic history, of ancient as well as modern times, testify that in all ages of time, there have been frequent familiarity between the inhabitants of this earth, and the invisible state, upon errands of love or of malevolence. He who is altogether a sceptic upon this subject, is not far from sitting in judgment upon the bible itself, and condemning it as mere fable. The mind of man is ever at variance with the serious things of eternity, unless it be under the healthful influence of the grace of God: and therefore is prepared to contradict all such kind of information, however well attested, because it has this voice in it, prepare to meet thy God. There are some, undoubtedly, who assent to a belief of such things, merely from the influence of education, or superstition; but such ground as that can never afford the true philosopher any good reason, for he will require an effect, to be consistent, with some consistent cause, and also evidence of the fact. It is deemed consistent, from the relation which the spirits of the earth have to those of the invisible state, that they should have access, if permitted, to each other. The relation which they bear to each other, is their intelligence, and reasoning faculties, being all originated by the same creative power; and may, therefore if permitted by the God of Providence, have communion with each other, either upon matters of love to God, and each other; or upon matters of hatred to God, evinced by extreme wickedness: and by an inscrutable Providence, may be permitted to afflict some of the sons of sorrow, by mental derangement, others by the affliction of their persons, others in their property, &c. Witness Job, whose property was destroyed of the devil; and in the days of Christ, the bodies of men and women were tormented of Satan; and in latter years, as in the person of George Lukins, as above related, and many others according to history. The names re-

corded, as witnesses of the wonderful cure of this man, are too well known in England, and in this country, and even in this city of Albany, to be denied. It is testified of them, by persons fearing God, and sustaining untarnished reputation among the citizens of this commonwealth, that they were esteemed in England holy men—men of usefulness in the Redeemer's cause —divines, and preachers of the everlasting gospel, to their lives' end. There is therefore no good reason to doubt the foregoing account, seeing it is proved to be true, and believed in the place where it transpired.

A SINGULAR PROVIDENCE.

The narrative of Alcander and Septimius.

[From a London Magazine.]

Athens, long after the decline of the Roman Empire, still continued the seat of learning, politeness and wisdom. Theodoric the Ostrogoth repaired the schools which barbarity was suffering to fall into decay, and continued those pensions to men of learning which avaricious governors had monopolized.

In this city, and about this period, Alcander and Septimius were fellow-students together; the one the most subtle reasoner of all the Lyceum, the other the most eloquent speaker in the Academic Grove. Mutual admiration soon begot friendship. Their fortunes were nearly equal, and they were natives of the two most celebrated cities in the world; for Alcander was of Athens, Septimius came from Rome.

In this state of harmony they lived for some time together: when Alcander, after passing the first part of his youth in the indolence of philosophy, thought at length of entering into the busy world, and, as a step previous to this, placed his affections on Hypatia, a lady of exquisite beauty.

The day of their intended nuptials was fixed; the previous ceremonies were performed; and nothing now remained but her being conducted in triumph to the apartment of the intended bridegroom.

Alcander's exultation in his own happiness, or being unable to enjoy any satisfaction without making his friend Septimius a partner, prevailed upon him to introduce Hypatia to his fellow-student; which he did with all the gaity of a man who found himself equally happy in friendship and love. But this was an interview fatal to the future peace of both; for Septimius

no sooner saw her, but he was smitten with an involuntary passion; and, though he used every effort to suppress desires at once so imprudent and unjust, the emotions of his mind in a short time became so strong, that they brought on a fever, which the physicians judged incurable.

During this illness, Alcander watched him with all the anxiety of tenderness, and brought his mistress, to join in those amiable offices of friendship. The sagacity of the physicians, by these means, soon discovered that the cause of their patient's disorder was love; and Alcander being apprized of their discovery, at length extorted a confession from the reluctant dying lover.

It would but delay the narrative to describe the conflict between love and friendship, it is enough to say, that the Athenians were at that time arrived at such refinement in morals, that every virtue was carried to excess. In short, forgetful of his own felicity, he gave up his intended bride in all her charms to the young Roman. They were married privately by his connivance, and this unlooked for change of fortune wrought as unexpected a change in the constitution of the now happy Septimius: in a few days he was perfectly recovered, and set out with his fair partner for Rome. Here, by an exertion of those talents which he was so eminently possessed of, Septimius, in a few years arrived at the highest dignities of the state, and was constituted the city judge or prætor.

In the mean time Alcander not only felt the pain of being separated from his friend and mistress, but a prosecution was also commenced against him by the relations of Hypatia, for having basely given up his bride, as was suggested, for money.

His innocence of the crime laid to his charge, and even his eloquence in his own defence, were not able to withstand the influence of a powerful party. He was cast, and condemned to pay an enormous fine. However, being unable to raise so large a sum at the time appointed, his possessions were confiscated, he himself was stripped of the habit of freedom, exposed as a slave in the market-place, and sold to the highest bidder. A merchant of Thrace becoming his purchaser, Alcander, with some other companions of distress, was carried into that region of desolation and sterility. His stated employment was to follow the herds of an imperious master, and his success in hunting was all that was allowed to supply his precarious subsistence. Every morning awakened him to a renewal of famine or toil, and every change of season served but to aggravate his unsheltered distress. After some years of bondage, however, an opportunity of escaping offered; he embraced it with ardour; so that travelling by night, and lodging in caverns by day, to shorten a long story, he at last arrived in Rome.

The same day on which Alcander arrived, Septimius sat administering justice in the forum, whither our wanderer came, expecting to be instantly known, and publicly acknowledged by his former friend. Here he stood the whole day amongst the croud, watching the eyes of the judge, and expecting to be taken notice of: but he was so much altered by a long succession of hardships, that he continued unnoticed among the rest; and, in the evening when he was going up to the prætor's chair, he was brutally repulsed by the attending lictors. The attention of the poor is generally driven from one ungrateful object to another; for night coming on, he found himself under a necessity of seeking a place to lie in, and yet knew not where to apply.—All emaciated, and in rags as he was, none of the citizens would harbour so much wretchedness, and sleeping in the streets might be attended with interruption and danger: in short he was obliged to take up his lodgings in one of the tombs, without the city, the usual retreat of guilt, poverty, and despair. In this mansion of horror, laying his head upon an inverted urn, he forgot his miseries for a while in sleep; and found, on his flinty couch, more ease than beds of down can supply to the guilty.

As he continued here, about midnight two robbers came to make their retreat; but happening to disagree about the division of their plunder, one of them stabbed the other to the heart, and left him weltering in his blood at the entrance. In these circumstances he was found the next morning dead at the mouth of the vault. This naturally inducing a farther enquiry, an alarm was spread; the cave examined; and Alcander being found was immediately apprehended and accused of robbery, and murder. The circumstances against him were strong, and the wretchedness of his appearance confirmed suspicion. Misfortune and he were so long acquainted that he at last became regardless of life. He detested a world where he had found only ingratitude, falsehood and cruelty; he was determined to make no defence; and thus, lowering with resolution, he was dragged, bound with cords, before the tribunal of Septimius. As the proofs were positive against him, and he offered nothing in his own vindication, the judge was proceeding to doom him to a most cruel and ignominious death, when the attention of the multitude was soon divided by another object, the robber who had been really guilty, was apprehended selling his plunder, and struck with a panic, had confessed his crime. He was brought bound to the same tribunal, and acquitted every other person of any partnership in his guilt. Alcander's innocence therefore appeared, but the sullen rashness of his conduct remained a wonder to the surrounding multitude; but their astonishment was still farther encreased, when they saw their judge

start from his tribunal to embrace the supposed criminal: Septimius recollected his friend and former benefactor, and hung upon his neck with tears of pity and of joy. Need the sequel be related? Alcander was acquitted: shared the friendship and honours of the principal citizens of Rome; lived afterwards in happiness and ease; and left it to be engraved on his tomb, That no circumstances are so desperate, which Providence may not relieve.

THE BOHON-UPAS. A POISON-TREE.

A Description of the POISON-TREE, *in the island of Java, and its effects.*

[Arminian Mag. London.]

THIS tree is called, in the Malayan language, *Bohon-Upas*. In 1774, I was stationed at Batavia, as a Surgeon in the service of the Dutch East-India Company. During my residence there I received several different accounts of the Bohon-Upas, and the violent effects of its poison. They seemed incredible to me, but I resolved to investigate this subject thoroughly, and to trust only to *my own observations*. In consequence of this resolution, I applied to the Governor-General, for a pass to travel through the country. I had also procured a recommendation from an old Malayan Priest to another Priest who lives on the nearest inhabitable spot to the tree.

The *Bohon-Upas* is situated in the Island of *Java*, about twenty-seven leagues from *Batavia*, fourteen from *Soura Charta*, the seat of the Emperor. It is surrounded on all sides by high mountains, and the country round it, to the distance of ten or twelve miles from the tree, is entirely barren. Not a tree, not a shrub, nor the least plant or grass is to be seen. I have made the tour all around, at about eighteen miles distant from the centre, and I found the aspect of the country on all sides, equally dreary. The easiest assent of the hills is from that part where the old ecclesiastic dwells. From this house criminals are sent for the poison, into which the points of all warlike instruments are dipped.

This is a gum that issues out between the bark and the tree itself, like the Camphor. Malefactors, who for their crimes are sentenced to die, are the only persons who fetch the poison; and this is the only chance they have of saving their lives. After sentence is pronounced upon them by the Judge, they are

ked in court, whether they will die by the hands of the exe-
tioner, or go to the Upas-tree for a box of poison. They
mmonly prefer the latter, as there is not only some chance
preserving their lives, but also a certainty, in case of their
re return, that a provision will be made for them by the em-
ror. They are then provided with a box, in which they are
put the poisonous gum, and are instructed how to proceed.
mong other particulars, they are always told to attend the
nds : and to go towards the tree before the wind, so that the
luvia from the tree may be blown from them. They are told,
ewise, to travel with the utmost despatch. They are after-
ards sent to the house of the old priest. Here they generally
main some days, in expectation of a favourable breeze. Dur-
g that time, he prepares them for their future fate.

When the hour of their departure arrives, he puts on them a
ng leather cap, with two glasses before their eyes, which
mes down as far as their breast, and also provides them with
pair of leather gloves. They are then conducted about two
iles on their journey. Here the priest repeats his instructions,
d shows them a hill, which they are told to ascend, and that
the other side they will find a rivulet, which they are to fol-
w, and which will conduct them directly to the Upas. They
ke leave of each other and hasten away.

The Ecclesiastic has assured me, that during his re[illegible]ce
ere, for upwards of thirty yers, he had dismissed above seven
ndred criminals, and that scarcely two out of twenty have
turned. All the Malayans consider this tree as an holy in-
ument of the great prophet, to punish the sins of mankind,
d, therefore, to die of the poison of the Upas, is generally
nsidered as an honourable death.

This, however, is certain, that for some space round this tree,
t only no human creature can exist, but that, in that space of
ound, no living animal of any kind has ever been discovered.
ave also been assured, that there are no fish in the waters,
r has any rat, mouse, or other vermin been seen there ; and
en any birds fly so near this tree that the effluvia reaches
em, they fall a sacrifice to the effects of the poison.

In the year 1776, in the month of February, I was present
the execution of thirteen of the Emperor's concubines, at
ura-charta, who were convicted of infidelity to the Empe-
r's bed. It was in the forenoon, about eleven o'clock, when
e fair criminals were led into an open space, within the walls
the Emperor's palace. There the judge passed sentence
on them, by which they were doomed to suffer death by a
ket poisoned with Upas.

The *executioner proceeded* on his business in the following

manner. Thirteen posts, each about five feet high, had been previously erected. To these the delinquents were fastened and their breasts stripped naked. In this situation they remained a short time in prayer, attended by several priests, until a signal was given by the judge to the executioner; on which the latter produced an instrument, much like the spring lancet used by farriers for bleeding horses. With this instrument, poisoned with the gum of the Upas, the unhappy wretches were lanced in the middle of their breasts, and the operation was performed upon them all in less than two minutes.

My astonishment was raised to the highest degree, when I beheld the sudden effects of that poison; for in about five minutes after they were lanced, they were taken with a *tremor*, attended with *subsultus tendinum*, after which they died in the greatest agonies. In sixteen minutes all the criminals were no more. Some hours after their death I observed their bodies full of livid spots, their faces swelled, their colour changed to a kind of blue.

These circumstances made me desirous to try an experiment with some animals, in order to be convinced of the real effects of this poison; and as I had then two young puppies, I thought them the fittest objects for my purpose. I accordingly procured, with great difficulty, some grains of Upas. I dissolved half a gr[illegible] it in a small quantity of arrack, and dipped a lancet into it. With this I made an incision in the lower muscular part of the belly of one of the puppies. Three minutes after it received the wound the animal began to cry out most piteously, and ran as fast as possible from one corner of the room to the other. So it continued during six minutes, when all its strength being exhausted, it fell upon the ground, was taken with convulsions, and died in the eleventh minute. I repeated this experiment on two other puppies, with a cat, and a fowl, and found the operation of the poison in all of them the same: none of these animals survived above thirteen minutes.

I thought it necessary to try also the effect of the poison given inwardly, which I did in the following manner. I dissolved a quarter of a grain of the gum in half an ounce of arrack, and made a dog of seven months old drink it. In seven minutes a retching ensued, and I observed, at the same time, that the animal was delirious, as it ran up and down the room, fell on the ground, and tumbled about; then it rose again, cried out very loud, and in about half an hour after was seized with convulsions and died.

From these experiments I have been convinced, that the gum of the Upas is the most dangerous and most violent of all vegetable poisons; and I am apt to believe that it greatly contri-

butes to the unhealthiness of that Island. Nor is this the only evil attending it: hundreds of the natives of Java, as well as Europeans, are yearly destroyed and treacherously murdered by that poison, either internally or externally. Every man of quality or fashion has his dagger or other arms poisoned with it; and in times of war the Malayans poison the springs and other waters with it; by this treacherous practice the Dutch suffered greatly during the last war, as it occasioned the loss of half their army.

THE FOUNTAIN TREE.

The following is an account of the Fountain Tree, as related by six mariners, who journeyed over land from the Gulph of Honduras, to the Great South Sea.—London Magazine.

Vera Paz is a passage between the mountains, about twenty feet broad, very rocky, and full of great stones: one served us to sit on all night, and at day-break we proceeded on our journey, but could hardly discern the day; for the mountains are so very high, and bend so to one another at the top, that we could never see the skies, but were forced to carry brands of fire in our hands: which afforded but a very gloomy light in this place. Such was the yelling and roaring of wild beasts out of this cavity: such the horror and gloom of the place we were in; nay, and such even the sight of each other, by the uncertain light in our hands, that well might we say, as we often did, Now are we in the regions of darkness indeed. Every thing that presented itself to us here was, in reality, very terrible; nor was there a drop of water to be had; so that we were almost dying with thirst. Our feet also were so cut and gored, that it was with extreme pain we underwent that uncouth walk which continued twenty leagues. We were three days and three nights (which were all one here,) before we got through, having had little or no respite all that time.

On the morning of the fourth day, we came out on a large plain, where were great numbers of fine deer; and in the middle stood a tree of unusual size, spreading its branches over a vast compass of ground. Curiosity led us up to it. We had perceived, at some distance off, the ground about it to be wet, at which we began to be somewhat surprised, well knowing no rain had fallen for near six months past, according to the certain course of the season in that latitude; and that it was impossible to be occasioned by the fall of the dew on the tree, we

city of New-Orleans. This lake communicates with the gulf of Mexico, and by lake Maurepas and Ibberville river it communicates with the Mississippi; it is fifty miles in length and thirty in breadth. The bayau is about eight miles, from its head to the lake, very narrow and crooked; the motion of its water is very slow, meandering through a low, swampy marsh, inhabited only by alligators and reptiles.

In the summer season nothing could equal the nauseous and disagreeable smells that proceed from these stagnated waters, which breed innumerable legions of musquetoes, filling the air with their music, and sparing no pains in visiting strangers, and bestowing their attentions upon the whole animal creation.—As the evening approaches, the air is darkened with clouds of them, arising from the marshes and lakes. The inhabitants, for the preservation of their blood and the safety of their lives, sleep under a netting stretched over their beds, suffering rather with suffocation than to be devoured alive.

I hired a negro, who being free soon, offered his services on reasonable terms. Having a boat of my own construction now completed, which was small, merely for the purpose of a temporary use. I spent several weeks in making preparations, and constructed a cover over the stern of my boat, that I could take down at pleasure. Besides this I prepared myself with oil skins, and a provision chest: I also purchased a number of articles fancied by the Indians, as well as drawing instruments, and paint brushes and colours, having with my uncle in London acquired the art of miniature painting. I had a good brace of pistols, but not thinking them sufficient, I purchased a rifle and tomahawk. I likewise procured a prospective glass, compass, thermometer, &c.

Thus equipped, with a stout, rugged negro, I left Natches on the 5th Oct. 1809, bound for new discoveries. Natches lies 31° north lat. Various were the opinions of the inhabitants with respect to my appearance at my departure, and where I was destined; but all their enquiries were in vain. My boat was light, and I soon lost sight of Natches.

The weather being extremely warm, my awning of canvass was spread, which afforded a goodly shade, without which the heat would have been intolerable. On the 6th the thermometer stood at 98° at ten o'clock in the morning. There was not the smallest breeze stirring, which is something uncommon, and what I considered as a forerunner of convulsive winds and rain. I never before felt heat so intolerable. The pitch ran in every direction on my little boat. It continued so till three o'clock, when the heavens were clouded with darkness until it was relieved by heavy rain and hail, accompanied with such tremen-

dous shocks of thunder that in a little time the stores of nature seemed exhausted, and a cooling breeze succeeded. This was the first trial I had of my oil-cloths, which kept me perfectly dry, as well as my apparatus.

My negro seemed to be delighted with having an opportunity of displaying his enterprizing disposition, and in the thickest of the storm would use every exertion; and when the rain descended, not in drops or streams, but in entire sheets, he would with seeming pleasure cry out, Ah, massa, dis be notten what we see yet. After the storm had subsided I set him to bailing out the boat: I then informed him of the dangers to which we should in all probability be exposed from the elements, as well as from the wilds of the country, and that the length of our tour was uncertain. I likewise told him of the object of my pursuit, adding if he would be faithful to me he should reap a share of any profit that might accrue from the undertaking. He consented to every proposal, and I now had an African born negro for my companion. He was six feet two inches high, and would weigh 260 pounds.

On the 7th, at night, we reached the mouth of Red river.—We came too after entering, and encamped for the night, having made a small fire and smoke, in order to sleep more securely from musquetoes. After we had taken a little supper, I sat down meditating on my plans. My distracted brain filled me with such impatience that I thought every moment an hour.—The fatigue of the day had wearied us both; but I observed Edom busied in some reflection, and with a very thoughtful air. A kind of melancholy ensued as he turned his eyes towards the dying colours of the west. I watched him for some time, and at length asked him if he wished he was at Natches. He firmly replied, No: but, says he, I was just thinking of my tired life, and the trouble I had seen. I then requested him to relate the account. He took his seat near me, and began as follows:

"I was brought to this country about twenty years ago, by the Portuguese, who sold me to a very ugly man on the island of Jamaica. By that master I was shamefully abused for two years, for being, as he called me, dumb; I could not understand what he said, and could not for some time handle the tools belonging to the plantation; I was whipped almost every day, and was sinking under a pressure of trouble too great for me to bear, when a kind providence interceded, and I was for a short time at ease, by being confined on board a ship; but I was sorely pinched with hunger, and knew not my destiny.—Having been torn from a loving wife who I had lately married, and crammed with several of my companions slaves in the hold of the ship, and there suffocating with heat, hunger, and an-

guish?—but as I said before, I was again sold and went on oard a ship; I had done nothing, but runaway from my mas-er, and gone to work for another man; this so enraged him hat he tied me, down to the ladder and gave me seventy lashes, hich was near being my end. Finding I was not now able to ork he sold me. I was then taken to St. Domingo, and was ade to work with a great chain to my feet, which galled me orely. My new master was, if possible, worse than the other. one day was very sick, and was scarcely able to move, though had much more to do for I had my chain to carry, as well as roll a wheel-barrow with stone, as we were building a fort. ly sickness continued a few days, when I sunk down on the round with acute pains in every part of my body, such as I ad never experienced before. I had not lain in this posture ng before my pains were increased by the tormenting whip of e overseer, who said as he gave me sixty lashes, that he would ach me to be stubborn. My back was quite raw: I could not ise from the ground when I was told, but lay still; at which he egan to kick me with violence in the face and sides, which on deprived me of my senses. How long I lay there I am ot able to tell, but on my recovery, I found myself in a dark ellar; I gave free vent to my anguish, and prayed to be out f existence. The next day there was brought three more who ere whipped, and the blood running in streams from their acks. After the master had left the cell, my poor companions nformed me that they were to receive thirty more lashes in the orning, and for no other crime than that of having been leep: they also informed me of their hearing the master say was to receive fifty. This news did not shock me, hoping it ight put me to an end; I resolved, however, that I would not ie alone. In the morning one of my companions was taken ut and whipped. His cry awakened me from melancholy to nger. After whipping him they sent him to work, and took nt the two remaining prisoners, leaving me for the last. I as now resolved on death or victory. While they were exe-ting this horrid deed on my companions, I with some exertions ot off my chain, and hunting about the cellar, I found a broken ade. I placed myself at the door, and heard curses threat-ned against me. When the overseer entered I had new strength, nd made a blow with the edge of my spade, and soon brought im down; I repeated my blows, and had the pleasure of seeing is brains. During this time he had cried for help, and now me down two or three others, one of which I knocked down; e others seized me, and bound me with iron bands. I was ow in hopes of immediate death; but I had other scenes to ncounter. Thinking it would be losing too much money to

kill me, they shipped me on board a vessel. The captain seemed to use me with more mercy; he helped to release me from my fetters. We had a good passage to New-Orleans, where I was sold to a sugar-planter. The cruelties here, exceeded all I had ever before experienced, and if I should explain every particular, it would cause a hatred to all people of your colour, though I have since found amongst them the exercise of the true principles of virtue and charity. I shall only say, that I could not endure it; I therefore set out, I knew not whither, but made shift to travel by night till I got to Natches. A worthy gentleman there took compassion on my distressed situation. Knowing from my account I had ran away, he advertised me in the papers, and my master soon appeared. I could see determined fury in his countenance. I fell on my knees before my new master, begging him to relieve me from my impending ruin, and to my great joy I found they were making a bargain; I soon saw the demon depart, and was in a world of happiness. I served my good master with care. He kept me to the boating business for several years. He then called me to his house for his favourite servant. Soon after he was taken ill, to my great mortification, and died. In his will he left me about five hundred dollars, and my freedom. This money was soon swindled from me, and I hired with a gentleman for one year, when I came across you, and I hope you will be a good master, and I will be a good negro. I don't fear any thing if I can please my new master."

Morning appeared, and we again set forth on our journey. This river had a gentle current: the water is of a reddish colour, from which it derived its name; this colour is caused from a red clay on the banks. The mouth of the river is in latitude 29° 50′ north. There are a few settlements at the mouth, where they raise cotton and indigo. We had some wind this day, to which we set our little sail, and ran about ten miles. My negro was well acquainted with the boating business, and he worked up the little boat with astonishing alacrity. The weather still continued warm, and we had frequent showers of rain, which watered the thirsty plains and afforded new life to the animal and vegetable creation.

A few days brought us to a nation of Indians, called the Cadoes, who inhabit a fine tract of country lying on the north side of the Red river. A creek emptying into this river I pursued till I found it to be settled with wigwams and Indian huts. During my stay among them I was well treated. The Chief informed me that their forefathers sprang from a race of people towards the setting sun, and that they had by wars been reduced to about fifteen hundred.

These Indians are of small stature in comparison with the other tribes east of the Mississippi : they live principally by fishing and hunting deer, which are in great abundance. They have had the Gospel amongst them, as well as a teacher of the English language ; but their labour was met with coolness.— Many of them speak the Spanish language, by which means I received information respecting the neighbouring tribes.

I was treated with great politeness by the chief warrior, who was about sixty years of age, and of large stature. He shewed me his armour, which was worn by his great-grandfather, who never saw a white man. His grandfather, he informed me, had had many conflicts with the Spaniards, as well as his own father ; but they had now given up all idea of combating so powerful a nation as the whites. He believed the Great Spirit would yet restore them all their lands, and banish the aggressors.

This little tribe are very filthy in their way of living, only washing themselves on particular days, as a kind of ordinance. They seem not to have that jealous disposition with regard to their wives which other tribes have.

They informed me of a number of tribes that lived towards the setting sun ; that some of them were very numerous, and disliked the white men. They also told me that precious metals and stones were found amongst them, but they were jealous of their rights and would not suffer any search from strangers, and that they held correspondence with no one except some particular Spaniards, who, by intrigue, had pried into their secrecy, and by insinuating little presents had received from them much wealth.

My boat and apparatus excited much wonder. Some few of these Indians raise corn, which they pound and boil. They informed me that they should in a few days have a grand hunting party, and invited me to stay ; but as I had now wasted much time, I concluded to proceed.

These nations inhabit a fine tract of country, beautiful elevations, and delightful vallies glowing with wild verdure. Such a country ought to be fostered by an industrious hand, and not left in waste by indolence and sloth.

Oct. 30. We were escorted out of this bayou into the river, by the chief warrior, in a canoe rowed by four men. He wore his hair in three cues behind encompassed by silver bands, and a ring in his nose of nine inches in circumference, handed down from his great grandfather. He had an open countenance which bespoke his bravery, and his deportment was complete.

We again began to ascend the Red river. It is here about two or three hundred yards wide, and the water had become

clearer, the banks more elevated, and we had a strong current to contend with, for several days together. We now passed extensive prairies, and in many places the eye found no relief, until it would meet land at a distance. These plains afford a rich pasture to the deer and buffalo, which may be seen in droves; still they are very wild.

On the 6th Nov. I kil'ed some deer. Having a mind to take a little view of the country, I concluded to leave Edom with my boat; accordingly I took my gun and some ammunition, and set out on one of the prairies. I travelled a considerable distance, without meeting any thing worthy of note. At length coming to a little spot of low ground, I discovered a beaten path to extend quite round it, and lead off in a certain direction; I followed for three or four miles, where it forked; I kept the main path. I soon found the weeds and grass were getting high; still in hopes of discovering my game, I continued this way for some miles, fearing nothing but snakes, which would often dart across my path. The weeds had now become as high as my head, when I found fresh signs of game, and undiscovered I crawled within twenty paces of several deer, feeding like sheep. I singled out one that was nearest, and took deliberate aim, when my gun snapped; they instantly threw up their heads. I again cocked, and just as they were making off, I brought one down. It now seemed as if Bedlam had broke loose. Herds of deer and buffaloe were running in every direction, leaping to the top of the weeds to discover from whence the alarm proceeded, and discovering the smoke of my gun, darted off with such swiftness that they were instantly out of sight. I approached the one I had shot, which lay in the agonies of death, and reared itself for an attack, but was too weak. I cut its throat, and took off its skin, and the best of the flesh that I could conveniently carry, and started for my boat. I reached it about sun-set. We then prepared a fire, and cooked our venison, which was very excellent.

This night I was a little alarmed at a circumstance that occurred: Our fire was extinguished, and we lay very composedly; but were awakened by a low voice. I raised up my head cautiously, and found there were a few Indians in a canoe, coming close along side of my boat. They did not discover us, as we lay on the shore. I demanded who was there, and was answered in Spanish. I invited them on shore, and they soon complied with my request. They belonged to the tribe we had passed a few days before. After informing them that we had been in their nation, they treated us with respect. They told us they had been a few days journey up the river, to visit some of their friends amongst another tribe—that they heard the re-

port of my gun, being not more than half a mile from the river where they were—that the river took a great turn, running a south course for some distance. They agreed to remain with me till morning, and made me up a fire. I was much pleased with their company. One of them had an instrument of music of simple construction, in the form of a flute, excepting that he blowed in the end; it was about two feet long, and their tunes were very striking, and carried along with them such a natural air, accompanied by their voices, that my negro fell a dancing, which much diverted the Indians.

These friendly Indians wished to trade for some of my ammunition, offering me a number of otter and beaver skins; having no use for them on my tour, I refused to take any, but presented them with some powder and lead, for which I was ten thousand times thanked, and also in return received some roots of different kinds, to make use of in time of sickness, explaining their virtue; one in particular for the bite of a snake, describing the leaf, that I might at any time be able to procure it.

November 15. We found ourselves in a kind of bay, formed by the junction of three rivers, namely, the Willput on the right, the Kindas on the left, and above these a creek; all of these falling together into the Red river, formed a kind of bay nearly three quarters of a mile wide. A little above this, on the left shore, we saw a clearing, which attracted my attention. We came too, and after ascending a few hundred yards I came to a steep ascent: on the summit, I found it had the resemblance of an ancient fortress. Though there were a few scattering trees of immense size, yet it bore marks of having been once inhabited. The form was an oblong square, with a kind of broken breastwork that would scarcely be noticed without particularly examining it. In the rear of this was a kind of hollow path covered over with shrubs, leading to a beautiful spring, which I found to be artificially stoned. Every thing appeared ancient. I took particular observation of the place and proceeded.

Continuing our course, on the 20th Nov. the clustered summits began to appear, and looked over us with astonishing magnificence. The river is here for miles compressed within narrower bounds than ordinary, and runs with greater rapidity.—Being broken with rock, the passage is in many places rough and dangerous. About the middle of these towering precipices is the noted cavern called the Spaniards Baldesod, which my curiosity induced me to visit. We came up with it on the 22d, about twelve o'clock. The river being then in a high stage of water, deterred me at first from entering, as the mouth was situated near the margin of the river. However the mouth being

spacious, with all ease admitted us to row in for several yards, where the bows struck a rock and our passage was impeded.—I stepped forward and found a few feet of perpendicular ascent perfectly dry. I was now determined to see the recesses of this cave; accordingly I backed out, and after taking a little dinner, (during which time Edom procured some torch-wood,) I entered, but not without some caution. I stepped up from the boat on the ascent, and gave Edom his orders to stand there in readiness if I should be in want of him. Upon entering I found several inscriptions carved on the wall at the entrance, some dated as far back as 1384. Astonishing as this may appear, they were perfectly plain, though partly covered over with a little moss. There were also curious images; one amongst the rest was that of an Indian and white man shaking hands together; near which was the resemblance of a canoe in a sinking condition, and a white man swimming towards the shore: also the resemblance of a man's hand pointing into the gloomy recesses of the cavern. On proceeding a little farther the passage became narrow and contracted, winding a little to the left. A few yards more brought me into a magnificent hall of at least fifty feet in circumference, in the centre of which, horrible to my view, I saw a vast number of human bones. A kind of gloomy hum hummed along the passage. I stood fixed to the spot in amazement. (I own my timidity on such an occasion.) Proceeding a little farther, my passage was stopped by the falling of water, which nearly extinguished my torch. I retreated from this awful spectacle, and could form but a faint idea of its meaning. I returned to the mouth with heartfelt satisfaction, and proceeded on my way up the river, meditating on what I had discovered.—1st, I was astonished at the date, which could not have been done by an Indian. 2d, This date being placed immediately under the figure of the white man and Indian, both must have been done at the same time, and with the same instrument. 3d, The bones could not have remained for that length of time, but would have decayed into dust; those I supposed to have been deposited there some time after the carving was executed.

At the beginning of December the journey was becoming very irksome, and was rendered more so by constant rains and the rapidity of the current: however, to the head of the river I must go. About the 15th of December I arrived amongst a nation of Indians called the Uames. At the first interview I was received with coldness and jealousy. I had now to walk discreetly in every undertaking. My negro was no less suspicious than myself. A small village situated on the south shore was the port at which I stopped. The shores were soon full of inhabitants, several of whom could speak the Spanish language.

Leaving Edom with the boat, I repaired to the chief, who was about seventy years old: he spoke the Spanish language, and made much inquiry with respect to my business in his nation. I replied that I had no other view than that of seeing the country. He told me immediately of the strength of his warriors. However, after a further interview he used me with civility. I had remained in his habitation till about dusk, when I was surprised at hearing a tumultuous noise at the river. Supposing Edom to be in some difficulty, I hastened down, and found him contending with an Indian about some liquor. Having been asked by the Indian for some whiskey, he refused him, telling him he had none; but soon after he took the liberty in my absence to make free use of it himself, which he had never done before. The Indian, discovering him pouring some out, stepped into the boat, and was about to help himself, when he was strenuously prohibited by Edom. A scuffle ensued, which might have proved alarming had I not been near. This trivial affair could be settled in no other way than by giving each of them a small taste of brandy, which I did with reluctance, not for the value of the liquor, but the effects it might have on their dispositions.

I gave a few trifling articles to the chief, who was highly pleased with them. They were a few of my paintings, representing birds, horses, Indians, &c. After this he invited me to spend the night with him, assuring me there was no danger of any further interruption with my property in the boat: many of the most valuable articles I had taken out and kept concealed.

This is a very subtle and intrepid tribe, well built, rather large, and of an unusually dark complexion. The men have no other dress than that of a strip of cloth just large enough to cover their waists, and a pair of mockasons made of deer-skin. The women wear a blanket or skin thrown loosely around them.—Like all other tribes they expose their infants to the elements, and inure them to hardships, thus rendering their constitutions adequate to the different scenes of their life. Soon after the child is born they plunge it into water, in order to prepare it in time for that element: they carry it naked on their back, with the head down, exposing it to the scorching beams of the sun; and thus used on its entering the world, it becomes hardy, robust and dauntless. When a few months old they slit their ears and put in leaden weights, which, in length of time, give them a singular appearance, having a part of their ears hanging quite down to their shoulders.

They are very strict in the execution of their laws, and never grant a reprieve. If a woman commits adultery she has her two

last fingers cut off; the man but his little finger; then they are banished from society, the husband not marrying in two years after. The laws are all appointed by the three chiefs belonging to the tribe.

The towns, or camps, are supported by hunting parties, who are very expert in killing their game, having no other weapon than that of a bow and arrows. The choicest game is culled out for the chief.

During my stay with these Indians they held a dance, which, notwithstanding the wild appearance of it, was conducted with the greatest harmony, each one keeping step with their pow-wow. After the men had gone through their exercises, the women commenced with such an ease and elegance of manner, that it was at once pleasing and enticing. Their dance continued till about 12 o'clock, when the chief came and asked me if I had any whiskey. Knowing that they knew I had some, I thought proper to own the truth. I had about a gallon left, and repaired to my boat where I found Edom asleep, covered with oil skins. It now began to rain. I took about two quarts of brandy up with me, hiding the rest. The dance broke up in consequence of the rain, and we repaired to their huts, where they soon drank up their whiskey. The old man got a little boozey, and began to tell how much he loved me, and informed me he would the next day show me a place of metals. I was much pleased with this conversation, but was soon deprived of it by his falling asleep. I now went down to my boat and crept in with my faithful Edom.

Next morning I gave Edom his orders, and again repaired to the hut. The old chief was a little out of order at his stomach, but soon got over it. I now put him in mind of his promise the preceding evening, at which he was astonished, denying his ever telling me any thing of the kind. When I shewed him a small piece of silver ore which he had presented me, he began to curse the brandy as being the instigator of his folly. I smiled, and told him nothing should be betrayed on my part, and that if it was repugnant to his wish, I should not further insist. After studying for some time, he suddenly consented to show me the place of metals, and seemed highly pleased in the undertaking. He consulted with some of his principal men, and sent two of them with me that could not speak Spanish. After travelling for near two days you may well imagine the critical situation in which I thought myself; but the third day I discovered their intrigue. About 10 o'clock in the morning they led me to a lead mine of some extent, at which I was much chagrined. In vain I flatterred them by signs, shewing them the piece of silver ore; still they would point to the lead mine. Finding all

in vain, I returned with them to the village, after having had a rough travel of about ninety miles.

The old fellow smiled as I entered his hut, and laughed in his sleeve at the intrigue. I told him I was much disappointed. His answer was, that all he was to do was to let me see a place of metals; by this I naturally suspected there was silver in abundance.

It was now time for me to proceed on my voyage; but it was with regret that I left such strong marks of silver. Pressed forward by an impulse of future prosperity, I again started on the 25th of December. The weather had now become much cooler, and the travelling more agreeable. A few day's journey brought us to a large branch of the Red river, which emptied in through a cluster of rocks, forming an amphitheatre of astonishing height. I had the curiosity to ascend this branch for a considerable distance, where I found the country to be even, and not broken as at the mouth. Curiosity still led me up this stream, and I was attracted by the beautiful growth of timber, the starting of deer and other game. After ascending about five miles we encamped. We had with us some fresh provision, which we cooked for our supper. The scent of our venison attracted many hungry visitors, which kept up an incessant howling during the night, but not approaching within an hundred yards of our fire.

I arose as daylight appeared, admiring the wonders of creation. Being determined on taking a tour with my gun, I took Edom with me, after securing the boat. We proceeded in the woods for some distance, and found the ground began to get low and marshy in many places. We saw signs of buffalo having formed a kind of path, which we followed for a mile, and found it end at a salt spring. The spring afforded a considerable stream, which I found to be extremely salt, leaving in its course a kind of salt slime. The water inclined rather to a reddish colour. The grounds for several rods around was beaten, and appeared to be often visited by wild beasts. I was resolved to spend the night by this spring, and sent Edom back to the boat for some articles which I wanted. He returned about two o'clock: we then made a small ambuscade near the spring with a tree standing nearly in front, and waited with patience for our game. Some time in the night we heard, as it were, a multitude of footsteps on the march to the salt lick. On coming near the spring they stopped, snuffing and smelling, as if all was not right. We kept closely concealed till they approached the spring. I took the pains to count them, and found the herd to consist of ten buffalo. Exulting with joy, I let loose at one of them which was within a rod of me, and

shot him dead. The report of my gun alarmed the neighbouring beasts, and was answered by the howling of wolves, the shrill cry of panthers, and the precipitate retreat of the remaining herd, which darted like lightening through the thicket. I sat some minutes to hear the confusion my firing had occasioned: the sound at length died away, after echoing and re-echoing up and down the river. I found the buffalo I had shot quite dead: he was very large, and of the male kind. We took off his skin by torch light, and in the morning returned to the boat with what we could conveniently carry. The skin I found to be of great service after it was properly cured, and the buffalo, though far from being the best of meat, was very serviceable. Flushed with the success I had gained, and the singularity of my tour, I thought myself almost invincible. We returned to the Red river.

I now reached a nation of Indians, who called themselves the Ilisees tribe, having quite a different appearance from any I had yet seen. I discovered them by their canoes, six in number, which lay in a small bayau. I went on shore and waited their arrival, expecting they would soon return. They did not come back until about sunset, when I had just shoved off, and was going up, when they called me back in a kind of broken Spanish language. I returned, and they all expressed their friendship, shaking hands with me in turn, and telling me by signs and broken Spanish, that they lived about one day's journey to the south, and insisted on my accompanying them thither; at which I shook my head; but they almost forcibly insisted, and I at length consented. We all entered a creek, which I before thought to be a bayau, and proceeded by Indian file till night overtook us. We all stopped, and they commenced fixing their camps. I did not feel well with respect to our safety, as they had much confederacy together; and during the whole night I did not close my eyes to sleep. They kept up a pow-wow during the night around a few small fires. I was sometimes diverted to hear them mock the owls and wolves, which would so exactly correspond with their sound that it would be impossible to distinguish them, changing their tones from the gruffest voice up to the keenest shrill. These and many other of their manœuvres, kept sleep from my eyes; yet I would pretend to be wholly unconcerned. We pitched our little tent amongst them. They told me their tribe was very numerous, and that there was then with them a Spaniard who had been with them for the space of six moons, and that he had no desire to leave them.

On receiving this information, my apprehensions were all removed with regard to the plot I before suspected. When we

arrived at the village, which was the next day about twelve o'clock, I was escorted before the chief, who sat in a drowsy position in his wigwam. I made immediate inquiry for the Spaniard. A small council was held among the Indians, in consequence of which I did not see him until the next day, and then to my great mortification I found him in a revery, and almost speechless: he spake but few words, and none of these were satisfactory. I now had the mortification to see that one of his ears were cut off close to his head: this seemed to be a satisfactory proof of his former character. He confessed that he was American born, and that he had been led to commit a criminal act in the first settlement of the Mississippi territory, on Pearl river; that he was cropped and banished; that he was the derision of every person he met with, and had sought to hide himself from the view of men in the wilderness, until it should please God to take him from the world; and that he had at length come to this nation, in which he had found protection. He assured me that they were a cunning artful people, and apt to plunder, especially horses, for which they go a great distance. He informed me that the whole nation amounted to near two thousand; that they have but one gun, which belonged to the chief; that their weapons were bows, arrows, and knives, with which they were well provided.

I made inquiry if there were any mineral substances that he had yet discovered in the country. He said there was one about an hundred miles to the north of them, which he supposed to be extensive, but that the difficulty in getting to it was greater than the profits arising from it; but at no great distance there was a mine of copper which he had seen, and which was unknown to the Indians. We clandestinely visited this spot, and found a vein which we supposed to be nearly half a mile in length.

During this time I was informed that the Indians were to have a hunting party in a day or two, and was invited to stay as it would be very diverting, and was to be on a small lake situate about two miles west of the town. This lake communicated with the river by a small creek. After some deliberation, having had an invitation from them in general, I consented to stay. I was armed with a good never-missing rifle, and a pair of belt pistols. The day of our departure from the little town on our hunting tour, was ushered in by a serene sky, and we started with the rising sun. The Indians had been previously preparing arrows, and equipping themselves in the best possible manner. It was evident that their object was to outdo me. This I was very willing they should. I cast myself a few balls, cleaned my rifle, and fixed the chief's gun, which I found to be in a very bad

predicament, rusty both inside and out, and not having been charged in two years. I cleaned it as well as possible, cut him a few shot for the day, and gave him powder accordingly.

We arrived at the lake in about an hour, myself and Edom in my boat, and the others, twenty in number, being two in each canoe. This lake is called by the Indians Wauteputsa, or the water for game; it is about three miles in length, and a mile and a half in breadth, in the form of a coffin, and is bounded on all sides by prairies; it is interspersed with some small islands. On this lake and adjacent, there is game in abundance, especially at this time of the year, and they only appointed certain days to sport on this sacred place: there were geese, ducks, cranes and pelicans, in thousands, as well as deer, buffalo, and other land game that kept principally on the west side, where I was informed were a number of small salt licks. The white man that was with them refused to accompany us for some reason that I did not understand; but after we had entered, he came along the shore, keeping at a little distance, in order not to disturb the game. The Indians would paddle their canoes with astonishing velocity and exactness. We had come near the centre island in the lake, and as yet had discovered no game of consequence; but towards the head the water was alive with geese. The Indians all got under cover of a small island, and approached in Indian file, not making the least noise in paddling, which I observed, and muffled my oar with some spare cloth I had with me. We had now reached the island, and all followed the chief hunter in a line, putting me in the rear even of my negro. We crossed the island and came behind an artificial breastwork, situate immediately on the bank. After placing themselves in a proper attitude, those who had arrows discharged them first, which did not seem to create any alarm among the geese; several were shot through, and surrounded by others squalling so that I could not hear myself speak. After a few were killed with arrows, the old chief fired his gun, but with no other effect than that of alarming the game to a flight. The Indians now sent back for their canoes; I sent for my boat also, and on bringing them round to the head of the island we all entered as before. After they had picked up their game they gave shouts of joy resembling the scream of the pelican, crane, and goose; soon after we discovered a number of cranes hovering around us, and at length alighting at some distance on our starboard bow. The Indians let fly a volley of arrows, but the distance was too great. I had yet retained my fire, and was quite in the rear; bidding Edom to ease his oars, I levelled my rifle and fired about 250 yards, and had the pleasure to see one shot dead. This much pleased the chief, who began to sing with vehemence, but was not followed

by the others. I now told Edom to show his dexterity in rowing, which he did feathering his oars. We now reached the crane, and returned, presenting it to the chief. The Indians all lay in a row, in silent amazement, as I approached the chief, who was making all signs of satisfaction in his power. I fired off one of my pistols as a salute.

The game being dispersed, they all began to show their skill in the management of their canoes, and held a kind of play which I could not understand. Meantime a fine breeze sprang up on the lake: I now thought it was my time to show them an example. We bent our little sail and hoisted it up with an *O-he-o-hea-vo:* it caught the wind, and we moved with great celerity, and with such ease that it surprised the Indians. Having at times a beam wind, it would keel up our little boat till she would take in water at the gunwale. We sailed quite to the head of the lake and fired several salutes, then beating down against the wind far below them, and then turning before it passed them so swift and so close that they could not endure the sight. Many of them caught hold of their boat when they saw us, their eyes being carried astray by the sail passing them. I had just passed them and lowered sail, when the chief rowed along side and begged permission to ride with me, suspecting I had the power of the Great Spirit. I took him in, and after taking a few turns lowered my sail.

We returned to our encampment, where I was introduced to some squaws I had not before seen. The chief now kept constantly urging me to sell my boat; but I informed him it was the only means I had to continue my travels, and strongly refused parting with it. He now seemed resolved, and told me I should not take it out of his nation. I seemed to pay no regard to his resolution, and was making preparation to depart, when I was told by the Spaniard they were in earnest, and that I could trade my boat for horses, but if I refused they would take it from me according to their own custom, making their own bargains. I felt much chagrined at this piece of information, and made strict enquiry concerning the country still westward. He informed me that the source of the Red river was about ninety miles further, a south-westerly course; that some parts were mountainous, but passable, and that after getting over the dividing ridge the country was beautiful, and filled with extensive prairies.

I now suddenly changed my mode of travelling, and sold my boat for two small Spanish horses. I remained with them long enough to make a couple of saddles after a temporary fashion, and saddle-bags which were made of my oil cloth.

The poor old chief liked his boat extremely well, but could

not manage his sails. He appointed a day on which to make trial, the wind being strong from the northeast. I advised the Spaniard to accompany him, for fear of some accident; but the chief would have the sole management of it himself. A sudden flaw of wind upset them, but fortunately it happened where the water was not more than waist deep. By the Spaniard's help she was soon righted and bailed out. The chief then gave up the management to the white man, who conducted him with safety over this little sea.

Time was now swiftly passing away, and I determined to proceed. After contriving a sort of bridle for each horse, with saddles and stirrups, and loading our equippage, we started forward, making a most singular appearance. Edom seemed well pleased with this way of travelling, choosing it in preference to rowing: and indeed I thought it the more expeditious.

The Ilisees tribe are a well made people, of large stature, with high, square foreheads, sloping a little back; their complexion is lighter than any I had yet seen; their hair had a kind of reddish cast mixed with a shining black. They believe that the sun is the greatest being in existence, and that thunder and lightning were at his command; they also suppose the moon to be a yilcoo, or wife of the sun, and that the stars are their offspring; that since the white people began to settle their country, the Great Spirit was striving to scare them off by sickness, and by shaking the earth,* in many places, especially on the Mississippi; that the red men are the favourites of the sun.

Their women are beautifully featured, and have pleasant countenances, mixed with a certain modesty peculiar to their sex. The boys are early taught the use of the bow and arrow, and the girls the art of making little fancy baskets, &c.

To be acquainted with their true disposition would require much experience; but as far as I could discover, they were arbitrary and self-willed. They supposed that they originated from a people far towards the east, or rising sun; that they were at war with some of the tribes in that place, and were defeated: that a few of them, according to the account of their forefathers, had come to this country, having crossed big mountains, and come down two big waters, (the Ohio and Mississippi rivers,) and then up the Red river, until they found a country that suited them, being neither too hot nor too cold; that the time that their ancestors came here was before there were any white men.

The white man I found among them seemed rejoiced to see

* See Perry's History of the Earthquakes.

me again set out. From this circumstance I concluded there must either be something in the nation that attracted his attention, or he had no pleasure in seeing a white man. I could get from him no particulars of his life, as he would immediately change the subject to something else. He seemed much depressed, and would often utter inarticulate words with a deep sigh, which I supposed to proceed from a heavy heart. He slept with me the night before my departure; in his sleep he seemed much troubled, and at one time exclaimed, O my wife and children! This man must certainly have been unhappy, and was lingering out a life of wretchedness and misery; he had probably committed some desperate act, and to avoid reproaches had wandered into this obscure region.

The superstition of this tribe in regard to the sun's power is very extraordinary. When one of them dies, they cut a small slit in the sole of each foot, and lay in a leaf resembling a plant called the hound's tongue. This leaf is attracted by the sun, looking towards him in the morning, and following him till he sets in the west; it then closes up till morning, and again opens with the day. This they believe will conduct them safely to that element, as the saviour of their souls. After this piece of superstition is completed, the dead are buried, and the above mentioned plant is transplanted on their grave; if it should live, they believe their departed friend has arrived at his blessed abode; but should the plant not live, they suppose the fact established, that the person on whose grave it was placed, remains dead as the beasts of the woods for ever. After the burial is over, they seek to forget their sorrow in a festal dance.

I set out from this tribe on the before mentioned day, with an escort of a number of the natives, who accompanied me to the head of the lake, and returned. By the directions I had received from the Spaniard, with regard to the source of the river, I concluded to steer west north-west. I was much better equipped than might be expected, having a small axe something larger than a tomahawk, for which I calculated to have great use. The first day, we lengthened our course by taking a circuitous route to avoid bogs and morasses. At night we encamped on a little priarie, which afforded a good bait for our horses. We gathered some fuel and erected a small fire, the weather being quite cool. We tied our horses head and foot, not following the directions we had received from the Indians, who told us that we could let them run at large and they would not leave us; but being apprehensive of some intrigue, and that they by these means expected to get their horses again, we were cautious. This was only a conjecture of mine. Our horses staid quietly around us, the pasture being good: in substance.

it resembled the blue grass, and though it was something withered they ate it with greediness.

But this night was rendered very unpleasant by the constant roar of the wolves which surrounded us in an open field. Our horses kept near the fire, and would shudder at their tremendous howl. They often approached so near to us, as to be seen very plainly during the forepart of the night, and towards morning they became quite alarming, and would approach within pistol shot. What rendered our case more dangerous, was the scarcity of fuel and there being none handy; we used what we had with economy, but at length it was quite extinguished, and only a few embers left: these we scattered round, which caused a momentary terror in the wolves. I was now resolved to try my rifle at one which cautiously approached towards our horses: I levelled between his eyes, and shot him dead upon the spot.—This caused a dreadful howling through the woods, which in a short time died away, and few more were heard till daylight appeared, which to me was the most glorious light I had ever beheld, as I had but one more ball cast, and no fire or fuel. Between daylight and sunrise I cast about 150 balls. We cooked provision for the day, and continued our journey.

The length of the wolf I had killed was six feet ten inches from the snout to the end of the tail; the tail measured two feet. It was of a ground colour, with a black list or streak running along the back; its teeth were long and sharp; its body was slim and poor, and its ribs distinctly to be seen, shewing its want of food; its ears were about the length of those of a cur dog. The ball had struck him in the breast, and passed through his vitals.

January 11. Passed through an extensive tract of open priaries, which afforded neither water nor provender for our horses. We were about encamping for the night without either, or even fuel to make a fire; but considering the danger we had passed the night before, and that our situation could not be worse, we still pursued our course, and a little in the evening discovered a fog arising on our right. This I knew must proceed from low wet ground or from a pond. Our horses seemed anxious and impatient, we gave them the reins, and in the space of half an hour they brought us on the margin of a small creek, in which they plunged and satisfied their thirst, as we did also our own.

We here saw fresh Indian signs; a deer having been dressed on the opposite side of the creek, gave us the strongest suspicion. We thought it prudent to keep watch during the night, as we dreaded the clandestine visits of savages more than that of the wolves the preceding night. We made but a small fire, and

kept our horses near us. During the night I heard the distant echo of an Indian voice, after which all was silent till day light.

We had now come to an old Indian camp; some of the huts were still remaining. The heavy rains compelled us to stop here: we found a plenty of Spanish moss for provender, and repaired to one of the huts, which we made to answer a good purpose by spreading our oil cloths over it. Towards evening the storm abated, and Edom expressed a desire to go out and try his skill in shooting for game: to this I consented, as we were nearly out of provision, having none of the bread kind left. Edom returned a little after sunset, with a racoon and large tortoise, which he had taken near a swamp. These we dressed and dried.

Jan. 15th. We crossed a considerable stream running a northeasterly course, which I supposed to be one of the branches of the Red river. Here we were detained for some time in making a small wicker raft, in which we took our equippage safe across, and then returned and swam our horses over. This stream is about fifty yards wide, and runs very rapidly, its course being much broken by rocks, and is very deep.

Continuing our course west southwest until the 20th of January, the mountains began to appear conspicuous, gently raising their blue summits one above another until met by the sky. Game, (which was our only dependence for subsistence,) we found not to be so plenty as we had before.

Our prospects were truly pleasing in going over these ridges, especially as we surmounted the last one towards the west that we could observe. On this, one could perceive by turning round, a sugar loaf peak; a naked summit of rocks, with falling cascades; an extensive priarie; a wild forest; pleasant vallies—and in short, every thing romantic, sublime, wild, and solitary.

During our painful tour over the hills we killed a bear, catamount, and wild hog; though deer, buffalo, and the like, are seldom seen. Through these ridges are vast quantities of iron ore, copper, and some silver—but the principal bed is iron, laying quite bare in many places. Here my compass refused to obey its polarity, and gave way on every side as attraction excited.

We had on the last of this month reached the last eminence. The thermometer stood at 63° 25′ at 12 o'clock. Immediately on our course I discovered an extensive opening, and on a nearer ken with my glass, I found it to be a priarie, and could distinguish cattle in abundance feeding upon the plains. We pursued our course, and in the evening found to our great pleasure a settlement of Spanish and Indians. There was but few hous-

es, and those much scattered. Our appearance being somewhat singular, gave a sudden surprise to an Indian belonging to a house we first rode up to; but making myself known as well as I could, I was immediately conducted to a Spaniard's house. I was truly glad to see him, and he as much astonished to see a regular traveller through this country. I alighted, and after giving him a short detail of my journey, he insisted on our staying with them a few days to recruit our horses, and rest ourselves, to which I most willingly consented. Our horses were turned out at large with theirs on the priaries. The kind host regaled us with a good supper, or good for a wilderness country; it consisted of ash cake, venison, and bear's meat, besides coffee. I never ate with more satisfaction.

Next morning and a part of the day were spent in conversation, in which he related to me his proceedings, and the cause of his settling in so remote a part of the country. His narrative was as follows:

That himself and the others that came with him had been brought thither, or near the place in which he now lived; that his father, with several others, had escaped the convulsions in 1770, in which the famous city of Guatimala was destroyed; that a few families lived on a mountain situated about nine miles east of the vale in which the principal town stood, employed in the business of cutting timber. For several days previous to that dreadful event, (as he had been informed by his father,) there was something in the appearance of nature that boded nothing good: a sullen stillness prevailed; the air seemed to be in a state of stagnation; the animal creation was in awful distress; some fowls were thrown into convulsions; the sun was scarcely visible, and nature seemed to have changed its appearance, and, lulled to sleep, to be resting on the brink of destruction. On the 20th of June, about ten o'clock, the air seemed to be filled with dusty fragments; fowls of every description huddled in flocks together, and the beasts howled with horror. An awful din commenced that rumbled along the vale, and was succeeded by repeated shocks: trees, hills, houses, man, and beast, could no longer maintain an erect posture, but fell prostrate, confessing their weakness by repeated cries for mercy.—Ancient and modern history fall far short of an instance so terrible, rendered more so by having a warning, and the harbinger of desolation presented in every object. A dismal roll swept along the chaos, and suddenly the atmosphere was changed, apparently in the horizon towards the city; alas! the city was no more, its ruins floated in the air: the third shock, with a dreadful crash, terminated the existence of Guatimala. Our mountain was in awful suspense, vibrating, shaking its basis, and

opening large cavities on its surface. The night was dark and solemnly still, excepting the intervals of a dreadful roar. The earth seemed to be pained with convulsions for several days together, and for months after they would feel slight shocks of earthquakes, which was the cause of their leaving that country. They had settled several times, and were disturbed by the Indians: at length, after many painful years, they had arrived where they now were, near a tribe of Indians called the Parathees, who inhabit a fine tract of country on both sides of a considerable stream of water. Their land was fertile, and they were likely to live in peace and plenty. They all had Indian wives except one, whose wife had died in consequence of the excessive fatigue they endured for several years together in a wilderness country. They had some land cleared which bore corn in great plenty, and had formed a resolution to remain here for life. They have many horses, which they use in hunting the elk.

About the 10th of February we again started, having exchanged horses with the settlers, and provided good saddles, and taking as much provision as we could conveniently carry, with the rest of our load. Our horses travelled free. I got directions for the best and nearest way towards the city of Mexico, which place I was determined to visit. Our course was to be west for about 200 miles, then southwest until we reached a large cluster of mountains; we were then to steer south, in which course we should find the Spanish settlement. At the same time we were warned of the dangers to which we should be exposed, both from savage men and beast; but this news did not shock me, for I had the worst of death already painted in my imagination. I feared more from inundations in the spring-season, than from the inhabitants.

For several days we proceeded without much interruption, except that of crossing some large creeks, which were not fordable; but when we came to a rapid river, called the Gagundo, we were much perplexed in finding means to cross it, and in the attempt, my negro's horse and part of our provision were lost. The stream was about 300 yards wide, and ran more rapid than I imagined. We procured several sticks of timber of a proper size, of which we made a raft; but on getting our things on board and shoving off, we were carried down with such velocity that it was impossible to set across, although we could easily reach bottom with our poles, the water being only about six feet deep. We got about half way across, and found it unsafe to proceed, on account of some rocks we discovered below, against which we were in danger of being carried by the rapidity of the current. We just passed the breakers, and were glad to come

tract of swampy land. Having got quite through the swamp we fell into a small trace of a footpath, which unexpectedly came in our way, and created within me some suspicion that we were in the neighbourhood of savages; I determined however to keep the path. We encamped a little after dark. Soon after, my negro, who had been gathering fuel, hastily returned, informing me that at no great distance he saw a fire, and that he also saw several men standing around it. I went to the spot from whence he had seen them, and soon found that they were savages. I now knew not whether to go to them, or to remain where I was; but concluding that they would see our fire, and might steal a march upon us and plunder us, and then make their escape in the woods, and on the other hand that if I went boldly up to them, I might be well received, I resolved to go directly to them. Accordingly we repaired towards the fire, where I found several Indians who were totally naked. I had approached within fifty yards of them undiscovered, and stood still, not knowing in what manner I should introduce myself. At length I began a conversation with my negro so loud that they might hear it; this alarmed them, and several sprang upon their feet who had been laying down, and whom I had not seen before; they were looking and peaking in every direction. I still continued my conversation with my negro, at the same time moving towards them. My negro, being on foot, kept close to my side. At length they got sight of my horse, which was white. They began jabbering, and I could hear them pronounce in a broken voice, Spaniard. I rode quite up to the fire, and the little pappooses ran behind their mothers. After dismounting, I presented my hand, which they all took in rotation; but they seemed rather shy of my jet black negro, who offered his hand; they were cautious and would hardly touch it. I made them to understand that I was their brother, by laying my hand on my left breast. I made them understand by signs that my horse was hungry, and one or two of the squaws were immediately sent away; they soon returned, bringing with them some young corn and Spanish moss, which my horse ate very well. They presented us with some fruit not unlike our crab-apple in appearance, but which had the taste of a raspberry. I took out some of my venison and began to eat, and discovering by their action that they had got none, I equally divided my little store among them; with this they seemed much pleased.

I spake a few words in Spanish, and was answered by a very old man, who spoke so distinctly that it rendered our conversation quite easy. He made strict enquiry respecting the course I had come, and whither I was going. I answered all his questions with as much ease as possible, and seemed not to be con-

cerned with regard to my situation. They appeared suspicious when I told them I was exploring the country: they would look at each other, then at me, and then at my horse: I immediately added that I was bound to Mexico to see my friends. We were treated with coldness during the night. They invited us to lay down with them by their fire, we accepted the invitation, and my negro slept well, having had but little rest the night before, on account of the wolves. About four o'clock in the morning I awaked Edom, and after bidding him not to close his eyes again soon fell asleep, and did not wake until I heard my horse trotting by me: I sprang up and found a young Indian on the horse, and his father leading him, who made signs that he only wanted to amuse his boy. I found Edom asleep; but the past fatigues having worn him down, I let him remain. He awaked about sunrise, and instantly remembered my caution, begged pardon for his offence. The horse being out of sight, and some of the Indians having gone, knowing the whole of the proceedings, I very cooly asked him where my horse was, pretending, I had just awoke. In an instant his eye was on every side, but no horse could he discover. I had laid my rifle and ammunition under some skins, and asked him where my rifle was, affecting a look of despair. The poor negro fell on the ground and begged me to kill him, at the same time adding, that if I would spare his life he would never sleep again on such an occasion. He being my only friend, and knowing his honesty, and that excessive fatigue had been the occasion of his present misconduct, I pardoned him, but not without telling him the consequences of being unwatchful at such a time.

The Indians having returned with my horse, I began to make enquiry with respect to their nation. They informed me that they were called by the Spaniards the Badies, or in their own tongue the Quasmigdo tribe, and that their nation was very powerful; that they had been sent hither for the purpose of hunting, and had that day arrived: that their brethren lived about two days journey towards the setting sun; that their chief was a very big man, and a great warrior.

I found their principal weapons to be bows and arrows, the arrows pointed with copper: they have also spears pointed with deer's horns, which are about ten feet long; these they throw in the manner of a javelin. They have but few knives, which they use principally in dressing their game. These people are very fond of music and dancing. Their principal way of hunting is by ensnaring their game, in which they are very artful; not only the men, but the women have various ways by which they entice them, sometimes in pens built for that purpose, which are made of cane entwined together.

We had been with them for some time, and saw many of their manœuvres, which had no other effect than to give us a proper idea of Indian manners. Their dexterity on foot is very surprising.

One morning they brought with them to the camp a number of skins, and amongst the rest some beavers: it was now my determination to visit the pond or lake, in which they said they caught them. Next morning I started, leaving my negro behind, with the goods and horse. I was during the day impressed with a strong idea that all was not right at the camp. We killed some deer and beavers, and at about ten o'clock in the evening returned; but alas! I missed my faithful negro. I stood speechless for some time, and flattered myself with the hope that he would soon return; but the two Indians which were left at the camp were also gone, and all my equipments. I spoke at first in a vehement rage, but was pacified by having an arrow pointed at my breast: I cocked my gun, which greatly terrified the poor fellow that was about letting loose at me. I was told, however, that it was useless to resist, as I should be overpowered by numbers, and that the next day I was to accompany them to their chief, who was about two days journey off. I at first refused to go; but when they informed me that my negro and horse had gone thither, I consented. The next morning we set out, and in about an hour came to a considerable stream, where the savages had bark canoes; in these we descended the river until about sunset, when we came to an encampment of several Indians and squaws, who had also been on the business of hunting. The Indians had much conversation together, occasionally looking at me, and then continuing their conversation with repeated shouts of victory. Judge of my feelings in the situation in which I then was; they had taken from me my gun and pistols, and had tied my hands behind me: in this situation I next morning began to descend the river. One of the Indians was shockingly mangled by means of one of my pistols, with which he was playing: while looking very earnestly at the bore of the pistol, and playing with his fingers about the trigger, being cocked, it went off, and its contents tore away his left cheek, and shockingly mangled his face. At this, he immediately threw the pistol into the river, and fainted away. I was in hopes it had killed him, or wounded him mortally, at the same time fearing lest I should be held accountable for the deed; but they must know me to be innocent, as I was sitting in the boat with my hands tied behind me.

At the report of the pistols repeated shrieks re-echoed from every quarter, and I was soon surrounded by several canoes; but on examination they found he had committed the act with

his own hands. An old man then took my rifle and the other pistol in his boat, and left an ugly squaw to row my boat and nurse the wounded man. I sat in a very restless state, expecting to undergo some torture for the accident which had happened.

In the afterpart of the day I found this stream opened into a kind of lake. An island appeared in the centre, surrounded by water of no great width. The sun was just setting, and all nature had a mournful appearance. I saw a smoke at a distance through the opening, and on the island and shores I discovered a crowd of people, eager to see a white man.

For near two hours were these two parties yelling, being answered by each other, and keeping up a continual noise.—Having got within a quarter of a mile of the party on shore, I saw my white horse standing in the midst of a multitude of savages.

At length we reached the shore, and I was untied and led before the big man; in reality he was large enough for a giant: I judged him to be at least seven feet two inches in heigth, and he was suitably proportioned. He gave shrieks of joy at having such strange looking animals as myself and negro in his power; but when the wounded man that had shot himself was brought before him, I could compare his yells to nothing else than broken thunder. The man that was shot proved to be his brother's son; the cause was explained to him, and he was reconciled towards me.

On my first landing I saw my negro tied fast to a tree, and he began to cry horribly, his sighs rending the air. I addressed myself to one who understood Spanish, and requested him to speak in the negro's behalf, which he did without hesitation; but soon returned with an answer that the chief had taken a particular liking to him, and he privately informed me that it would be difficult for me to get him away. The idea of losing my faithful negro created a sudden anxiety, which was soon turned to a depression of spirits.

I was now stripped and searched, having all my clothes, my shirt excepted taken off: fortunately they missed my little fortune, which I had concealed in a band around me, it being in gold. They gave me my clothes and returned to me my horse, the chief at the same time telling me I was at liberty: they also restored to me my gun and other equipments, the lost pistol excepted. I asked if my black man was also at liberty, but was answered in the negative. I then asked them if I could remain in their nation long enough to procure some provision, and recruit my horse: they told me that was repugnant to the chief's wishes: however they consented, making me promise

not to have any communication with the black man, whom the chief boldly said he meant to keep. I had now nothing to do but wait with as much patience as possible, hoping that by some means I should be able to rescue my Edom from a life of wretchedness and misery among savages, who would perhaps treat him with contempt, and keep him in slavery. But I was informed that they thought him far superior to white men, in consequence of his being black: they supposed him to be made of a superior quality of clay, and that the red clay man ranked next; but the white men they thought were made of the poorest kind of clay, and that the Great Spirit, after he had made them, had pity on them and gave them learning, but would not bestow it upon black and red men, because they were pure and spotless as they were first made. The white men, they said, had polluted themselves, and their learning had been a great evil amongst all nations and kindreds of people. They believed that the red men would yet be blessed with all the good stores of nature, and have dominion over all the country, and that the slaves would be all set at liberty. I soon grew weary of this conversation.

My poor negro, by some means, got information of their proceedings, and was almost mad with rage and despair: the dreadful apprehension of being again in slavery, caused him to vent his anguish and threats against the savages, which provoked them to such a degree that a council was held concerning him. He was yet confined, and by an interpreter he was informed, that if he would stay with them and marry a squaw, he should be happy; at the same time he was given to understand, that in case of a refusal, he would be tortured to death. He firmly refused a compliance, and another council was held, by which it was determined to try the effect of torture. No one could describe the anguish that filled my breast, on seeing my faithful Edom led out by this big monster, the chief, to have his fortitude tried. Having led him to the appointed place, they stripped him naked and tied him to a tree; they then sheared off his wool close to his head, and the infernal torture then began by throwing hot embers on his bare skull, notwithstanding his lamentations and my entreaties: they also threatened me with condign punishment if I said any thing more in his behalf. In this way they served him, for no other crime than that of being faithful to me. They now desisted for a few moments, and asking Edom if he would yet consent to stay, he answered, that if they would spare his life he would live with them and serve them. His head was sorely scorched by these infernal monsters.

I now began to lose all hopes of regaining his liberty, and

concluded to pursue my journey alone, but not without regret. These Indians are a cruel race of people, whose only wish is to gratify their own desires: their hearts are unfeeling towards the wretched victims who have the misfortune to be placed within the reach of their power. A few days passed on in anxious suspense, when by a kind providence it was removed by critical means, and such as would cause a feeling heart to shudder.

We had been with them about seven days; the man who had wounded himself with my pistol began to recover, and they were fitting out another hunting party; at the same time I was making preparations to go, and my poor negro overwhelmed at the idea of parting, and being left in a place so wretched and forlorn. My gun having been charged some time, I drew off the load and put in fresh powder. While this was doing I found they were holding a council, and seemed very much agitated; at length, to my no little surprise I found myself surrounded, and was quickly disarmed, and at the same instant was informed that unless I would agree to one proposal, they would never let me go out of the nation. After being so cruelly treated, what heart could endure their hellish provocations, and thus tormenting one or two who had fallen into their power; I quickly demanded of them to pronounce the proposal. They told me all strife was useless, and that the proposal was to have a turtle's egg placed on my head, and let my negro shoot it off at twenty yards distance. As my negro knew nothing of drawing a precise sight, I hesitated, and told them I would reverse it and shoot the egg from the negro's head. By this expedient I obtained my liberty, together with that of my negro; for, taking it for granted that I should kill him, they readily consented to my proposal. They tied Edom to a tree, and measured off twenty steps; but thinking this not far enough, they measured ten more. From this distance I was directed to fire, all things being in readiness; my enervated hands began to tremble, and I was uncertain whether I should accomplish my design or not. My negro requested me not to be affected, and said that if I should be so unfortunate as to shoot too low, it would be a satisfaction to be put out of his miserable existence by me, rather than by those hideous monsters, who stood ready with their bows and arrows to despatch me, if I refused to comply. The egg was about the size of a goose egg, but rather longer. Thus the poor fellow stood at a distance of thirty paces from me, an object of savage barbarity. I once raised the instrument of death, but my hands trembled and I let it drop; again, and again I raised it, in order to decide. The victim stood in awful suspense, awaiting the crisis which should set him at liberty, or take him out of existence. At length, summoning up all my courage, I levelled my

rifle with as much deliberation and exactness as possible, and as a wise providence would have it, cut the egg on the lower side, taking the skin off his poor scorched head. With an exultation which nothing but preservation from the worst of deaths could have excited, he cried out, God bless you, master; and at the same time the natives stood speechless with amazement, and seemed to feel sensible of their own cruelty towards one who had never done them an injury.

My horse was brought me, with all my equipage, and I again mounted and set off towards Mexico, not without having obtained a general description of their nation. What most excited my astonishment was the extravagant size and great strength of the chief. All his people fear him, for being arbitrary in his laws, he would frequently put to death with his own hands, criminals who were falsely accused, without judge or jury.

My poor negro was overwhelmed with gratitude, at his unexpected liberation from a nation of such ferocious wretches; indeed the fellow had taken such a liking to me, that he preferred death to a separation. We immediately commenced our journey, and I had abundant cause to be thankful that nothing worse had happened. I had lost some few articles, but the bulk of my property was still safe.

We proceeded but slowly along, owing to the extreme weakness of my negro whose head, and many other parts of his body were very sore and painful; he however refused to lie by entirely. We encamped this night near a small rivulet which was plentifully surrounded with thick long grass, which was very serviceable, not only as food for our horse, but as a pleasant bed; the wild beasts were not so troublesome as formerly, and we slept soundly until the shrill and pleasant notes of the birds awakened us from our slumber. We immediately arose, and after taking a slight breakfast, again pursued our journey.

We now entered a thick and almost impenetrable forest, and it was with extreme difficulty we forced our way through it; this difficulty was increased by the vast numbers of reptiles, which were very troublesome. A species of snake I had not before seen attracted my attention, and caused me to take particular notice of it. It darted with rapidity from tree to tree, and seemed to be of an enormous size. I ordered Edom to walk behind the horse, and to carry my pistol and a long pole which I used as a spear, whilst I continued on the horse and watched the monster with my rifle, ready to bring him down. In a few minutes he attempted to ascend a magnolia, whose trunk being clear of branches, I had a fair opportunity to shoot him. I fired, and brought him to the ground: my negro advanced, and perceiving *him* still alive, despatched him with his spear. The ball entered

his neck, and passed entirely through him. It was the largest snake I ever saw, measuring thirty-eight feet in length. This snake is called by Mr. Pernaut the large spotted snake, very likely from the number of small spots on his body. It was of a dusky white colour, the back interspersed with twenty-four large pale irregular spots, and the other parts of the body with an infinite number of smaller ones; the tail is of a dark colour, and the sides are variegated with different colours. The head is covered with small scales, and has a broad belt back of the eyes. It wants the large dog fangs, of course its bite is not poisonous. The tongue is fleshy and forked. Above the eyes, on each side, the head rises high. The scales of this snake were all very small, roundish, and smooth: the tail does not exceed one eighth of its whole length. The Indians, who adore this monstrous animal, use the skins for clothes, on account of its smoothness and beauty: I saw several of them among the Indians, who assured me they were held in great veneration.—The flesh of this snake is eaten by the natives, who esteem it good food.

After travelling about twelve miles through this thick and almost impenetrable forest, we arrived where it became more clear, and were enabled to make greater progress. We encamped by the side of a spring, after having travelled eighteen miles.

I sent Edom to collect some wood, while I arranged my papers, and secured such things as were of importance, in case I should be attacked. I had hitherto steered a southwest course, as nearly as possible, but now resolved to steer more westerly, as I had understood there were two tribes of Indians who were friendly, one of which in their manners and dialect resembled in some manner the ancient Welch. As this was a subject which agitated the learned I felt anxious to ascertain the truth of it, and make such discoveries as were in my power.

About noon it began to rain most violently, accompanied with thunder and lightning. My negro now returned, bringing such wood as was necessary, and we immediately set about securing our things from the storm; a small grove of trees was selected, and our awning was accordingly spread, affording us a safe shelter from the rain. Night now set in, and it rained with as much fury as at first; the lightning gleamed with such brilliancy around as enabled us to see the least article as clear as at noonday.—The roar of the beasts was truly terrible; whilst the thunder rolled in awful majesty, and shook the surrounding hills.

After finding my horse, who had strayed some distance from the tent, we packed up and proceeded on our journey. We had travelled about six miles, when we came to an opening. I plain-

pace, in order to have an opportunity of observing the different paths, and of being prepared for the approach of the natives. About two miles we ascended a hill, and I plainly perceived about twenty wigwams; in a few minutes more, an Indian, who had been after wood, came close alongside, without at first perceiving me: the instant he discovered me he dropped his wood, and fled with precipitation. I felt chagrined to see him make off so fast, and endeavoured by every means in my power to induce him to come back, but in vain; he was out of sight in an instant. I had not the least doubt he would make such a report to his nation as would alarm their fears, and cause them to receive us with coldness; nor was I much mistaken, for on coming within about a quarter of a mile of the village, I saw them draw up in battle array, armed with bows, arrows, clubs, and slings.

I now dismounted from my horse, and advanced alone, telling Edom to remain behind, and in case he saw any violence offered to me, to come up and endeavour to assist me. I had my rifle in my hand, but in such a manner as could not excite their fears; when I came within about an hundred yards of them, I stopped, held out my hand, and addressed them in the Spanish language; at this they all seemed to confer one with another, and soon one of them, whom I judged from his appearance was the chief, advanced a few steps and laid down his club and arrows, beckoning me towards him. I put down my rifle and immediately advanced towards him, but before I had time to speak one word, three or four of them rushed forward and seized my piece. I now addressed myself to the chief, telling him from whence I came, and demanding my gun, which I told him was all I had to procure victuals with. He seemed to pay no attention to what I said, but laughed immoderately, often patting me on the cheek, and showing signs of great satisfaction.

During this time, Edom, who had been an unobserved spectator of the scene, advanced with an intention of affording me assistance if possible, when a sudden scream from the squaws proved that he was noticed. All was now confusion; the chief forcibly drew me in the rear of the Indians, who had resumed their arms, and were waiting the approach of my negro. Edom, finding himself discovered, advanced with firmness, and coming in front of the Indians, took off his cap, and after making a low bow, began dancing a Guinea dance. I felt alarmed, and feared it would cause them to commit some violence: I was however mistaken; they all fell a laughing, and the old chief advanced and took him by the hand, seeming to be highly pleased with him.

I now went up to the chief, and requested him to give me my gun; he told me it was out of his power, he being not the head of the tribe, and that I must accompany him to their town, where the head chief was, who would return it, if it could be found, this was what I was afraid of, that the Indian who had my gun would absent himself, and that by this means I should lose it. I found it impossible to obtain it by any other means, and complied. The old man now conducted me to his wigwam, where I found his wife and two of his daughters: he informed me that they were on a hunting party, and should return the next day. Edom was allowed to come and wait upon me, and he very much attracted the attention of the chief's daughters, who indulged their curiosity by examining him very particularly; and the exclamation *Tee, tee*, which fell from both of them, proved that they were well pleased with him.

During the evening we were amused with dancing, which lasted till a late hour, and was joined in by both sexes. The music was performed on a simple instrument, made of cane, having a hole in the middle, into which the musician blew, and produced not a disagreeable sound.

In the morning the chief awaked me, and the natives proceeded to collect their materials for moving towards the town. About noon we started, and travelled through a fertile country, abounding in venerable trees, which reared their heads in majestic grandeur to the skies. Small rivulets interspersed the pleasant vallies, and at once gave beauty and animation to the scene. We travelled about fifteen miles, when we came to a thick swamp, through which we found an Indian path that led us about half a mile; we then opened upon an extensive plain, and the appearance of the town caused a general joy in our little group, who had all been out some time, and were in want of many necessary articles.

On our arrival, the chief, with all the women and others of the tribe, came out to meet us, and seemed much pleased at the return of their friends. I was presented to the chief, who received me with kindness, and spake a few words to me; but finding I did not understand him, he conversed with me by signs, and seemed highly pleased with the answers I gave him respecting the countries I had passed through, the manners of the people, &c. He told me he had been in nineteen battles; that he once went a great way off to fight the whites, but the rain prevented him from giving them battle. He showed me nineteen scars, and told me he had two sons killed in a war with a great nation in the west.

I now stated to the chief the loss I had sustained of my gun, and requested him to cause it to be returned to me. He imme-

diately replied, that if any of his people had done so they should be punished, and directed me to follow him. When we came to the square, (a large space found in the centre of almost all Indian towns,) I was directed to stand still: he then ordered some of the inferior chiefs who attended him to go and collect the men. In a few minutes the sound of shells was heard in every quarter. I began to grow alarmed for my safety, and the old man perceived me to look grave, demanded the reason, assuring me I had nothing to fear, as this was a customary thing when they assembled a council.

In a few minutes all the natives of the village were assembled, and arranged in two rows. The chief then advanced into the middle of them, and spoke for some time with a loud voice; at the end of every sentence he would stamp his foot with violence upon the ground. When he had finished speaking a profound silence reigned throughout the assembly, till at length one advanced and spake a few words to the chief, who answered him with mildness; he went away, and not a syllable was spoken in his absence, which was, as near as I could judge, about twenty minutes. At last he returned, bearing in his hand my gun, which had been taken to pieces. I felt concerned lest he had broken it, but I soon saw that it had been taken apart by slipping off the iron rings; he advanced to the chief and laid the gun at his feet. The old man now looked at him with stearnness, and after addressing him for about twenty minutes, directed two or three to bind him. I now understood he was to be punished, and advancing to the chief, I kneeled, and implored him by signs to forgive the offender. He seemed surprised, and was ready to refuse me; but I intreated with earnestness, and he at length consented to pardon him. The moment his pardon was pronounced, the natives all sat up a shout, and came towards me, taking my hand, and expressing signs of joy and thankfulness, assuring me I should be among them as a brother, so long as I thought proper to stay.

Upon receiving my rifle, I made the old man a present of some pictures I had drawn, representing a horse, Indians, hogs, &c. together with a large string of beads, and a small belt, with which he seemed highly pleased; he in return gave me a pair of mockasins, curiously trimmed with wampum.

The chief informed me that they were going to war with a neighbouring nation, which was considered very powerful, and he wished very much to ask of me a particular favour, which, if I would grant, would enable them to beat their enemies; it was no other than that I should let Edom go and carry my musket, which would strike terror and dismay into the hearts of their enemies. I immediately told the chief, that not only my

black man, but myself also would go with them, and would do all in our power to relieve them from their difficulties; at this they were overjoyed, and endeavoured to express their gratitude by a thousand different jestures.

They immediately set about preparing for their intended campaign. I found them to be about two thousand strong, all of them armed with bows and arrows, spears and slings. The arrows were about six feet in length, pointed at the head with bone, and made very smooth; they were dipped in a poisonous kind of liquor, which they said no remedy among them could remove. Their spears were twelve feet long, made of ash, straight and very highly polished; these they throw to an astonishing distance, and rarely ever missed their object. Their slings were made of the fibres of the sycamore tree twisted, with which they would send stones the distance of two hundred yards, and with surprising swiftness. On the whole, when they are equipped their appearance is far from being contemptible.

I now cleaned my rifle and pistol, set Edom to cast some balls, and made other preparations for the ensuing campaign. They intended starting next new moon, which would be in three days. My principal object in taking this tour with the Indians, was to have a view of the country, and ascertain whether there were any mines or other valuables.

On the evening of the day preceding their march, all the chiefs assembled in the square where they were accustomed to do business; they seated themselves in a circle round a mound of earth nearly in the centre of the square, and were soon followed by all the young men and women in the village, who took their seats at a respectful distance from the old man; next came the boys and girls, from twelve to eight years old, and lastly the old women, who ranged themselves in an exact circle on the outside.

The old chief arose and harangued them for some time, (as I afterwards understood,) on the injuries and aggressions which they had received from their enemies, who had destroyed their hunting, waylaid their women and children, and called them cowards. He was succeeded by the next oldest, who recounted the bravery of their fathers, and the many battles they had won from those with whom they were going to contend; then telling them that if they were now defeated, when the white man was with them, it would be injurious to their country and a disgrace to themselves, he exhorted them to fight valiantly. This chief was succeeded by several others, who endeavoured by their eloquence to inspire their young men with courage.

After this they all rose, and sang their war song in a loud

tone of voice; it was quick, and in many parts not unmusical, they beat exact time with their feet and hands.

They now all formed themselves into a straight line, the old men at the head. After marching twice round the square, the old men and old women filed off for the chief's wigwam, but the young ones continued on to the centre of the square.—Musical instruments were now produced, and preparations made for dancing. It commenced by a young man and woman leading off, who danced for some time, and were then joined by others. Their dancing was not graceful, nor did it display any ingenuity; it consisted in moving the foot first backward and forward, and then jumping up and down, with a harsh noise made by the clapping of their hands.

The dance lasted for some time, when the young men disappeared; they soon returned, habited in their war dress, and painted most hideously. On their appearance the girls retired, and left them in possession of the ground. They commenced their ceremonies by singing and hideous jestures, which lasted near an hour; they then assembled in a circle, and commenced dancing with the most wild and savage manner I ever saw. I understood this was their war dance, and was always performed before they gave an enemy battle; it continued till a late hour, when they separated for the night.

On the 12th of May we awoke early, and started on our expedition. The Indians were now very cautious in their proceedings advancing but slowly, and I had an opportunity to view the country, which abounded in all kinds of wild fruits and flowers, with lofty trees whose heads were covered with perpetual verdure. The soil appeared to be a black loam intermixed with a reddish kind of earth, and it is certainly the richest I ever saw.

About noon some of our scouting parties returned, bringing information that the enemy were drawn up in battle array about half a mile distant. At this information our party halted, and a council of war was held. I now advanced, and beckoning with my hand that I wished to be heard, they immediately took me to the centre of the circle, and listened with profound attention. I told them I wanted sixty of their bravest warriors to accompany me, and that with these I would beat their enemies. They seemed to doubt whether that was possible, as there were upwards of fifteen hundred of their enemies. I assured them that it was possible, and that they had nothing to fear as to the result.

The sixty warriors were soon selected, and were the stoutest and bravest in the whole tribe: besides their arms, they had a kind of shield which I had not before noticed; it consisted of

buffalo skin cut in a circular form, eight or ten pieces of which, being pounded hard, were fastened together with thongs: it was calculated to resist the force of an arrow, and was considerable defence to them in time of battle. I directed Edom to take the pistol, with balls, &c. whilst I carried the rifle, which was loaded with a brace of balls. An old chief, who knew where the enemy were encamped, undertook to conduct us to them. I told the warriors that when I gave the signal, they must advance and give their enemies battle, and when they were all drawn out, I would fire and rout them; to this they consented.

In about an hour we were nearly up with the encampment of the enemy, and could hear them singing and dancing; and in a few minutes we heard a yell, by which we knew we were discovered. We now advanced briskly to the contest, and on coming to a hollow I placed Edom in it, telling him to take a favourable opportunity and sally out among them. A little further on, I espied the natives advancing in order of battle: I now halted, and placing myself behind a tree, told the Indians to advance, and after the first discharge of arrows to retreat near to the tree where I stood. I saw it would be more advantageous for Edom to join me, and therefore beckoned for him to come up. In a few minutes I heard the yells of both parties, and saw the arrows flying in the air. Our party no sooner discharged their arrows than they retreated near to the tree where I stood, pursued by their enemies. Seeing a large party advancing headed by a man I judged to be their chief, I singled him out, fired, and brought him to the ground. I now took my pistol and fired again when another fell. This created consternation and amazement among them; they heard a noise, saw their chief fall, but could not see any appearance of what hurt him. I soon had loaded my piece, and our Indians being anxious to advance, I put myself at their head. We charged with quickness, and on coming within fifty yards of the enemy, I levelled and brought two of them to the ground: at the same time the Indians rushed forward with horrid yells, and their enemies fled on all sides. They pursued them for some time, and then returned and fell to plundering their camp, and setting fire to their wigwams. The scalp of the chief was presented to me, but I refused to take it, telling them it was not good.

The Indians found large quantities of plunder, which detained them till a late hour to collect: we then all set out for our encampment. When we arrived within about half a mile, they set up a loud and tremendous noise, and were in a short time answered by all those who were waiting for us; it consisted in a kind of song which they chanted with much vehemence, reciting

the praises of the warriors who had fallen in battle, their own valour, and the many dangers they had incurred.

When we returned to the village we were received with great demonstrations of joy by all the women, who came out to meet us, dancing and singing. I was very much caressed by the old chief's daughters, who seemed highly pleased at some presents I had made them of beads, and were continually crying *Tee, tee,* with much satisfaction.

When we arrived, I was conducted to the chief, who received me with much affection, calling me his *Yocatee,* or brother; he told me their enemies would not attempt to fight them any more, and that they would sue for peace in a few days. He was not mistaken, for on the next day an Indian chief from this tribe was brought in, who said that it was the wish of the nation to have peace; that they had never wished to go to war, but for the chief who was now dead, who had an enmity against them for killing his father. The old man then told him, that on the morrow he would assemble all the chiefs, and that they must have four of theirs, to agree on terms; he then departed.

On the next morning they all assembled round a large fire, nearly in the same order they did when they set out for war, except that the chiefs from the other tribe were placed in the middle. They smoked the pipe of peace, and each chief made a short speech, in which he declared in the name of his nation he had no desire to go to war; this being done, they all fell to dancing, which lasted for a considerable time.

When they had finished dancing, they went to feasting on a buffalo which had been killed and roasted for the occasion.—After they had sufficiently satisfied their hunger, they arose and once more smoked the pipe of peace, all standing and looking towards the west; after this they shook hands and parted. Thus was a war concluded which threatened the loss of hundreds in the contest, with the loss of only fourteen or fifteen, and secured to me the gratitude and esteem of the nation.

The nation which I have just had occasion to mention, according to the information I have received from the old man, contains in all about five thousand souls. They are situated about 80 miles from the Red river; about south southwest, on a lake called by the natives Testzapotecas; their country is fertile, abounding in good pastures, which feed immense herds of buffalo and deer; some antelopes are likewise to be found in the country, the skins of which are seen in plenty among the natives.—They are a warlike people, and fond of plunder, making frequent incursions upon the neighbouring tribes; they are stout, robust and well made, being all of them near six feet in height.

Their marriage ceremonies are somewhat singular, and de-

serve to be related. When a young man is desirous of obtaining a wife, he goes out, kills a buffalo, and then proceeds to the hut of his sweetheart; he now sets up a lamentable howl, which he continues for some time; at last the damsel appears with a large stick, with which she beats him for some time, he standing entirely still; when she is tired she desists, and he goes his way. This is continued for some time and if the lover appears not to flinch from the beating, she at last lays down the stick, and sets herself at his feet: the old people then come out and invite him into the hut, which he for some time refuses, but at length consents. On the next day the marriage is solemnized, and he carries her to his hut.

I now thought of proceeding on my journey, and acquainted the chief with my intention. telling him I must proceed. He seemed very loth to have me leave him, and pressed me to stay a little longer: I told him it was impossible. I found we should have to return nearly to the place where we first met the Indians, before we should be enabled to proceed on our journey. I directed Edom to put every thing in readiness, that we might depart on the next day: he was much joyed at this, for however well treated by the Indians, he did not like to be among them.

Early in the morning we were both mounted, having had the good luck to procure another horse: although they were very scarce, and held in high estimation by the natives, yet they spared me one in consideration of my services to them. We were accompanied by the old chief and several of the natives, who seemed sorry at our departure. When we came near to the place where they must leave me, they all stopped, took me by the hand, and shook it affectionately. They then commenced singing in a low and plaintive tone, which lasted for some time: the old man then advanced, threw a string of wampum around my neck, embraced me, and we parted.

I proceeded on my way, steering as nearly as possible a southwest by a westerly course, in order to strike another tribe of Indians, from whom I expected to collect some considerable information relative to that part of the country. We proceeded without meeting with any thing worthy of notice until night. when we encamped, having come eighteen miles.

The Indians which we had just left, are called Yorotees.—They are small in stature, but well built, and their women handsome. Their clothing is made of the skins of beasts, or of feathers sewed together: it consists of two pieces, one of which reaches from the waist to the knees, and the other is thrown loosely over the shoulders. Their huts are simple in their construction, being four poles set in the earth, which are tied at the top and covered with the leaves or bark of trees.

I pursued my journey the next morning without meeting any obstructions, and about seven o'clock we stopped to breakfast on a large tortoise my negro had caught in the neighbourhood of a pond. After proceeding on our journey for about four miles, we came to a cane brake, which extended from a small rivulet, to the margin of a wood. Here I perceived a number of ducks, one of which I shot, and found it very good meat, although of a fishy taste.

We travelled this day about twenty miles, and encamped for the night. The scene around was truly interesting: the last rays of the setting sun shone upon the tops of the surrounding mountains and trees; the twilight clad all things in a livery of gray; the moon rose with clouded majesty, and threw over the darksome scene her silver mantle. I contemplated the surrounding objects with awe and admiration. All was silent as the hour of death, for beasts and birds had retired to their grassy couch or to their nests. I felt much depressed in spirits, as I was about entering among a tribe of savages with whose character, customs, and language, I was wholly unacquainted, and was altogether uncertain what reception I should meet with from them, which perhaps would be instant death: but I committed myself to the protection of that omnipotent Being who had hitherto directed all my steps; who had been my guide by day and guard by night, and without whose permission the fierce inhabitant of the wood, and all the savage bands, cannot harm; I felt that I was under His sole protection. Having no friend to converse with, or cheer the melancholy hour, my heart sunk within me as my mind reverted to past scenes; the recollection of the friends I had left, the almost trackless space that separated me from all my heart held dear, with a thousand tender reflections, crowded upon my mind, till at length, overpowered with fatigue, I fell asleep, having the cold earth for my bed, and the canopy of heaven for my covering.

I awoke in the morning refreshed; all nature seemed to smile around me. Cheering indeed to the lonely traveller, are the first rays in the east; yet how much more glorious and resplendent does it appear, when, risen above the horizon, the sun comes to full view, to cheer all nature with his beams; the bloom of spring presents itself on every side, and in the enjoyment of its fragrance are felt new delights, while every sorrowful idea gradually retires from the bosom.

We arose and pursued our journey; we had not travelled over four miles, when Edom stopped and exclaimed, See there, master. I looked, and saw one of the largest bears my eyes ever beheld; he seemed to be of a kind I had not before seen, and kept his eyes constantly fixed on me; I stopped and level-

led my gun, which was loaded with ball. The moment I fired he sprang towards me, and I had but just time to get into a tree, when he was at my horse's feet; he seemed regardless of him, and immediately prepared to ascend the tree. My situation was truly dangerous; fortunately I had my ammunition with me and I set about loading my gun. The bear, although severely wounded, was determined to ascend the tree, and I had every thing to fear; he had not seen Edom, who now advanced and levelled at him with his pistols; the ball entered his lungs, but so tenacious was he of life that he now seemed possessed of more strength than ever, and seemed determined to ascend the tree. My rifle being loaded, I levelled and shot him through the head; he fell to the ground, bellowing and rolling about, and when I descended from the tree, he had breathed his last.

This was the largest bear I ever saw, measuring twelve feet without his tail: I could not tell how much he weighed, but we could not lift him from the ground. We proceeded on our journey, and encamped for the night about ten miles distant from where I killed the bear, as it took us sometime to skin him, and secure that part of his meat which would be of service to us.

The next morning the sky was overcast, and I dreaded a storm; I nevertheless pursued my journey, as I was anxious to arrive among those tribes where I had understood there was something which would amply compensate me for all my difficulties, toils and dangers. I had travelled about two thousand miles, through an almost impassable wilderness, and I felt anxious to obtain something which would compensate me for all my sufferings.

This country abounds in mines and other natural riches, and is abundantly furnished with every thing which could give peace and plenty to the heart of man, and that too without any of his labour.

About twelve o'clock it cleared away, and the sun shone with brilliancy. The season had now become mild and serene, and I was rapidly advancing into that climate which breathes perpetual spring; the birds sang with the sweetest melody, the trees yielded a rich perfume, and scattered their fragrance over a thousand hills. Having travelled about twenty-five miles, we encamped for the night.

In the morning we were much put to it for the want of provision, this article having become scarce within a few days. We had proceeded about five miles when we opened upon a rich meadow, and perceived a small herd of elk grazing, who had not yet observed us; they were the first I had seen during my travels, and I felt anxious to get a shot at them. I directed

Edom to dismount and hold both our horses, whilst I advanced cautiously along on my hands and knees : I loaded my gun and pistol, and taking the edge of the woods, crept slowly along for about two hundred yards, keeping my eye constantly on the herd which did not observe me; judging I was near enough, I levelled my piece and brought one of them to the ground, and the others ran off with astonishing rapidity. I advanced to the one I had killed, and found him fat and fit for roasting.

We had now a sufficiency of provision, which would enable us to travel some days ; and I felt anxious to arrive among a tribe of Indians, from whom I expected to receive valuable information. I found by examining my maps that I had already deviated a considerable distance from the direct road to Mexico ; and owing to the troubles which were daily taking place in that fine country, I determined to take a circuitous route, and explore the western part of that country which borders on Mexico, previous to entering the Mexican empire.

We pursued our journey until we came to a broad stream, over which we swam our horses, and entered into a country which was more mountainous and woody than any I had seen : the wood principally consisted of black ash, sycamore, black walnut, hickory, and lofty magnolias ; indeed this is the common growth of the country, although there are many other sorts, but not in plenty. Among the number which I saw was the cork tree, some of which were very large, and I presume they would be found quite as valuable as those of Europe, as some of them were larger than any I had seen in Spain. We encamped at night, after having come about twenty-five miles.

In the morning I was awaked by Edom, who informed me that he heard a noise as of some one singing. I immediately arose, and made such preparations as were necessary, fearing I should have to contend with an enemy. As it was daylight, I thought it best to pursue our journey. We had not gone far when I perceived a smoke, which appeared to be at no great distance, and exactly in our track. I examined my rifle and pistol, putting myself in readiness to meet an enemy. In a few minutes an opening in the trees discovered to me two Indians, who had not as yet seen us. We advanced with caution, being fearful of giving alarm ; in a few minutes they perceived us, and seemed much struck with surprise. I held out my hand, and endeavoured by signs to convince them that I was friendly disposed. I dismounted my horse, and advanced towards them : they eyed me with distrust, but did not attempt to run away. When I came near I offered my hand, which one of them advancing took hold of, seeming much pleased with me.

I now conversed with them by signs, endeavouring to learn how far it was to the next tribe of Indians, and to what tribe they belonged; they told me their tribe was distant three day's journey, and was the nearest tribe by many miles; that they had been out a hunting, and were now returning home. I found to my surprise that I had deviated a considerable distance from the course I had intended to steer, which was owing, as I afterwards found, to my compass varying considerably They told me if I would wait until they had examined their buffalo traps, they would conduct me to their chief, who was a good old man and a great warrior. I immediately consented, and they set about arranging their hunting apparatus and preparing to return.

I found they had killed about fourteen buffalo, nine bears, and three elk; the natives inform me that these last animals are caught with difficulty; and it is very seldom they get more than three or four of them during the season. The buffalo are numerous, and more easily ensnared; their manner of taking them is singular and worthy of description.

The traps are composed of trees laid one upon another, to the height of about six feet, forming a square of about fifty feet on each side. On that side where they intend the animal shall enter, a quantity of earth is laid, to the height of the construction, so as to form an easy ascent of about twenty feet. A number of branches of trees are placed from each side of the front, in a straight line from the raised hill, for about one hundred feet in length, continually increasing in width, so that the exterior end exceeds two hundred feet. A number of poles about sixteen feet in length are placed at about fourteen feet from each other, with a piece of buffalo dung on the top, and in a straight line from the boughs above mentioned. At the foot of these poles, the hunter always lies concealed to keep the animal in a straight direction, being wrapped in a buffalo skin. These poles are placed alike on each side, always increasing in breadth from one side to the other, and decreasing as the animal approaches the pound. When these traps are thus made, the hunters set off and find a herd of buffalo, which they drive easily along till they arrive in the vicinity of the pound; then one of them advances and clothes himself in a buffalo skin, waiting the approach of the herd, and endeavouring to keep them in a proper direction. By this means they are conducted within the exterior line of poles; if any attempt to go out, which is frequently the case, they are prevented by the hunters' shaking the buffalo hides, which drives them forward; so that at last they arrive at the pound, and fall headlong one upon another, some breaking their necks, backs, &c.;

and now the confusion becomes general, and although the pound is no more than six feet high, none will make their escape.

On the morning of the next day, the Indians being ready, we commenced our journey, and proceeded through a thick forest of tall and stately trees, after which we opened upon an extensive plain. We saw nothing worth mentioning, and at night encamped, having come thirty miles.

The Indians told me they were of the Mnacdous tribe; that they had been out about twelve days, and that they were returning on account of a grand hunting match, which they said was given in consequence of the marriage of their chief's daughter.

The next morning we started early, and had proceeded a considerable distance, when Edom's horse became so lame that it was with difficulty he could get along. Understanding that there were plenty of horses in their tribe, I thought it best to leave our lame one, and mount Edom behind one of the Indians, who had offered to take him up. This being arranged, we proceeded along through fine level plains, which abounded in all the fruits common to this country. At night we encamped, having come about twenty-eight miles.

The country through which we now passed was level, bounded on both sides by hills, which gradually swell into mountains which are clothed to their very tops with verdure. The soil was a rich black loam, and in some places a clayey kind of earth, which appeared well calculated for grain of any kind.

In the course of this day's journey I picked up some pieces of mica and some quartz, which are not common in this part of the country. The natives informed me that there were stones of a shining appearance and very hard, in a mountain about a day's journey from their village; this mountain I was determined to visit, and to examine the stones for myself, if I could obtain the consent of the natives.

The next morning the Indians awaked me early, and we proceeded on our journey without any thing remarkable taking place, until after we entered a defile of the mountains, where we found the road very bad, and were under the necessity of leading our horses. About 4 o'clock we came up to the village, where we were received by all the natives, who were drawn out to see us; from the curiosity that was excited, I judged that a great part of them had never seen a white man before. They conducted me to their chief, who I found habited in a deer skin, which was thrown over his shoulders, with a head dress of feathers, and ear-rings made of bone. He received me very courteously, and after shaking me by the hand, enquired by signs from whence I came. I gave him to understand that I had come a great ways from the southeast, and was going towards a na-

tion of whites, at a great distance off. He seemed satisfied with my answers, and directed me to a hut where I found plenty of refreshments.

My negro underwent a much closer investigation; he was the first one they had ever seen, and amused them not a little. They would go up to him, feel of his hair, face, and hands, and by rubbing endeavour to get off some of the black; when they found this impossible, they would go off a great distance, set up a loud laugh, and dance up to him with great good humour. The old chief called him into his tent, and would have made him sleep at his feet, had not Edom told him he must keep with his master and take care of him, to which the old chief very readily consented.

The nation were all busy in their preparations for a hunt, which was to take place in a few days, and in which all the great men and warriours were to be engaged. It was given, as I was made to understand, in consequence of a marriage which had been solemnized a few days before, between the principal warrior of the tribe, and the chief's daughter. The warrior was a tall stout, well made Indian, of a rather lighter complexion than the others, which I was told was occasioned by his being born of a woman who did not belong to their tribe; it being customary among them to adopt the prisoners taken in war, and marry them the same as their own children. He was called *scalper*, which upon inquiry I found was a name he had assumed since he became a man, it being customary for them to have a name given, which they are under the necessity of retaining until they perform some exploit either in hunting or war which will entitle them to take a new name, when they are admitted into the council of warriors with great ceremony. They choose what name they please, which generally has some reference to a distinguished action they have performed. This man was called *scalper*, on account of his having taken sixty-three scalps in one day from a nation with whom they were at war.

The girl appeared about sixteen, and was handsomer than any I had before seen; she had an expression of melancholy in her countenance, which induced me to think she was not entirely happy in her new husband; and he had a savage look which was far from being pleasing, and more so than the natives of this tribe generally have.

On the morning of the [illegible] day after my arrival, being the 16th of July, 1812, they sat out on their hunting excursion.—The party consisted of all the chief warriors and young men of five of their principal towns, and amounted in all to about one thousand. They were armed with spears and arrows. Their spears were about fourteen feet in length, made of a kind of wood

which I did not know the name of; the tree grows to the height of five and twenty feet, and has small sharp pointed leaves.—The spears are pointed at the end with bone, which is very sharp and smooth. Their arrows are made of white oak, about six feet long, and those used for hunting are blunted so as not to injure the skin of those birds they kill; those used for war are pointed, and dipped in a poisonous kind of liquor.

We had about eight miles to go to the place where they expected to find their game, which was through a wood, thick and almost impassable. At last we arrived in the neighbourhood of a pond about a mile in extent, around which the land was clear; in the middle of the lake there was a small island, which was thickly studded with woods, and where there was plenty of game; but there were no canoes, and I waited with impatience to see in what manner they would kill their game at the distance of an hundred and fifty yards, and where the birds had the benefit of thick trees to shade them from their enemies. I soon found that in this consisted the principal art and amusement of their hunting parties; for whoever could strike a deer or kill a bird at that distance, was considered a great hunter, and received the loudest applause.

I had brought my musket, which in fact was never out of my hands day nor night, and I judged I should be enabled not only to amuse the natives, but to give them a high opinion of my consequence. I had not as yet fired my gun, and I judged very few of these Indians had ever seen fire arms before. They made several attempts with their arrows and spears, which though directed with great exactness, were nevertheless unsuccessful. I now had a fine opportunity of showing my dexterity, as a deer of the largest size came to the beach to drink; several arrows were discharged, which did not reach their object, nor alarm him. I levelled my gun, and as he raised his head, fired; he fell, and the noise of the piece rolled along the hills, and re-echoed from every cavern. I looked around me, but not an Indian was to be seen; they had fled with precipitation. At last the old chief ventured to make his appearance, and after contemplating me for some time, advanced and asked me if the Great Spirit was any more angry. I felt my risible faculties so strongly excited by this question, that I had much difficulty in keeping from laughing. I assured him he had nothing to fear, and directed him to call his companions. In a few minutes they all appeared, but with astonishment marked in their countenances; they approached me with caution, and kept a suspicious eye upon my gun. I now directed Edom to go and bring the stag, and three of the Indians offered their services to assist him. In about a quarter of an hour they got him over, and it was some-

time before the Indians could find where he had received the wound. The chief requested to take my gun, which I lent him, and he examined it very attentively; he then handed it to his son-in-law, who, after viewing it for some time, returned it to me, telling me by signs, I must fire again. I accordingly loaded my gun, and in a few minutes, seeing four ducks on the wing, fired, and brought three of them down; when I fired, the Indians all stopped their ears and shut their eyes.

After getting the ducks, the chief directed the hunters to move on to an open plain, and there to hunt the buffalo; this was to be done on horses, some going on one side, and some on the other, whilst those that remained in the rear were to keep the game from escaping. The chase soon began, and was conducted with great skill by the Indians, who were armed with a long spear, and rode without a saddle. This manner of taking game, however, is not so safe nor so quick as with the traps, and is never practiced but upon particular occasions, when they wish to show their horsemanship, which is far from being contemptible.

I was informed by the chief that they had a much larger village near the mountain than the one we were now in, and I felt anxious to see it. I accordingly obtained leave from the chief to visit it. He sent an Indian with me, with orders to the chief of the village to use me well and take special care of my property.

I had understood from Dr. Sibley, when I was in Natchitoches, that a number of travellers in our western territories had asserted, that there was a strong similarity between the Indian language, and many words of the Welch, which had led to conjectures that it was probable they had descended from emigrants from that country, many years before its discovery by Columbus. I had been very careful in my inquiries among the different tribes I had occasion to visit; but had obtained no satisfaction as yet relative to so important a point.

When I arrived in this village I perceived something which struck me very forcibly as being different from any thing I had before seen in any Indian town; and being always attentive to things which had a singular appearance, I set about making such observations as would lead to a discovery of the cause. There is a striking similarity between their customs and those of the Welch; exclusive of this, they have printed books among them, which are preserved with great care, they have a tradition that they were brought there by their forefathers.

Besides this, many of their customs are very similar; their marriage ceremonies, for instance, which I had an opportunity of seeing. After the couple are married, a spot of ground is se-

lected, and each one of the male relations contribute in forming a hut for the young couple, while the care of furnishing it is left to the female relations. In their funeral ceremonies there is something which approaches near to that of the Welch. Each one of the kindred carry the corpse a short distance, and then addressing the deceased, they ask if they have ever failed to do their duty towards him. Now, these circumstances, I am well aware, are not conclusive testimony, but the similarity is very striking. In the marriages of the Welch, according to the Rev. Dr. Bingley, they make a collection to defray the expenses of the occasion, and aid the new married couple; in their funerals, it is customary after prayer for four of the nearest kin to the corpse to carry it to the grave. I did not understand the Welch language, or I should have been enabled to have thrown more light upon so interesting a subject. The books appeared very old, and were evidently printed at a time when there had been very little improvement made in the casting of types. I obtained a few leaves from one of the chiefs, sufficient to have thrown light on the subject; but in my subsequent disputes with the Indians I lost them, and all my endeavours to obtain more were ineffectual.

Upon my return to Nachitoches, communicating the above information to some gentlemen whom I met at Dr. Sibley's, one of them assured me that about two years before he conversed with a Welch gentleman who had been employed by the Hudson bay company, and had been recently in the vicinity of the Red river, that he there met Indians whose dialect he well understood; whose women were much fairer than ordinary, and many of whose customs agreed with those of his own country; that he too had been shown a printed book, but could not read it, owing as he thought to its being of so ancient a date; all his attempts to procure it were ineffectual.

I offer these accounts to the public without any comments; they are vague, and in many parts unsatisfactory; but certain it is, if these are facts, it demands the serious investigation of the curious and learned relative to the reasons which cause mankind to degenerate when left to themselves.

The only historical information which serves to throw any light upon the subject, is an account given by Mr. Powell, in his History of Wales, which relates, that in the twelfth century, Madoc, the youngest son of Madoc ap Shenkin, weary of contending for his father's crown, left his country, and sailed from Wales a due west course till he discovered an unknown country. That he afterwards returned, and made such favourable report of the land as induced numbers to embark with him.—

He returned again to his country, and sailed a third time, and has never been heard of since.

For some days after my arrival I was quite unwell, which was the only sickness I had experienced for some months. I found the chief with whom I now lived a man about forty years of age, stout, and well made, though not tall; he was married, and had three children, all daughters. One of his daughters was married to a young warrior who had been wounded in battle and had not yet recovered. He told me that many moons ago there came among them a white man, who wished to stay and become one of them; that they gave him a wife; that he was now living, but gone on a hunting party. I felt anxious to see this man, as much from curiosity as any thing; for what rational being, thought I, who had been accustomed to the sweets of civilized society, would wish to leave their haunts and join a horde of savages.

In my observations on the women, I perceived some very fine pieces of metal which looked like platina; I enquired of the natives where they got it, but could get no satisfactory answer, as they always appeared to evade the question whenever it was put to them. I nevertheless determined to discover it if possible, as the value of the discovery would amply repay me for all my dangers and disappointments.

These Indians, although they did not seem acquainted with white men, yet appeared to understand that the primary cause of all the misfortunes which had attended the aboriginal inhabitants, was their having mines in their country which were sought after by the whites. Fearing that they might fall a prey to this avarice and rapacity, they had determined to keep their mines a secret and discover them to no one; I however, trusted still to chance, and as I saw enough of the metal and other circumstances to convince me there were mines in their tribe, and that too of considerable extent, I was determined to remain among them for some time at least, in order to discover them.

I found it would be necessary, in order to remain among them without suspicion, that I should feign myself sick; accordingly one night about 12 o'clock I sent for the old chief, and appeared in violent distress. I told him I was unwell, and requested something which would relieve my pain. He immediately commenced rubbing my temples, applying warm stones to my feet, and endeavoured to get me into a profuse perspiration. After about half an hour's attendance, finding I was easier, he left me, but in the morning returned, attended by one of the priests, who acted as a physician; he took out of a small bag some dried leaves, which he pulverized very fine in his hand; then taking a small piece of fat of a she bear, he mixed it very carefully together, until it became a very fine salve. When this was done

he made a fire in the hut, and heated some water by throwing stones into it; after it was sufficiently hot, he threw in a quantity of herbs and covered it over with a piece of bear skin.—He now drew me towards the fire, and after stripping off my shirt, he anointed my back with the ointment he had made, rubbing it with such violence as to force drops of sweat from my face. He now opened a gourd which contained some tea, and gave me to drink plentifully of it; this threw me into a profuse sweat. I felt a drowsiness, and in a few minutes after he had left me I fell into a profound sleep.

When I awoke I found myself much weakened, and on my attempting to stir I was so sore as rendered it impossible. In a few minutes the chief and the doctor entered who enquired how I did, I assured him I was better, but complained of being very sore. He then looked at my back, and without saying one word, applied more ointment. I expostulated, but all in vain; he seemed to pay no regard to my entreaties, and by the next morning I found my back as raw as a piece of beef, which confined me to my hut for about three weeks. During my confinement, the chief and the doctor visited me constantly, and seemed by their attentions to be anxious for my recovery, although when I complained of my back they would shrug up their shoulders, and smile at each other.

During the time of my confinement I saw no one but the old man, the priest, who acted as doctor, and my faithful negro.—I understood that the white man had returned from hunting, but was not permitted to see him until my recovery; this was very slow, owing to the extreme soreness of my back, for the salve which my doctor made use of had drawn more violently than any of our cantharides.

In about three weeks I was allowed to leave my hut, which was attended with some ceremony, in the evening the young women assembling and dancing before my hut as a sign of joy at my recovery. The next morning I was conducted to a hut in which sat a number of Indians, and after remaining there some time was asked if I did not see any one who looked like a white man. I now examined every one with attention, but could see no one who appeared different from the Indians. At last the man arose, took me by the hand, and spoke to me in English, rendered almost unintelligible by disuse. I answered him, and immediately the Indians left us. His emotions were violent, and a tear stood in his eyes as he grasped my hand and asked me how long it was since I left the United States. I informed him, and after we had conversed a short time on uninteresting subjects, perceiving me to look at him with an eye of curiosity, he told me that he would readily tell me what had indu-

ced him to leave civilized society, if I would promise not to tell the Indians, nor shun him while I remained among them; to this I agreed, and he seated himself and began as follows:

"My name is Davis; I was born in one of the northern states, but shall avoid particularizing where, as my relatives have long thought me dead. My parents, in my early days, endeavoured to instil on my mind the sentiments of religion, and gave me such an education as their circumstances would permit. My temper was violent, and even in my young years would break out with such fury, as at times to alarm my father and mother. They would expostulate with me, and endeavour to convince me of my error: but I seldom listened to their admonitions, and would frequently, as soon as they were out of sight, make game of them, and turn their good advice into ridicule. It was my disobedience and contempt of my parents commands, which laid the foundation of all my future misfortunes.

"At an early age I left my parents and went to sea. I had not been out but about twelve days when a violent storm arose, which in a few hours reduced our vessel to such a wreck as made it necessary for us to take the boat. In this situation we drifted about for three days, when we were picked up by an English sloop of war, and immediately seized upon and compelled to do duty on board this vessel. I shall pass over the hardships and difficulties I encountered while in this service, which continued for eighteen months; at the end of this time, while in the West Indies, I found means to escape, and arrived in the U. States. My parents received me as one risen from the dead, and freely forgave me all the tears and anxiety I had caused them.

"My mind was softened by the caresses and kind expressions which I received from my parents, and when I contrasted it with the late cruel treatment I had received on board of British ships, I resolved never to offend or grieve them more. For some time I kept my resolutions; but alas, the instability of all human resolutions; those caresses which had made me resolve to conduct with propriety, and govern my temper, were soon treated with contempt, and too often I repaid their expressions of kindness with rudeness and disdain.

"I now paid my addresses to a young woman of the most amiable temper, who lived about a mile from my father's. She was handsome; and what was more, her mind was cultivated, her temper sweet, and she possessed all those qualities which adorn her sex, and render them a blessing to mankind. My mother saw my attachment with approbation, and felt anxious that I might attain a woman of so sweet a temper, in hopes that it would soften and ameliorate my own; alas! little did she think of the wretchedness it would bring upon one who was worthy of having her path strewed with flowers.

"In a short time after we were married, my temper, which had kept within bounds, broke out with renewed violence, and seemed to have gained fresh strength from having been so long smothered. My wife bore it with meekness and resignation, and if ever she murmured it was in secret; when before me, her face was always clad in smiles, or that gloomy sadness which would have melted any heart but mine, which was steeled against all the feelings of humanity.

"We lived six years in this manner, in which time we had two children; they were lovely as their mother, and seemed to inherit all her good qualities. My temper grew worse, if it were possible, and at length my wife told me in mild terms, that if I continued to conduct myself in such a manner, she should be under the necessity of leaving me; at this I flew at her with violence, and gave her several blows, which she bore with meekness: my oldest child came accidentally between us, and received a blow which laid it dead at my feet. All the feelings of the mother were now roused; she called me an inhuman wretch, the murderer of my child, and threatened to have me made a public example. This roused me from the stupor into which I had sunk on seeing my child dead at my feet, and I determined at once to rid myself of the only one who could possibly bring me to punishment; I seized her by the hair, and in a few minutes she was no more."

Here he stopped, overcome with his emotion, and covered his face with both his hands. I was so much shocked and surprised that it was impossible for me to ask him to proceed, or even to utter a syllable. At length he recovered, and taking me by the hand, asked me if I did not think him a wretch who ought to be banished from all society and ranked among the brutes.—Before I had time to reply, he exclaimed in a wild and frantic manner, "I know you do, and had you known my beloved Maria you would call me the greatest monster that ever lived: she loved me with tenderness, and sought every opportunity of calming my temper and rendering me happy; but I wilfully refused to be pleased, and took pleasure in contradicting and rendering unhappy the best woman in the world."

As soon as he became sufficiently composed, I requested him to inform me how he came among these Indians: he told me that he immediately left the house, after securing the doors, taking with him what cash he had on hand, his youngest child having been left at his father's some days before. He took passage on board a vessel bound to New-York, which sailed at 12 o'clock and had a very quick passage. On his arrival he went on board a vessel bound to New-Orleans, which sailed the next day. After his arrival at New-Orleans, he engaged with some men who

were about ascending the Mississippi. On his arrival at the Red river he left them, and proceeded till he found this nation, who had given him a friendly reception, and among whom he had continued ever since.

Having heard him with attention until he had finished his story, I thought it my duty before I left him to endeavour to convince him that his present course of life was not calculated to render him happy here or hereafter. I therefore seriously expostulated with him, and assured him of the mercy which was always extended to those who were truly penitent, and who, with the humble publican, approached the mercy seat with this prayer, "God be merciful to me a sinner." You may now be enabled, said I, by a variety of employments, to drive the thoughts of a future state from your mind, and for a time to become indifferent about your immortal interests; but this will not always be the case; the period is approaching in which conscience, if not quite petrified, will be roused from her torpor—in which she will sound the alarm, and the soul, awakened from its sleep, feel the vanity of all that is terrestrial. For what are all the pleasures of sense to you, who are conscious of the depravity of your heart, and sensible of having heinously deviated from the path of duty—of having passed your life heedless of the counsels of parental affection, or such as experience or religion dictated. It is indeed possible that your mind may be diverted from a minute attention to the turpitude of its own actions, but the delusion will not last forever; a man cannot always trifle; the hour of reflection will obtrude; and if you be determined not to anticipate, you will shortly be compelled to realize the period when deception and artifice will be impracticable; when all terrestrial scenes will be withdrawn; when the soul, no longer soothed by flattery, nor seduced by hope, must converse with death; and this too in a moment when the avenues of mercy are closed forever, and in which your affrighted soul will have to exclaim in the terrors of despair, "the harvest is past, the summer is ended, and I am not saved."

He thanked me for my advice, and seemed much affected. I felt a depression of spirits which it was impossible for me to overcome, and after assuring him I would not impart it to the Indians, I departed for my hut, being unable any longer to bear a conversation with him. When I entered my hut I found the old chief, who had been waiting for me sometime; he examined my back, which he found doing very well, and in a few minutes after he left me.

I had been about two months with this tribe, during which time I had made vain endeavours to discover where their mine of platina was: all my endeavours to obtain information from the

natives had not been attended with success. I concluded the white man would be the most likely to be won over to impart to me the place where the mine was, and for this purpose I resolved to gain his confidence by such presents as it was in my power to give, and were most likely to meet his attention.

In a few days I gave him a knife, some strings of beads, and showed him a quantity of specie, which I told him was at his service; at the same time drawing him artfully into a conversation relative to the mine of platina showing him a small piece I had procured from one of the natives, and requesting him to give me such information as was in his power respecting it.

He hesitated for some time, and at last observed, that if it was known to the natives that he had told me, death, and that of the most horrid kind, would be the consequence. I assured him he had nothing to fear on that account, as I should be so cautious in all my proceedings as to render it impossible for me to be discovered. He at last consented, telling me that the Indians only worked it occasionally, that it was situated about twenty miles southwest of the town; that if I had a mind to go he would conduct me, but it would be necessary for us to start in the morning before daylight, that the natives might not discover us; I consented, and the next morning was appointed for us to commence our excursion.

During the remainder of the day, I arranged my affairs, and cleaned my rifle and pistol. I directed Edom, in case any of the natives should make particular enquiry in the morning for me, to tell them I had gone out, a thing that was customary, but would return in the course of the day.

I arose the next morning about two o'clock, and being joined by Davis, we commenced our journey. We travelled with great caution and silence until we got out of the village, and then struck into a path which led through the woods, and wound around the foot of the mountain. The road soon began to grow steep and difficult; huge and craggy rocks, whose sharp points tore our clothes and lacerated our bodies, formed a principal part of the road. We proceeded with the greatest difficulty, leading our horses, and clambering over steep precipices that were formed by the fissures of the rocks. After a tedious journey we arrived at the top of one of the mountains which form this chain, and my guide now informed me we were within a short distance of the object of my pursuit. We sat down and rested ourselves for some time; and when the sun arose, hastened to explore the mine before we should be missed by the natives. We soon arrived at its mouth, and began to descend. I found that the natives had not worked it very deep. It was situated at the top of one of those mountains

which skirt the village; the mountain is very flat for near a quarter of a mile, and covered with a rich long grass, which is enamelled with a thousand flowers. The vein extends from west to east, and is so rich that by working around the platina with a knife large pieces of it may be taken out. Indeed, it would never have been worked by the natives had not that been the case; for they have no implements suitable for working the mines, nor any idea of what is necessary.

I took several pieces of the metal, which I found to be purer than any I had before seen. Davis begged me to conceal it in such a manner as that it would not be discovered by the natives, and I assured him I should bury it on my return to my hut.

We returned by the same way we had come, making all possible haste for fear the natives would miss us and suspect where we had gone. We had just cleared the mountain, and were travelling slowly along the common path, when we were met by two Indians who were going a fishing. On being told we had been a hunting they passed us without suspicion, and I reached my hut in safety, where I deposited my booty, and set about making arrangements for another visit to the mine.

The next morning it rained with violence; the storm continued for four or five days, during which time I had no opportunities of visiting the mine, but employed the time in arranging my papers, and making particular observations on the manners and customs of the natives, the construction of their huts, &c. The white Indian visited me very constantly, and conversed on several topics with ease. As he spoke the Indian language with fluency, he was of great help to me in all my communications with the natives, among whom he had considerable influence. He appeared to be a man of good information, and would many times converse with gaiety and good humour. He nevertheless would frequently be sunk in the greatest despondency, and set with his eyes fixed on the ground for hours; he would then start from his seat, rush into the thickest part of the woods, and remain for the rest of the day. The Indians ceased to be surprised at his conduct, and the old chief told me that they thought him troubled by the Great Spirit; I was of their opinion, for he must have felt the gnawings of a guilty conscience, which is to use the emphatical language of Scripture, "the worm that never dies."

As soon as the weather became fine I made a journey to the mine. The plan I adopted was this: as soon as the Indians retired to rest, myself and Edom would sally forth, and taking our horses which were grazing near the skirts of the town, proceed with a quick pace till we reached the foot of the mountain

where the mine lay, leave our horses and proceed on foot; and we generally succeeded in returning by daylight.

The white Indian had never been with me to the mine since the first time, and never attempted to converse with me on the subject; he would generally visit me once a day. He came in one morning about ten o'clock, unperceived by me as I was employed in writing; he stood some time, and when I turned and discovered him, his countenance was visibly altered from its common appearance; his large eyes glared with unusual fierceness, and his whole appearance betrayed emotions of the most violent kind. As soon as he saw I noticed him, he advanced, and endeavoured to converse; but he was evidently embarrassed, and in a short time retired.

In the evening myself and Edom again started for the mine; we had now made three journeys, and judging I had as much as we could conveniently carry, was determined this should be the last.

I arrived at the mouth of the mine and was preparing to descend, when Edom exclaimed that he saw some one among the long grass which covered the mountain. I immediately seized my rifle, but before I could get it in a position to defend myself, I was surrounded by about fifty Indians, who immediately seized my gun and bound me with thongs of buffalo skin. Edom was less fortunate, for attempting to make some resistance, they knocked him on the head, and would in all probability have dispatched him had it not been for the positive command of a chief who had orders to bring us alive before the principal council.

We were conducted with much silence, the Indians scarcely speaking a word. I attempted several times to converse with the chief who conducted us, but was always commanded to keep silence. We were conducted by a nearer path than the one by which we came, and in a short time arrived at the village. They put me in a different hut from the one I had occupied, and placed a strong guard at the door. I had here full leisure to reflect upon my situation, and expected that nothing but the most lingering death awaited me.

In the morning I was taken from the hut and examined by the principal chiefs, who were seated around a fire at the door of the old chief's hut. Not a person was to be seen but the Indians who guarded me, and the chiefs who formed the council. Profound silence reigned, when the old chief began his interrogations. He first inquired the cause of my going to the mountain; I told him I had been a hunting a few days before, when I had accidentally discovered some metal, and not knowing what it was I had gone back to get some and see what was its

value.—The old chief shook his head, and seemed not satisfied with the answer. I was asked several other questions, which principally related to leaving my country, reasons for travelling among them, &c. I answered all of them as well as I could, and after being about an hour in their presence they conducted me again to my hut.

The next day I was permitted to remain where I was. I requested leave to see the white Indian, which they denied me, alleging as an excuse, that he was sick, and could not see me; my man Edom was however brought to the hut, who assured me that he was free, as the Indians thought that he was not guilty, and would not have gone had it not been for me.

On the morning of the third day I was conducted from my hut to the great square, where I found every inhabitant of the village who was over fourteen years of age. In the centre of the square sat the same chiefs who tried me a few days before; on one side stood all the girls of the village, and on the other all the warriors, who were armed with bows and arrows.

I was now brought forward, and the old chief addressed me, charging me with a wish to destroy their nation by tempting white men to come among them; he charged me with falsehood in telling them that it was the first time I had been at the mine, as I had more platina in my hut than could be brought away at once; he uncovered a heap that lay at one end of the stage, and showed me all I had brought from the mine; he then told me that I must prepare for death as I should be shot in about an hour.

My feelings cannot be described when this information was communicated to me; but it was grateful to me to see that the greater part of the Indians, particularly the females, were much affected at the severity of the sentence; indeed I had conducted myself with such strict propriety, and made the natives such a number of little presents that there was not one who had any ill will towards me.

I requested to see Edom, and he was conducted towards me. When the poor fellow understood I was to be shot, he could scarce keep within the bounds of reason; he tore his hair, threw himself upon the ground, and it was some time before I could induce him to hearken to me; at last he became more calm. I told him he must endeavour to get back to New-Orleans, on my account, as I wanted him to carry information to my friends; I told him that after my death he must collect such articles as were allowed him of mine, particularly my papers, and deliver them to Dr. Fludcar; he promised me he would. I then requested him to leave me, as my time was short, and I had some

preparation to make before I went hence to "that bourne from whence no traveller returns."

He now left me, and I turned my attention to that Being in whose hands are the "issues of life and death." Although I had by no means been faithful to the divine commands, and had, in common with all mankind gone far from the path which is marked out by strict rectitude and propriety, I nevertheless knew he was a God who cast none off in the hour that they approached his footstool, and humbly asked forgiveness of their transgressions; for who was to set bounds to *Infinite Mercy*? or where is the humble, contrite penitent, who went away from the temple of Omnipotence, without receiving some token of the Divine favour? I prayed with fervency, relying entirely on God for protection, knowing it was in his power to work out my deliverance; and if it was thought necessary for me to bow my head to the king of terrors, I exclaimed with the divine Jesus, "Thy will not mine be done."

I arose from my devotions with calmness, and awaited the determinations of my judges. In a few minutes the chief arose, and by a motion of his hand, announced the time had arrived when I was to be led to execution; they advanced and bound my hands with thongs; they then led me to the stake, and fastened me to it by another thong; six of the warriors were arranged in front of me, ready to draw their arrows to the head and pierce me to the heart. At this moment a circumstance occurred, as unlooked for by me, as it was singularly interesting.

The moment that the arrows were drawn to their heads, and the Indians ready to execute their sentence, the youngest daughter of the principal chief advanced with dignity in her steps, and stepping before the Indians, waved her hand for them to desist. The bows were immediately bent to the ground.—She then advanced towards me, and cutting the thong which bound me to the stake, with a knife I had given her a few days before, she led me forward to the platform on which the chiefs sat; she then addressed them with earnestness, frequently pointing to me and then to the sun. After she had continued for some time in this manner, the old chief arose, and spoke a few words, when the Indians shouted and danced with great violence. They would have advanced towards me had not the chief in a loud and commanding tone ordered them to desist and retire to their huts; this they did with reluctance. When they had all gone, my deliverer took me by the hand, and led me to her hut; she gave me some refreshment, but told me I must depart on the next evening. I was very glad to hear this, and told her I should cheerfully comply with any thing she should

deem proper. The exertions of the day had much fatigued me, and I felt happy to be left alone.

It is impossible to describe the joy of Edom at my deliverance from almost certain death: he had stood at a short distance from me, and beheld with silent despair the arrows which were to deprive him for ever of my guidance and direction; and he beheld with the most lively satisfaction the manner in which I had been rescued.

It may be necessary for me to account in some manner for the detection which caused all my present misfortunes. It will be recollected that I mentioned my being seen writing by the white man; he seemed much surprised at it, and I observed that in his communications with me afterwards he was not so free as before. He once asked me what I had been writing; I told him it was a memorandum which I kept of my journey, and showed some parts of it; this rendered him still more gloomy, and for some time before my being taken up he had avoided visiting me, alleging that he was unwell. His gloomy and suspicious temper had led him to imagine that I was making observations for the purpose of doing him an injury: he therefore resolved to give information to the natives of my having discovered their mines, knowing that the consequence of my detection would be immediate death. Although I did not see him after my being brought from the mine, yet I had reasons for believing that he directed all their councils; and the discovery of the ore which I had buried sufficiently proved it, as it was secreted in such a manner as to elude the most rigid scrutiny.

In the evening two of the brothers of my benefactress came to the hut, ready to conduct me on my journey. My horses having been brought up by Edom, and all things being in readiness, we started as soon as the moon arose. They conducted me a considerable distance on my way, and when they were ready to leave me I made them presents of beads and some other articles, with which they were highly satisfied.

I now determined to steer a west southwesterly course, as I wished to reach the confines of Mexico, from which I was still a considerable distance. It was now the 12th of October, and I calculated it would take me at least two months to reach the place of my destination, as in many places the ways were almost impassable.

Before I proceed I will give a more particular account of the Mnaccdeus Indians than I have hitherto done: the country they inhabit is situated about 350 miles southeast from Mexico; the extent of their tribe I was never able to ascertain, which was partly owing to my ignorance of their language, and partly to

a jealousy which they have imbibed against all strangers.—That part of the country which I saw was fertile, the soil being very rich. The growth of the forest is black and white oak, hickory, walnut, white pine, cedar,* spruce pine, and a variety of others which I did not particularly notice. The lofty magnolia rears its magnificent head far above all others; it is the most beautiful tree which grows, and is deservedly celebrated by travellers and naturalists.

These Indians have two towns which I saw, one containing about 150 huts, and the other about twice that number. The huts are constructed in a neater manner than any I had before seen; they consist of poles driven into the ground a proper distance, in proportion to the size of the hut; these are fastened at the top with strong thongs of buffalo hide, or twigs of trees: they are then interlaced with strips of bark, which are rubbed smooth, and some of them stained with the juice of berries, which gives them a very neat appearance. They have a raised bench of earth all around their huts, on which they sleep at night. Their cooking utensils are few in number, as they dry the principal part of their provisions in the air.

Their arms, marriages, burials, &c. I have already described, and shall therefore conclude with a few observations on the tribe in general. They are honest, and as far as the nature of a savage life will admit, are industrious; their dispositions are naturally mild, and on the whole they are far from being so savage as many tribes who are situated on the borders of the Red river. They are jealous of admitting white men among them, although I have reason to think they have been visited by very few; their jealousy is principally on account of their mine of platina, which is encouraged by the white man who is settled among them.

Platina is a metal which has been but recently discovered, but is very valuable, and well worthy the attention of government. I estimated that the mine would yield upwards of a million of pounds sterling worth of platina; for the veins are so rich, that without any proper tools, I got more than a hundred and twenty pounds of pure metal, in the three visits I made to the mine; and that under every disadvantage, and without remaining more than an hour each time.

[I shall now remark to the reader, that I am under the necessity of abridging Mr. Ker's narrative, who from the mine platina pursued his journey through various difficulties, incident to a tour through such an immense wilderness as lay yet beyond him, before he could reach the Mexican empire. I will however state, that after having

* The cedars are very majestic; I measured one which was four feet in diameter and upwards of thirty-eight feet clear of limbs.

arrived there, and travelled in that country largely, and having made many observations upon the country, the inhabitants, their manners, customs, laws, religion, literature, minerals, &c. he commenced his return towards the United States, in company with a guide, and his faithful negro.]

It was some time before I could procure a person who was going over the mountain; at last one was presented who brought a letter from a Spanish gentleman of my acquaintance, recommending him very highly. His appearance did not prepossess me very greatly in his favour; his height was about six feet; his countenance was dark, and shaded by an enormous pair of whiskers; a large pair of dark eyes, which glared with uncommon fierceness, completed one of the most savage countenances I ever saw. His terms were very moderate, and I employed him.

In the morning we started, and proceeded with as much speed as the road would allow, it being in many places covered with underwood, and a rich long grass, which gets matted, and renders the travelling in some places heavy and disagreeable.—The climate is here dry and healthy, and the soil very rich and fruitful; it is of a thick black loam, and covered with a rich luxuriant grass, which is much esteemed by cattle.

We again started forward, and about ten o'clock entered more deeply into the wood. I objected to the manner of proceeding, and told my guide we had better continue more at the edge of the wood: he told me that the nearest route would be to pursue the road he pointed out, as the other was more circuitous and not so often travelled. I told him he might continue; and we proceeded with difficulty through the long grass and underwood, which were here very thick. About dark I proposed stopping, but he assured me that there was a large spot which was open and clear, only a few miles ahead, and that it would be best to go there. About 8 o'clock we arrived in an open space, which seemed to have been formed by the cutting down of the trees. Before I had time to make any observations, a loud whistle caused me to turn round, and I saw advancing towards me, a large party, armed with guns and cutlasses. I seized my gun, but they instantly ran towards me, and in an instant I was on the ground. They now blindfolded me, and I was led along between two of them, who held me by the arms. They went forward a considerable distance, and then began to descend, which they continued for a considerable time. The dampness of the air, I felt very perceptibly, which induced me to think that I was a considerable way under ground.

Whither I was going, or why taken in this manner I could

not account, unless they were robbers, into whose hands I had been betrayed by my perfidious guide.

After being conducted in this manner for near a quarter of an hour, they stopped, and in a few minutes I heard a voice, whose commanding tone induced me to believe him to be a man of authority, speak in the Spanish language, and order me to be unbound. They immediately loosened the bandage, and I found myself in a small passage which was lighted by four torches. A man of a commanding figure, stood contemplating me with fixed attention; he was surrounded by about twenty persons, whose ferocious countenances declared them capable of performing any diabolical deed which might be suggested to them.

He surveyed me some time in silence, and then turning from me, spoke in a low tone of voice to one who stood near him, and departed. The one to whom he spake now took a torch, and beckoned me to follow him; I did so, and after going along several windings of the rock, all of which I perceived had doors in them, he reached the extremity of one, and opening a door which was made of iron, he pointed in silence that I might enter. When I got in he shut the door, and I heard him turn a key. My reflections were gloomy, and I felt as though I was shut out from all the world.

In about an hour, an old woman whom I had not before seen, made her appearance. She brought with her a cold fowl, and some coffee, which she set down; she then went away without saying a word. In a few minutes she returned, with a matrass and bedding, which she put on a cot, and made me up a comfortable bed.

I had hitherto preserved a profound silence, and I saw nothing in the face of this old woman which was an inducement for me to break it. She was below the middle size; her countenance sallow, and much blackened by the sun. She had a very long nose, and one of her eyes had been put out in some squabble. Her whole appearance was the most ugly I had ever seen in womankind. As soon as she made my bed she departed, locking the door after her, and preserving a profound silence during the whole of her visit. In the morning she came again, and brought me my breakfast, and again left me to my self. As they had not searched my pockets when they brought me into the cavern, I had still pen, ink, and paper, besides a considerable sum of money, which I secreted against a time of need, for I had an idea that I should yet be enabled to escape from my present situation if they allowed me to remain alive, which, from the manner they treated me. I had no doubt they would.

I continued in this manner for three days, when on the third night I heard a considerable noise and bustle, which seemed to be some violent contention among the band of robbers, for I had now no doubt of their being such.

In about an hour my door was unlocked, and a man whom I had not before seen, entered, and advanced towards me. I kept my eye fixed upon him, expecting he had come with an intention of attacking me. At last he asked me in Spanish if I understood any thing of medicine. As I had a small chest of medicines with me, I did not doubt they had concluded from this that I was a physician, and I answered him in the affirmative. He immediately left me, and did not return for near an hour. When he came back he opened the door, and bade me follow him. I immediately went out, and we proceeded in the same direction I had come, until we came to a turning which branched off to the right; we turned into it, and after proceeding for some time, he opened a door which led me into a large hall; he now motioned me to sit down. All was silent as the grave, for not a word had been spoken from the time we left my chamber. The faint beams of a solitary lamp glared through the apartment, and served to show the horrors of the place. The black walls, which reflected a thousand shadows, and the height of the room, which was lost in the darkness which surrounded me, seemed to give a gloomy horror to my situation, and for the moment I felt the impression of fear stealing over me.

In a short time the man who conducted me here came back, and desired me to follow him. His accent was respectful, and his whole behaviour seemed to be much altered from what it had been. I followed him in silence, and a few minutes brought me to a small room, in which was a bed with curtains and the other furniture was rich and elegant; two lamps of silver with six wicks, hung in the centre of the room, and a sideboard, which stood on one side, contained a rich service of plate. I was led to the bedside, and a man undrew the curtains and addressed me in the Spanish language. The moment he spoke I knew him to be the captain of the band. He told me that he was very ill, and in great pain; that their physician had been killed the night before; that seeing I had a box of medicines, they believed me to be a physician; if I was, and would cure him, he should not be ungrateful for it. After a short pause he added, if, however, you should attempt to take my life, in hopes by that means to effect your liberty, be assured that it will be all in vain, and that the most lingering death will await you: I have those who will watch your proceedings, and on the least

appearance of my growing worse you will be put in close confinement.

Although this information rendered it hazardous for me to undertake any thing for him, yet there was no alternative, for he assured me I should not be allowed to leave my room unless I consented to use my best endeavours for his recovery, and that if I succeeded he would reward me handsomely and treat me as his friend.

I accordingly felt his pulse, and found him in a high fever, which, from appearances, I judged to be of an inflammatory kind. I told him I conceived bleeding to be absolutely necessary; and took from his arm eight ounces of blood, and gave him some medicine which would be of service in relieving his pain. Some refreshments were brought to me, and I continued with him until he fell into a profound sleep.

In about three hours I was again sent for, and found my patient much better than I had expected, he being entirely free from pain. He expressed himself very thankful to me for my assistance, and entered freely into conversation; in the course of which, he assured me that I need be under no apprehension for my personal safety, as long as I did not attempt to make my escape, but that whenever I attempted that, he could no longer protect me.

In a few days the captain was so far recovered as to be able to leave his bed for a short time each day. During this time I continued his constant companion, and he seemed to take pleasure in my company; at night I always retired to the room which I first occupied, and seldom left it till after breakfast.

I one morning went into his room, and was much surprised to hear him return the compliment of the morning in good English. He laughingly told me he thought he could speak his native tongue best. I then understood he was a native of the United States, but of what particular part I could not learn, as he had travelled all over it, and there was scarce a town in the union that he could not describe.

About noon he generally laid down, being still very weak, and I was frequently left alone in his room. Perceiving this, he told me that there was a small room to the right which contained a few books, but whether any thing worthy of attention or not he did not know, as he seldom read any, and the room had not been used since Frederick, a young man who formerly lived with them, died. I went in, and found about one hundred volumes, ranged on shelves in a very neat and orderly manner. Among them were many good English and Spanish authors, which I judged from appearance had been taken from travellers. With them I passed the time as agreeably as could be expected

in my situation, and the uncertainty when I should again be at my liberty.

In about three weeks the captain was perfectly recovered, and one evening there was to be given a little entertainment on account of his recovery. I remained with him a great part of the day, and at night, when I was about to retire, he told me that he should be glad of my company to supper that evening. I could not with propriety refuse, and about eight we entered the hall, which served them for their nightly banquets. They were already assembled, and on his entrance they all arose and welcomed him with shouts of applause. He bowed, and took his seat at the head of the table, and directed me to a seat by the side of him.

I now had liberty to look around and observe the room in which we were. It was a natural excavation of the mountain, but had been considerably widened by the art of man; the roof was near fifteen feet high, from which was suspended nineteen large lamps, each having six wicks. The table was long, and covered with a profusion of every thing which could provoke or gratify the appetite.

The company consisted of about thirty men, whose aspects bespoke them familiar with guilt, and who were only intent on the gratification of their sensual appetites. The captain, whose sickness had rendered him mild in the chamber, now assumed that fierce and determined air which was peculiar to his profession, and for a moment I could not perceive that he was the same man.

After supper the wine began to circulate, and noise and mirth soon reigned throughout the cavern. The captain drank very sparingly of the wine, and at an early hour retired to his chamber, being still too weak to set up a great while at a time. I accompanied him to the door, and then retired to my room, meditating on the means most likely to effect my escape from a place of such wretchedness and infamy.

I repaired in the morning to the library, as I now called it, from the circumstance of its containing all the books in the cavern, and was soon joined by the captain, who, taking a chair nearly opposite me, commenced an animated conversation on the duties of religion, and the *divine attributes of the Deity*. At first I supposed that he was jesting and that I should soon hear some of the stale observations of Thomas Paine, or others of the same school; but I was mistaken, and his language was so nervous and elegant, and he expatiated with such clearness and perspicuity, that I listened with fixed attention. When he ceased speaking, I ventured to hint to him that the sentiments which he had just now expressed were not congenial to his present

mode of life. "I acknowledge it," said he, "but the lips of men oftentimes express sentiments which they cannot but acknowledge the justness of, though at the same time their actions are directly opposite to them."

He now changed the conversation to the books which were in the room, and in the course of it mentioned the young man who had taken so much care of them, whom he called Frederick. I ventured to ask who he was, and what was the cause of his death. At these questions his countenance changed, and he sat for some minutes silent: at last he replied, "I have no objections to answering the questions you put me as far as it is in my power, provided you will solemnly promise never to relate it to any one here." I without hesitation made the required promise, and he proceeded as follows: "It is impossible for me to tell you correctly who he was; but thus much I know, he was an American, and I judged born in one of the southern states; his manners were mild, and he acquired the good will of the most ferocious of our band; he was with us about twelve months, but, as his constitution was delicate, he fell into a decline, which carried him off in about three months after he took to his bed; I used my best endeavours with the band to have him liberated, but without effect, as there are many among us who have less feeling than the brute creation, and they were fearful that he would betray them, although he assured them in the most solemn manner that he would never divulge their place of concealment."

Here the ferocity of his countenance was changed, and a tear trickled down his cheek; he wiped it hastily away, and then said, "Sir, it may seem surprising to you that I should be so much affected at the death of a fellow creature, who have been instrumental in the death of hundreds; but there are moments when the principles which were inculcated by my ever respected parents will prevail, and triumph over the vicious principles I have imbibed."

The captain and myself were now constant companions. He had recovered so far as to be able to go out with his troop, and I understood they were preparing for an expedition which would detain the greater part of them out for a number of days. I judged this would be the time for me to make my escape; but one evening after supper, (for I had now supped with them for some time,) they desired me to retire, as they had something confidential to propose to the band: I felt a presentiment that it was something which would operate against me, but rose and retired.

In about an hour the captain came to my apartment: I saw vexation visibly portrayed in his countenance, and judged he

had unpleasant news to communicate to me. After a silence of some time he informed me, that, as the band was to leave the cave the next morning, they had come to the resolution of confining me to my room for some time: he added, "You may rest assured that I opposed this resolution as much as I dared to do, and had it not been for that rascal, Jim, I should have been enabled to have got you the liberty of the hall; but I will teach him better things than to oppose me, before he is much older." He walked the room several times with a quick pace, and then turning to me, added, "but don't be down hearted; we shall not be gone long, and if you want any of the books which are in the other room, you shall have them." I thanked him for his attention, and requested a few books which I named. After a little more conversation he left me.

In a few minutes the old woman entered with a basket of books, and, as she possessed all that curiosity which is common to the female sex, and had lately become very loquacious, I was in hopes of getting a little information from her. After I had praised her manner of cooking a fowl, and prepared her with many well turned compliments, I asked her if she knew what route the band intended steering. "The Lord of heaven knows," she replied, "for I am sure it is impossible for any one else to know, they keep it such a secret; although for the matter of that, I have always told them they might as well trust me, for I should as soon think of going without eating as to mention it to a living soul." But surely, said I, a person who is so useful as you are, ought at least to know where they are going.— "So I have told them a thousand times," said the old woman, "and when William came into the kitchen just now to get his water boots, says I to him, You suppose one can't tell where you are a going, but I will lay my life that it is another tramp to the river." How far do you call it to the river, my good madam, said I, in a careless tone, although I was much interested in the answer. "Why bless me, not more than two ——" Here the appearance of the captain, who frowned most terribly upon the poor woman, and bid her in a stern voice to quit the room, put an end to our conversation at a moment when I expected to reap some benefit from it.

After walking the room for some time, the captain stopped, and in a voice at once stern and commanding, censured my conduct for talking to the woman. "You know very well," said he, "that I am to a certain degree responsible for the many liberties with which you have been indulged since you came here: as long as you remain quiet, and make no attempts to leave this place, you shall be treated with as much kindness as possible; but the moment you attempt to gain any information respecting

the situation of the place in which you are confined, a severe punishment awaits you." Having said this, he shut the door and departed, leaving me more disappointed at not gaining the information I sought, than alarmed at his threats.

The next day the old lady again appeared, but I judged it not prudent to speak to her. My books were my only employment, and I was sometimes busied in conjectures on that part of the old woman's discourse which she had left unfinished. I could not make it out, although I believed myself to be nearer the territories of the United States than I had before thought.

The time now passed heavily away; but on the fifth day, at about four o'clock in the afternoon, I heard noises which induced me to think that the party had returned from their expedition. In a few minutes the door of my room was opened by a person who brought a request from the captain that I would immediately come to him. When I came to his room he received me with cordiality, and told me that he wanted me to do something for his lieutenant, who had been badly wounded. I went to the chamber of the lieutenant, and found that he had received a severe sabre cut in the thick part of his thigh, and that he was very weak from the loss of blood. I had still some of the leaves which had been given me by the Mnacedeus tribe of Indians, who described them as being very excellent in curing fresh cut wounds: I sent for my chest, and applied some of them to the cut, at the same time directing him to keep quiet, and not to drink any ardent spirits.

I returned to the room, and found the party preparing for a grand festival, which was to celebrate their return to their habitation; the great hall was lighted, and all was bustle in the kitchen. About ten o'clock the supper was ready, and I again took my seat by the side of the captain, who appeared in an unusually good humour. They soon began to offer copious libations to Bacchus, and noisy mirth reigned throughout the hall. I soon saw that perfect cordiality did not reign among the whole party. Secret whisperings, and now and then an oath of defiance, seemed to show that they were determined to oppose whoever attempted any thing contrary to their wishes. The captain's countenance now assumed that gloomy ferocity which was the forerunner of a storm, and he sat in sullen silence. At last Jim, who had been the foremost in opposing my having the liberty of the hall, asked the captain if he intended to divide it equally with them. His countenance now assumed the liveliest red: "Do you think that I am to be dictated to?" said he. "No, captain," replied Jim, "nor are we fools enough to toil and bleed for another to carry off the spoil who does not deserve it."—"You scoundrel," exclaimed the captain, "do you grumble at

my authority; I will blow you into eternity in a moment:"—with this he drew out a brace of pistols and fired at Jim, who fell, and the captain prepared to finish his work with his sabre. The rest of the company now gathered round, and endeavoured to appease the captain's rage; they were as humble now in their intreaties for the life of the culprit, as they had before been menacing in their deportment. At their earnest request the captain agreed to spare his life, but put him into close confinement until he should recover, when he was to be tried by the laws of the gang.

The captain retired to his room, and I judged it best for me to go to mine, as he was unfit for conversation. In the morning he sent for me, and when I came in I found him counting some money. He motioned for me to sit down, and when he had put his gold in a paper he requested me to inform him how far I intended travelling when I was taken. I informed him, and he then told me that he had resolved to give me my liberty. "My reasons for so doing," said he, "are a profound secret to the whole gang; but I feel for your situation; you are deserving of a better fate than awaits you here. I feel a presentiment that my stay here is not long, and if I should be killed I know of no one that would afford you protection."

My feelings were such that I remained silent and motionless. The captain, perceiving my surprise, said to me, "I don't doubt you are much surprised at my determination. You considered yourself, and with good reason, among a band of robbers who show mercy to no one. You were not mistaken. There are some among us of this gang who are a disgrace to civilized man, and who think themselves at the summit of human happiness if they have an opportunity to hurl distress and misery among their fellow creatures. Although I am captain of this gang, and may be considered as countenancing every act of cruelty which is committed, and as having no feelings but those of rapine and plunder, yet a spark will sometimes fly off from those principles which were inculcated with care by fond and indulging parents. My prospects in life were as bright, in the morning of my days, as those of any young man. I laid my head on my pillow at night but to devise new pleasures, and waked in the morning but to enjoy them; but dissipation soon became an attendant on my steps, and from first plunging into debt, and then into dishonour, my name became as much hated and despised as it had before been honoured and respected." His countenance discovered the most violent agitation, and his whole frame shook with convulsion while he spoke: when he had ended, he turned from me.

I now assured him of my gratitude for his intended favours,

and told him that any thing which it was in my power to do for him, he might rest assured should be done by me with pleasure. "From the late conversation I have had with you," said I, "and from the confidence with which you have favoured me, I have reasons for believing that there are moments when you feel a degree of horror at your present pursuits and practices. If you wish or expect to enjoy any happiness here or hereafter, you must abandon the society you at present associate with.—If, on my arrival in the United States, I can be instrumental in affording you any assistance, be assured that I shall do it with pleasure. As it is, I am fully grateful to you for the favour you intend me, and have no doubt you will readily agree with me that there is more pleasure in giving than in receiving the means of happiness; and that, in contemplating its benign influence, you perceive both the propriety and the excellency of that divine aphorism, "It is more blessed to give than to receive."

He remained for some time silent, and at last observed, "Your observation is correct; I cannot expect any happiness here, nor do I receive any only when I am sunk in intoxication, and my passions have gained an ascendancy over my reason; then, for a moment, I feel insensible to every thing but the gratification of my appetites, and sink to rest in delusive happiness; but in the morning the phantom has fled, I am still the wretch I was the morning before, and happiness seems to be farther removed than ever. As it respects assistance, you can be of no service to me; I am fixed, and must here drag out a miserable existence until death terminates the scene. I shall call for you to night at twelve o'clock, but you must solemnly swear that you will not speak, nor stir from the place where I shall lead you, until you hear the report of a pistol, and that you will then take the road which leads you straight forward."

I readily consented: he then observed, "You had some property which it will be impossible for me to restore to you, as we are much in want of good horses; but you will receive this gold," said he, handing me a parcel, "as a compensation, and this," he added, presenting me with another, "as a mark of my esteem." A bell now summoned him to the hall: he bid me remember twelve that night, and left me.

I retired to my room, and began to make preparations for my departure. The late conversations I had had with the captain, convinced me that he was not entirely steeled against the calls of conscience, though his pride was yet too great to permit him to leave the company he was associated with.

I had hitherto heard nothing of my faithful negro, who had been separated from me on being taken into the cavern, and all

my attempts to get any information of him had hitherto proved fruitless. When my dinner was served, I sent a note to the captain, requesting the liberty of seeing him. My request being granted, in about half an hour I repaired to his chamber.

After a little common conversation, I told the captain that the reason of my visit, was to inquire about my negro. I observed to him that he had been of great service to me in all my travels, and almost my constant companion through dreary forests that had never before been trodden by civilized man; that in my dangers and perils he had shown an attachment to me superior to that generally evinced by a servant to his master. "I am sorry," said the captain, "that it is not in my power to give you any pleasant information of him; but, the second night after his arrival here, he had a quarrel with one of the band, who stabbed him with a sabre. and he fell dead at his feet. I should have mentioned this circumstance to you sooner, but I did not wish to give you any uneasiness."

I remained silent, for my feelings were such that I could not give them utterance. The captain saw I was affected, and said, "It is with regret, I perceive, that you receive intelligence of the death of your negro, but it was impossible for me to avoid it, and I hope it will not cloud your present expected happiness; all depends on your being secret and active in your exertions after you leave the cave, and I think it advisable that you should leave me until such time as I send for you, as our being together may excite suspicion after you are gone." I bowed in silence and immediately left the room.

About twelve o'clock my door turned slowly upon its hinges, and the captain entered; he bowed and seated himself. We both remained silent for some moments; at last he said, "Are you ready?" I told him I was. "Let us be gone then," said he, "for we have no time to lose." I arose, and in a few minutes we left the chamber, and proceeded in silence through a number of winding passages. At last we came to one much wider, and which appeared to be the grand entrance; here he stopped and told me he must blindfold me. "You need be under no apprehensions," said he; "it is impossible for us to be discovered. as we are at some distance from the rooms which are inhabited by the men." I submitted in silence, and in a few minutes he took me by the hand, and conducted me along the passage. The air now became more damp, and I judged from the feeling that we were on a level with the sea, or some neighbouring river.

After walking half an hour, as near as I could judge, we began to rise a steep ascent, which was winding and in many places uneven. I now began to feel the fresh air of night, and

heard the wind whistling in the trees. I felt revived, and insensibly increased my pace. In a few minutes the captain whispered, you are now free from the cavern, but speak not a word lest you should be betrayed.

Words cannot describe my joy at once more being free from my dismal abode. I involuntarily clasped his hand, and we proceeded in silence for some considerable distance, oftentimes going through a winding path which rendered it impossible for me to judge exactly the route we were pursuing. In about an hour he stopped, and told me that I was now in a road which would lead me on my journey, but that I must beware not to stir until I heard the report of a pistol; he advised me, as I valued my existence, to pursue the road which I should find before me. He informed me that about a mile on the road I should find a horse ready saddled, which I must take, and pursue my journey with all speed.

Here he made a full stop, and seemed violently agitated.—At last, grasping my hand with both of his, he exclaimed, with a visible tremour in his voice, "Farewell; may you be happy. You go to meet friends, who anxiously expect your arrival, and will receive you with rejoicing, whilst I am an outcast and a villain, and my name is only remembered to be execrated for my baseness." He again shook me by the hand, and, after cautioning me not to remove the bandage from my eyes until I should hear the report of the pistol, he left me.

I listened with some attention to hear in what direction his footsteps sounded, but after he had taken three or four steps, it was impossible for me to hear the least sound, except the rustling of the leaves on the trees. I waited with anxious impatience for the report of the pistol, and was many times on the point of tearing the bandage from my eyes. About an hour had elapsed, when I heard the distant report of a pistol, which could be just distinguished.

I instantly tore the bandage from my eyes, and beheld myself at the entrance of a road which led along a rich and fertile valley. I pursued the path with eagerness, and, after walking about a mile, saw a horse tied to a tree, which I instantly loosed and mounted.

The day was just dawning, and my course lay through a level and fertile plain, where every thing had the most beautiful and lively appearance.

I now examined the gold which the captain had given me the preceding day, and found a liberal price for my mules, and as much more as a present from the captain. I had been about six weeks among them, and had it not been for the friendship of the captain, I should probably have been confined for my lifetime.

I had, however, lost very little, except the company of my faithful negro, who had been the constant companion of my travels, and I now missed his society very much.

I arose very early in the morning, and proceeded on my journey. I was anxious to reach some place where I could gain information of the nearest to the United States, for I did not know whether I was going towards that country or not. About noon I came to a place where the road appeared to be much travelled, and I pushed forward, in hopes of meeting some person who could give me the information I wanted. Night coming on obliged me to encamp, after having come thirty-eight miles.

I started forward in the morning, and at about eight o'clock overtook three men who were travelling on towards the Tuscarora tribe of Indians, to trade for furs. I enquired what distance I was from the United States, and they told me it was ninety miles to Natchitoches. This was the most agreeable intelligence I could receive; I thanked them, and rode forward with a much quicker pace. At night I encamped, after having come forty miles.

I started early the next morning, and about eight o'clock met two hunters, who were going out to get skins: they told me they left Natchitoches the preceding day, and should not return under three months. I rode on, and about three o'clock arrived in town, at my friend, Mr. Potter's, who received me with a hearty welcome.

THE WORKS OF GOD DISPLAYED.

Natural History of the Earth and of the effects of the Deluge.

[Meth. Mag.—Eng.]

The Earth or terraqueous globe is a congeries of many different bodies. It contains sand, clay, various sorts of earth, stones, salts of various kinds, sulphur, bitumen, metals, minerals, and other fossils almost innumerable. Upon the earth are the waters, and on or near its surface animals or vegetables of all kinds. But how was this whole mass formed into a sphere or globe, containing mountains, valleys, seas, rivers, and islands? Des Cartes advances one hypothesis, Dr. Burnet another, Dr. Woodward again another, Mr. Whiston, also M. Buffon, and of late Dr. Hutton and Mr. Whitehurst, have each presented us with a new Theory. And each word-builder advances various reasons for his own hypothesis. But none of those reasons are

demonstrative: nay several of them have been shewn to be very improbable.

That the earth is round, manifestly appears from the eclipses of the moon, in all which the shadow appears circular, which way soever it be projected. The natural cause of its roundness is supposed to be the great principle of attraction, which the Creator, it seems has stamped on all the matter of the universe, whereby all bodies and all the parts of bodies continually attract each other. Through this, as all the parts of bodies tend naturally to their centre, so they take a globous figure, unless some other more prevalent cause interpose. Hence drops off quicksilver put on a spherical form, the parts strongly attracting each other: drops of water have the same form when falling in the air, but are only half round when they lie on a hard body, because their gravity overpowers their attraction. Yet the earth is not exactly round, but swells out towards the equator, and is flatter towards the poles, as has been undeniably proved by the observations of modern mathematicians. Now the question here is, Why the natural cause which gave the earth so much of a spherical figure, did not make it a complete and exact sphere?

We know it has been usual to account for this spheroidal figure of the earth from its diurnal rotation on its axis, producing a greater centrifugal force of the equatorial than of the polar parts; but this explication can by no means be deemed sufficient. The globe we inhabit is composed of two very different kinds of matter, earth and water. The former has a very considerable power of cohesion, besides the gravitating power: The latter has very little cohesion, and its parts may be separated from each other by whatever will overcome its weight. It follows, therefore, that the solid parts of the earth, resisting by their cohesion, the centrifugal force more than the water, ought not to dilate so much. The waters of the ocean, therefore, about the Equator, according to this hypothesis, ought to swell up and overflow the land: and this they ought to do at this present moment as much as at the first creation.—That this ought to be the case is evident from the phenomena of the tides. It is not to be doubted but that the attraction of the moon affects the solid earth as well as the sea: But because of the greater cohesion of the parts of the former, it cannot yield as the ocean does, and therefore the waters are raised to some height above it. Mr. Whitehurst and some others, solve this difficulty by supposing the earth to have been originally fluid. But this is arguing in a circle: for if we desire them to prove this original fluidity, they will do it by the spheroidal figure of the earth: and if the cause of the spheroidal figure

is required, they refer us to the original fluidity. This difficulty, therefore, is inexplicable on this Theory, and probably on any other. It must, no doubt, be referred to the Will of God. It may be observed here, that what the earth loses of its spherical or globous figure by mountains and vales, is nothing considerable: The highest eminence upon the earth being scarce equivalent to the smallest protuberance on the surface of an orange. The diameter of the earth is supposed to be 7967 miles, the greater diameter, viz. that at the equator, exceeding the less, which is from pole to pole, about thirty-four miles.

There are many other difficulties, which no theory yet invented can account for. For instance, in many places, such as the isthmus of Darien, a narrow neck of land is interposed betwixt two vast oceans. These beat upon it on either side with vast force: yet the isthmus is never broken down or diminished. The case is the same with the isthmus of Suez, which joins Asia and Africa, and with that which joins the Morea or ancient Peloponesus to the continent. The difficulty is by what natural power, or law, are these narrow necks of land preserved amidst the waters, which threaten them on both sides with destruction?

Again: the surface of the earth is by no means smooth and equal; but in some places raised into enormous ridges of mountains, and in others sunk down in such a manner as to form deep valleys. These mountains, though they have been exposed to all the injuries of the weather for many thousand years, exhibit no signs of decay. They still continue of the same size as before, though vast quantities of earth are frequently washed down from them by rains, which, together with the force of gravity tending to level and bring them on an equality with the plains on which they stand, we might reasonably think, ought by this time to have rendered them smaller than before. Now, what Theory can assign any proper, natural cause, whereby the mountains were originally formed, and through which they preserve their size without any remarkable diminution.

Further: The internal parts of the earth are still more wonderful than the external. The utmost industry of man, indeed, can penetrate but a little way into it. As far as we can reach, however, it is found to be composed of dissimilar strata, lying one upon another, not commonly in an horizontal direction, but inclined to the horizon at different angles. These strata seem not to be disposed either according to the laws of gravity, or according to their density, but, as it were, by chance. Besides, in the internal parts of the earth are vast chasms and va-

cuities. By what means were these strata originally deposited, the fissures and chasms, &c. made?

Once more: In many places of the earth, both on the surface, and at great depths under it, vast quantities of marine productions, such as shells, &c. are to be met with. Sometimes these shells are found in the midst of solid rocks of marble and limestone. In the very heart of the hardest stones, also, small vegetable substances, as leaves, &c. are to be found. The question is, by what means were they brought thither?

These are some of the most striking difficulties which present themselves to one who undertakes to write a Natural History, or Theory of the Earth.

In the terraqueous globe are 1. The external part, from which vegetables grow, and animals are nourished. 2. The middle part, which is possessed by fossils, and extends further than human labour can penetrate. 3. The internal, of which we know nothing, the deepest cavities, natural or artificial, known to us, scarce penetrating a mile below the surface.

In the external part we meet with various strata, formed, as is generally supposed, by the deluge. The exterior parts of the earth were then dissolved, and mixed with the water, in one common mass. Afterwards they sunk; but not always according to the laws of gravity, for which very sufficient reasons may be assigned. Every one who has had an opportunity of seeing the effects of a violent land flood, will be ready to own, that it has performed things which he would not before-hand have thought it possible it could have done. But how infinitely must these effects have been exceeded by one vast deluge, in which not only the dry land was softened, and even dissolved, by an incessant rain of six weeks and that so violent, that Moses describes it by saying "the windows of heaven were opened;" but all "the fountains of the great deep were broken up" from beneath, and the immense collection of waters, then in the bowels of the earth, issued forth, while the sea rose on all sides, and poured in upon it, with all its moveable contents, which the waters carried along with them. That great numbers of shells, already formed, would be brought along with the waters of the ocean cannot be doubted; and we shall be inclined to look on this number as exceeding great, if we consider that, by the waters issuing from the bottom of the ocean, as well as from every pore of the earth: all the light bodies at the bottom of the sea, must have been turned topsy-turvy, and carried up no one can tell how far. And then, by the progressive motion of the waters, they must have been carried to an unknown length over the land, and there deposited when the motion ceased.

This circumstance itself will account for the appearance of

vast numbers of shells, and other marine productions, on land. But there is another which must be taken along with it, and will, undoubtedly, add greatly to its force. The unfathomable depths of the ocean, it seems, are not the proper habitations of fish: they are only found on shoals, or near the sea coasts. At the time of the deluge, therefore, great numbers of the marine animals must have exchanged their ancient habitations, for those where the water was more shallow; and of consequence must have abounded on the tops of mountains, and other elevated places. Whether those animals, whose exuviæ are most plentifully met with on land, have any loco-motive power when full grown or not, they are certainly of such minute sizes, when young, that they may be floated to any distance by water. Thus, therefore, any kind of shell-fish may have reached any place in the globe; and we know that they can arrive at their full maturity in less than a year; as the beds which have been exhausted one year, are found to be replenished the next. Now the flood, according to the Scripture account, continued long enough to allow time for their increase from spawn to their full size. It arrived at its full height in 40 days, and continued stationary for five months. It then began to decrease; but so gradually, that it was not till the first day of the tenth month that the tops of the mountains began to appear above the surface of the water; and it was not till towards the end of the eleventh, that the tops of trees began to emerge. Here then, we have time for beds of shell-fish to grow, live, and afterwards be left by the water; which, in their mature state, they could not follow, and thus to die in the places where they were generated.

Thus far we may safely argue with regard to the existence of large beds of shells on the surface of the earth; and it has already been shewn, how the earth would naturally cover and swallow them up to a considerable depth. But to account for the great depths at which we sometimes find them buried, several other things must be taken into consideration. One is, that the earth, by the continual rains at the time of the deluge, as well as by the issuing of the waters every where through its substance, must have been exceeding soft, and easily penetrated. The helpless animals, therefore, brought along with the ocean, at its first irruption over land, would be deep buried in the mud. And when we take into our account the pressure of a column of water four miles deep, it is impossible to say what effects this cause might have produced. They might, besides, have been accumulated in clefts of rocks, in hollows, vallies, and caves; and have been there consolidated by petrifaction, and the growth of calcareous matter over them. And that something familiar

to this happens in fact, we are very certain. Mr. Whitehurst informs us, that "the springs of Matlock, in Derbyshire, though extremely pellucid and friendly to the human constitution, are, nevertheless, plentifully saturated with calcareous matter, which readily adheres to vegetables, and other substances immersed in the stream; and thus, by a constant accretion, large masses of stone are gradually formed. The banks on which the bath houses stand, and likewise the buildings themselves, are mostly composed of such materials."—Now had these waters directed their course over a bed of shells, through a burying-place, or over a field of battle, it is evident, that they would have enclosed a great number of shells, human and horse bones, heads of lances, swords or even the more modern weapons of guns and pistols; which to a curious naturalist, might have furnished an argument for the antiquity of these latter weapons. If, therefore, we see at this day that bodies may be so easily imbedded in stone, why should we pretend to set bounds to the petrifactions which may have happened in the course of more than 4000 years? A period far beyond the reach of our most ancient histories.

It was not meant, to explain *all* the appearances of fossil shells, or bones, &c. from the Deluge as the general cause. This cannot be done unless we knew all the circumstances. The following facts, however, may be looked upon as authenticated. 1. That when the water overwhelmed the land, great numbers of marine animals were carried along with it. 2. That, during its continuance, most of those which have any loco-motive power would choose rather to dwell over land, where the water was comparatively shallow, than in places which had formerly been their residence. 3. That while the waters remained on the earth, all kinds of marine animals would breed over land, in their natural way; and such as could not follow the waters in their retreat, would be left to die on dry land, which must have been the case particularly with shell-fish. 4. These impotent animals, which have little or no power of loco-motion, would, by the pressure of a column of water four miles high, be buried to depths unknown. 5. After the retreat of the waters, those which had been lodged in hollows or clefts, or perhaps diffused thro' the substance of many soft strata, might by some petrifying quality in the stratum, be so consolidated along with it as afterwards to form one entire rock. This is evident, not only from the example of the Matlock springs, but more so from that of the pine found in the stone at Redruth in Cornwall, from the petrified skull mentioned by Dr. Plott, and many others; of which we shall mention the following from Mr. Whitehurst. The strata of limestone, in Derbyshire, and in many other parts of Eng-

land, abound with the exuviæ of marine animals, or the impressions of them in the solid substance of the stone; and we have likewise several instances, related by authors, of the bones of terrestrial animals, and also of wood, having been found enveloped in strata of stone. A complete human skeleton, with British beads, chains, iron rings, brass bits of bridles, was dug up in a stone quarry near the earl of Widdrington's seat at Blanknay in Lincolnshire. Human bones and armour, with Roman coins, fibulæ, &c. were found in a stone pit in the park at Hustanton in Norfolk, supposed to have been buried after a battle. In the mountain of Canne, half a league from Maestricht, were found the remains of a crocodile well preserved in a stratum of sand stone. The remains of a crocodile were also found in a stratum of stone at Blenheim. The beds of argillaceous stone, &c. incumbent on coal, also contains a great variety of figured fossils representing different parts of the vegetable creation.

From these examples, it is plain, that the lapidescent power, which the earth possesses, is capable of incrusting bodies with stone to an unknown thickness. In whatever situation, therefore, we find those fossil bodies, we have no reason to say that the Deluge is not ultimately the cause of their being there; because its power in overspreading the earth with them, in burying them in it, or forcing them into clefts and caverns, is altogether unknown: And before it is denied that the Deluge could be the cause of such appearances, it is necessary to show all that it really could do, which is evidently impossible; so that here our speculations must ultimately rest.

We shall only add one other fact which must certainly have taken place at the deluge. At that time the world is generally thought to have been very full of inhabitants. These as well as all the inferior animals, would naturally flee from the approaching danger. This would assemble them in great numbers in such places as appeared to afford security; and here they would all perish together. This will account for the vast heaps of bones found in certain parts of the world, as in the rock of Gibraltar, Dalmatia, &c. and the natural petrifactive power of the earth may account for their consolidation. The slaughters which mankind have made of one another may indeed account for many of these appearances. When we read in history of 40,000, 50,000 or 100,000 men killed in a battle, we never think of the space their bones would occupy when thrown into a heap; nevertheless, we are assured that the bulk of these remains must be very great. Tamerlane, with an army of 800,000 men filled up the harbour of Smyrna, by causing each of his soldiers to throw one stone into it; and when

Marius defeated the Cimbri, the bones of the slain were so numerous, that they were used, for a long time, as fences for vineyards. Had these been collected into one heap, and afterwards consolidated by petrifactive matter, they would undoubtedly have occupied a very considerable space. What then, must have been the case, when every man, nay every other terrestrial creature died at once? Taking all these things into consideration, it must surprise us that the collection of fossil bones are not more numerous than we really find them.

Altho' Buffon intimates that the earth is in a perishing state, that the hills will be levelled, and the Ocean at last cover the whole face of the earth, there does not seem the smallest foundation in nature for these imaginations. The earth, no doubt, will remain nearly as it is till it shall please God to destroy it by fire. The mountains have continued what they were from the earliest accounts of time, without any signs of decay. Mount Ætna, besides the waste common to it with other mountains, hath been exhausting itself by throwing out incredible quantities of its own substance; yet it still seems to be what it was called by Pindar 2,200 years ago, the *pillar of heaven*. It seems extremely probable, therefore, that there are powers in the system of Nature, which tend to preserve, and are capable of counteracting those which tend to destroy, the mountains; and perhaps the late discovery concerning the attraction of mountains may, sometime or other, throw some light on the nature of those powers.

The like may be said of the *Isthmuses*, or narrow necks of lands which, in some parts of the world join different countries together; such as the isthmus of *Darien*, of *Suez*, the *Morea*, &c. Tho' the Ocean seems to beat on these with great violence, they are never diminished in bulk, nor washed away, as one might suppose they would be. It seems there must be some power in nature by which these narrow necks of land are preserved from the fury of the Ocean; for history does not afford one instance of any neck of land of this kind being broken down by the sea. Just so, it seems impossible to solve the difficulties with regard to the *strata* and *shells* by any other means than supposing that there are in the terrestrial matter several distinct powers, by which the strata of any particular kind, are occasionally transformed into others; and that the shells and other marine bodies, were originally desposited upon the surface by the Deluge.

THE PROVIDENCE OF GOD ASSERTED

God's care for the pious poor, demonstrated in the following account.

[Meth. Mag.—Eng.]

Towards the close of the year 1779, as I am informed by a most respectable intimate friend, whose name need only be mentioned to confirm the veracity of the following tale in the mind of every reader; but who chooses to remain concealed: An old man, near sixty years of age, diminutive and deformed in his person, came hither in his way to W. and requested of me to take him in, and furnish him with employment, as the winter presented him with no other prospect, than to be starved with cold or hunger; and not being full sixty years old, he could not be received in the hospital. Providence enabled me to provide for him, by furnishing him with work in his own profession, I gave him some maps to paint for my pupils: From this person, who remained with me for thirteen months, until death removed him, I learnt the following very remarkable circumstance:

He was a native of Alsace, but on a journey he made to K., he married: He inhabited a small house without the gates of the town, and his employment barely subsisted him, though he constantly worked for rich and respectable people in the city: he was a Painter and Gilder. Every evening he was accustomed to bring bread home with him for his family, from the produce of his work; it happened, however, once, that he did not receive his money. Although God has expressly commanded, that the sun shall not go down before the labourer receives his hire, yet the degenerate Christian pays but little attention to the commands of his Maker. Very many, and clergymen amongst the number, are not acquainted with all his written commands, more especially those in the Old-Testament, notwithstanding Jesus Christ has absolutely declared that all those of a moral nature shall be strictly observed, and that not a jot or tittle thereof shall fail, Matt. v. 15.

Now could the poor Gilder no longer get paid by his employers; for some time, however, he was enabled to carry home bread with him as usual, to his hungry family, but at length, every resource was exhausted. Throughout the day, during his work he addressed inward prayers to God, that he would graciously dispose the hearts of his employers in his favour, so that they might not let him go home pennyless, but the day passed, the

time of labour was finished, and the poor husband and father had nothing;—nothing at all to take home with him! Melancholy and sad he entered the suburbs, where he lived, with a heavy heart, and downcast eyes; when, one going towards the city met him, saluted him as he passed, and slipping a piece of silver into his hand, glided by him. B. (so was the poor man called,) stood stock still, astonished, and shouting aloud, with eyes uplifted; tears ran down his cheeks, and he bitterly reproached himself for his vile unbelief in that God, who feedeth the ravens, and numbers the very hairs of our head.

Passing onwards, his way lay through a path between two hedges, where he heard a faint voice in a mournful complaining strain, and he looked round him to know from whence it proceeded; he saw a young man, who had the appearance of a traveller lying in the grass, pale, weak and emaciated.—"What is the matter, my friend?" asked the poor Painter;—"Sir, I am a travelling mechanic, and am going towards home; I have yet far to go; as my money ran short, I was obliged to act with the utmost frugality, and expended daily only what my most urgent necessities demanded. Notwithstanding this my money is all gone; the whole of this day have I pursued my journey without tasting food, but my strength is entirely exhausted, and I can go no further!" What was poor B. to do?—he had nothing but the small piece of silver;—should he give him that?—but what would remain for his hungry, expecting children? perplexed, confounded, and almost mechanically without knowing what he said, he demanded of the young man if he had no small money about him, even of the most trifling value, to give him in exchange for his little piece of silver?" "O my dear Sir, would God I had, I should not be here any longer!" The heart of poor B. felt a terrible conflict; at last, shrugging up his shoulders, with great sorrow and heaviness of mind, he pursued his way. But he went not far, the piece of money burned like fire in his pocket; he hastily turned back, gave it to the poor traveller, and with great agitation turned away quickly, weeping, sobbing, and almost reeling like a drunken man. He had not proceeded far, before he met a man with several longish loaves of bread, which he carried under his arm, coming directly towards him. As they approached each other the man saluted him in a very friendly manner, and passing him, slipped one of his loaves under his arm, and putting a dollar into his hand, hastened away. The poor Painter threw himself on the grass, and wept aloud —Who can read, without the deepest emotion, this wonderful relation of the gracious Providence of God towards the necessities of his children. The worthy painter acted with such pure humanity, and the hand of God so visibly interposed,

that while we are compelled to bestow our warmest approbation on his conduct, we are also led to offer our humble adoration to the Throne of grace. Such tales as these are like apples of gold in dishes of silver, and at all times, although in our days more especially, are a word in due season. If the poor Christian be led hereby to further confidence in that God, who hears and answers prayer: and if the weak believer be taught hereby to blush for his unbelief, this memorable instance of God's paternal care will not have been recorded in vain.

THE GRACE AND PROVIDENCE OF GOD MANIFESTED.

[Meth. Mag.]

When Oliver Cromwell entered upon the command of the Parliament's army, against Charles I. he ordered all his soldiers to carry a bible in their pockets, (the same which is now called Field's.) Among the rest, there was a wild, wicked young fellow, who ran away from his apprenticeship in London, for the sake of plunder and dissipation. This fellow was obliged to be in the fashion. Being one day ordered out upon a skirmishing party, or to attack some fortress, he returned back to his quarters in the evening without hurt. When he was going to bed, pulling the Bible out of his pocket, he observed a hole in it. His curiosity led him to trace the depth of this hole into his Bible: he found a bullet was gone as far as Ecclesiastes xi. 9. He read the verse, "Rejoice, O young Man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." The words were set home upon his heart, by the divine Spirit, so that he became a sound believer in the Lord Jesus Christ, and lived in London many years, after the civil wars were over. He used pleasantly to observe to Dr. Evans, Author of the Christian Temper, that the bible was the means of saving his soul and body too.

DETECTION AND PUNISHMENT OF A MURDERER.

[London Magazine.]

During the persecution of the Protestants by the Roman Catholics in the seventeenth century, some children were playing on the banks of the Suir, near Golden, in the county of Tipperary, when a man came up to them, knowing them to be born of Protestant parents, and with a pike, threw most of them into the river, where they were instantly drowned. One of the children, however, a girl about eleven years of age, ran off and escaped to Clonmell, thirteen miles distant.

At Waterford a ship lay bound to America, taking in servants and passengers: An agent of the Captain's was at Clonmell, who, finding the child unprovided for, took her as an indented servant, with many others in equal indigence. The Captain sold her time to a planter, a single young man. The rectitude of her conduct, her amiable disposition, and comeliness of person, so attracted her master's affections, that after her time was expired, he proposed to marry her; which proposal she, at length acceded to, and they lived together in much happiness for several years, during which she brought him six children. She then declined in health and spirits; a deep melancholy overspread her mind, so as greatly to distress her husband. He observed her, particularly when she thought him asleep, to sigh deeply, as if something very weighty lay upon her spirits. After much intreaty and affectionate attention, she related to him what she saw when she was a girl in Ireland, and said that scarce a day or night had passed for the last twelve months, but she had felt a pressure on her mind, and had, as it were, heard distinctly a voice, saying, "Thou must go to Ireland, and bring the murderer of the children to justice." This, at times, she believed to be a divine intimation, yet on reasoning about it, she thought the effecting of it by her to be impossible, and consequently that the apprehension of its being required by God must be a delusion. Thus she was tossed to and fro in her mind, uncertain how to determine, and her agitation was such, that it was apprehended her dissolution was near at hand. Her husband strongly encouraged her to fulfil, what he had no doubt was a divine injunction; and as the Governor's brother was Lord Lieutenant of Ireland, he thought it a suitable season then. He waited upon the Governor, who obliged him with letters of recommendation to his brother and such gentlemen as would enable her to bring this man to justice; whose name she did not know, but whose person was indelibly stamped on her mem-

ory. Her kind husband prepared every accommodation for the voyage, encouraging her by his sympathizing tenderness, so that in a few weeks she recovered her former health and spirits, and embarked with suitable attendants on board a vessel for Dublin.

On her arrival, she waited upon the Viceroy at the castle, and delivered her letters. He entered warmly into the matter, as worthy of public concern; yet he thought great secresy and prudence requisite to effect the desired purpose. The Viceroy, as a wise man, sent for the Judges, just then appointed for the Munster circuit, and shewed them the letters she had brought from his brother, and requested they would interest themselves in this business. The Judges treated her with great respect, and assured her of their vigorous assistance to bring the murderer to justice; but as she did not know the man's name, nor where he now dwelt, if living, they saw much difficulty in the matter: However, she was desired not to communicate with any one but the Viceroy and themselves; and as the assizes for the county of Tipperary were very numerously attended, they would take care she should be placed in such a convenient part of the court-house every day at Clonmell, that, if he should be there, she could not but have an opportunity of seeing him.—The day after her arrival there, and during the first of their sitting, she was placed by the direction of the Judges to the Sheriff, in a commodious place for her purpose. With anxious solicitude she watched for the person. At length a Jury was returned to try a cause. On their names being called over to be sworn, she saw a man come forward, whom she instantly knew to be the person she came to prosecute, and then heard his name called. At a suitable time she informed the Judges that the man was in court, and gave them his name. The Judges instantly adjourned the court, and sent the Sheriff to the Juryman to meet them immediately at their lodgings, where they soon arrived. On sitting down, one of the Judges said, "Madam, be pleased to relate to this gentleman what you related to us, and the Lord Lieutenant, last week in Dublin Castle."

The Lady, looking the Juryman full in the face, said, "My Lords, when I was a girl, I saw that man, now before you, throw seven little children into the river Suir," and proceeded with the particulars. Whilst she was speaking, he grew pale, and trembled exceedingly; but, when she came to that part of her relation, respecting feeling a pressure of mind for more than a year, which she believed to be from God's requiring her to come to Ireland, and endeavour to bring him to justice for these murders, he was quite overcome, and confessed his guilt,

and the truth of all which she asserted. On this the Grand Jury was sent for, and bills of indictment were found against him. Next day he was tried, found guilty, and executed in Clonmell.

She speedily returned to her husband and children, lived many years after in great happiness with them, fully restored to health; in peace and serenity of mind.

This man had read his recantation from the Church of Rome, had professed himself a Protestant, and thus become qualified to be a Juryman.

A remarkable providence demonstrated in the deliverance of two of the people called Quakers, from robbers.

[Arminian Mag. London.]

On the borders of Scotland, James Dickinson and Jane Fearon were travelling on religious service, with a person who attended as a guide to a town, which they proposed to reach that night. But the weather being very inclement, and Jane much fatigued, they were desirous of accommodation, short of the distance which they had at first intended to travel that day.—Their guide assured them no such Inn would present itself: But being weary, and coming to a decent looking house, James rode up to it, and inquired if they could be accommodated. They were told they could. This determined them to alight, contrary to the wish of their guide, who with a heavy heart, took leave of them, saying, he could not be of further service to them. He had remonstrated strongly against their calling there at all, before they went up to the house; but did not choose to speak in the hearing of the family. They were introduced into a small room, with a fire in it, which opened into the common room where the family dwelt. There was every appearance of tolerable accommodation; the horses were taken care of, and their wet things put to dry. A posset was made, and a cold meat pie set for their supper: But, on their first sitting down, they became very uneasy, which, however, each of them not knowing how the other felt, they kept to themselves: until, at last, Jane said her apprehensions were so great, and her opinion of the family so bad, that she verily believed the pie to be made of human flesh, which, however, J. Dickinson did not think was the case, as he had eaten of the pie, and thought it good. As they sat, Jane observed three ill looking fellows come in, and, in a low voice, tell the Landlady they

had good horses: she answered, "Aye, and good bags too."- James's uneasiness increasing, his mind became closely engaged to seek for the cause, and for divine counsel how to act.— Under this exercise he was induced to believe, that if they kept close to the divine intimation, they should be preserved, and a way would be made for their escape. On this, he inquired about their lodgings, saying they had to write, and should want candles, and proposed to retire soon. They were shewn into a chamber, on the side of the Yard, with two beds in it, but without any bolt to the door. Observing a form, they tried it, by setting one end to the door; it would just wedge in between it, and the foot of one of the beds. Being thus secured, Jane sat down on one of the beds, and manifested her distress; wringing her hands, and saying, she believed they should in that house lose their lives. James sat down by her, desired her to be still; told her he had been under similar apprehensions, after they had entered the house, but that after deep exercise, and seeking for divine direction, his mind had been favoured with *that* which had never deceived him, and believed, if they carefully minded its *pointings*, they should be directed how to escape. On this they sat in perfect silence some considerable time, attentively waiting for light how to act. At length James told her, the time for them to fly for their lives was now come; and having observed a door opposite to that they came in at, which led to a pair of stone stairs on the outside of the house next the road, they believed that was the way for them to escape. They pulled off their shoes, and softly opened the door, when they perceived by a light through a chink, between the first stone and the house, a woman sharpening a large knife: They went softly down the steps, and forward on the road, until they were out of hearing. They thus walked away as fast as possible. When they were distant about half a mile from the house, under very heavy rain, they discovered a hovel, where they tried to rest themselves, but found, by the painful impressions renewed on their minds, that this was not safe.— Then, notwithstanding excessive weariness, Jane being ready to sink also, through discouragement, James urged the necessity of exertion, under the firm hope that they should be preserved. They proceeded until they came by the side of a stream, the course of which they followed to a bridge, over which they attempted to pass, but were restrained when upon it. James said that was not their way. So they returned, and went down the course of the water, which, as they proceeded widened greatly. James stopped at about the distance of half a mile from the bridge, and told his companion, they must cross at that place which exceedingly alarmed her, having given way to so

much discouragement, that she could scarcely lay hold of any hope that they should not totally sink under their present situation. She told James she apprehended, if they went into the water they should be drowned: but he endeavoured to cheer her, reminding her with the evidence he had been blessed with, that they should be preserved, if they kept their faith, having their eye on divine direction: which he believed had led them thus far, and that their way was through the water at that place, and that they should also get safe. Whereupon, with the hold of his arm, she ventured, and they got safe to the other side. Walking on they came to a sand bank, and here, sitting down, James said, "I am not easy, we must go further:" Upon which, Jane Fearon said, "Well, I must go by thy faith, I now know not what to do." Then proceeding a little way further, they found another sand bank, wherein was a cavity. Here they sat down. After they had continued some time, James said, "I am now easy, and believe we are perfectly safe, feeling in my heart a song of thanksgiving and praise." Jane replied, "I am so far from that, I cannot say, The Lord have mercy upon me." When they had been there about half an hour, they heard the noise of some people on the opposite side of the river: Upon which, J. Dickinson, finding Jane alarmed, and thence fearing they should be discovered, softly said to her, "Our lives depend upon our silence." Attentively hearkening, they heard them frequently say, "Seek them, Keeper," and believed they were the men they had seen in the house, accompanied with a dog: That the dog, refusing to go over the bridge, had followed the scent of their feet along the river side to the place where they had crossed, where stopping, the people repeatedly cried, "Seek them, Keeper." This they not only heard, but saw the people with a lantern. They also heard one of them say, "There they crossed the river? and the reply of another, "That's impossible, unless the devil took them over, for the river is brimful." After wearying themselves a considerable time in their search, they went away, and were seen no more. When day-light appeared, they saw a man on a hill at some distance, looking about him in every direction: They continued quiet in their retreat until some time after sun-rise, when, taking a view of their situation, they discovered, that, under the first sand-bank they might have been seen from the other side of the river; whereas, the place they remained in was shaded from view; an advantage they had been ignorant of as they could not make the observation the night before.—How to recover their horses, saddle-bags, &c. excited some consideration. James Dickinson proposed that they should return for them; which was done, after he had kindly replied to

his companion's suggestions of fear, that he believed horses and bags would be ready for them, and that no questions would be asked, nor should they see an individual of the people they had seen the preceding evening. Still Jane was afraid, till encouraged again by J. D. who told her she might safely venture, being convinced by that which never deceived him. They returned to the house, found their horses standing in the stable saddled, the bags upon them, their clothes dried and laid ready to put on, and they saw no person but an old woman sitting in a corner by the fire-side, whom they did not remember to have seen the night before. They asked her what they had to pay, discharged it, and proceeded on their journey. Some time after, James Dickinson, travelling the same way on religious service, passed by the place, where the house had stood, found it pulled down and totally destroyed. On enquiring what was the cause of the house being thus in ruins; he was told, that, a short time after he and Jane were there, some travellers who were observed to go there to lodge, were missing, and the house having been long under a bad name, the people being strongly suspected of murdering many that went there, the neighborhood rose with a general consent and beset the house. They took up the people, and, on searching the premises, found the bodies of the above who were missing, with many others in different states of decay, who had been evidently murdered, with some parts of their bodies wanting; much clothes were also found, supposed to belong to the murdered. The people were tried, five were executed, and the house razed to the ground.

A remarkable Providencee evinced by the deliverance of a whole nation from the joint attack of two formidable powers. Was not the finger of the same God in this who presided at the Red Sea.

[Arminian Magazine, London.]

In 1672, the Dutch were saved by an extraordinary event, at a time when nothing but the interposition of Providence, could have preserved them. In that memorable year, when Lewis the XIVth came down upon that country like a flood, he proposed that at the same time he should enter the province of Holland by land, his fleet in conjunction with that of Great Britain, should make a descent on the side of the Hague by sea.—When the united fleets came up within sight of Scheveling, the tide though very regular at other times, just when they were

preparing to land, changed its usual course, and stopped for several hours. The next morning the French and English fleets were dispersed by a violent storm.

Those who hate the very name of a miracle, (although in reality they suppose the greatest of all miracles, that is, the tying up the hands of the Almighty, from disposing events according to his will) pretend, "This was only an extraordinary ebb." But this very ebb was an extraordinary Providence, as the descent, which must have terminated in the destruction of the Republic, was to be punctually at that and no other time. But that this retrogradation of the sea, was no natural event, is as certain as any thing in nature.

Many writers of unquestionable varacity might be produced, to confirm the truth of the fact. I shall only cite one, who was at the Hague but three years after it happened. "An extraordinary thing lately happened at the Hague: I had it from many eye witnesses. The English fleet appeared in sight of Scheveling, making up to the shore. The tide turned: but they made no doubt of landing the forces the next flood, where they were like to meet no resistance. The state sent to the prince for men, to hinder the descent, but he could spare few, having the French near him. So the country was given for lost; their admiral de Ruyter, with their fleet being absent. The flood returned, which the people expected would end in their ruin: but to the amazement of them all, after the sea had flowed two or three hours, an ebb of many hours succeeded, which carried the fleet again to sea. And before the flood returned, de Ruyter came in view. This they esteemed no less than a miracle wrought for their preservation." Bishop Burnett's History of his own times. Book II.

An account of a man who lay in a trance, and had a view of the fiery lake and of heaven.

[Arminian Magazine, London.]

John Taylor, of Bewdley, in Worcestershire, a young man, about three and twenty years old, lived utterly without God in the world, till on Tuesday, Jan. 28, 1783, he was drinking at one Thomas Pountney's house, to such excess, that he was much disordered. The landlord observing this, refused to draw him any more ale. He then, after many oaths and imprecations upon himself, rose up to go away. But as he was going out of the door, he dropt down. Thomas Pountney being near, caught

him; he was stiff as a dead man, his eyes set wide open, and his teeth quite closed. They laid him upon a bed. He soon began to grind his teeth, while his face was distorted, and he was convulsed all over: and that so violently, that it was as much as four persons could do to hold him. Twice indeed, for a little space, he shewed a composed and quiet countenance. But after a short time, the violent convulsions, and all other symptoms returned. Thus he continued, from nine o'clock on Tuesday night, till seven on Thursday evening. He then came to himself, but being unable to speak, made signs for a pen and ink, and having wrote, "Take me home to die," presently fainted away. He was removed home, but could not compose himself to sleep for a fortnight, which together with the terror that still remained upon his mind, reduced his body to the most deplorable state of weakness that can be imagined.

Mr. Hanby, (who took the account from his mouth, on February the 25th) asked him, whether he remembered being at Thomas Pountney's? He said, "I perfectly remember every circumstance, till the moment that I fell down, as I was going out of the door." But what became of you then said Mr. Hanby? "As soon as I dropped down, said he, I fell into a dreadful, deep pit, and when I came to the bottom, I was seized by many devils, who rejoiced over me, and dragged me away: I struggled with them in the greatest agonies, while they were pushing and hauling to get me into the fire." I asked him, what he meant? He said, "The fire is a vast mountain; I could see no end of it. I seemed to be thirty or forty yards from it. The devils strove to drag me to it: but they could not move me from the place that they dragged me to at first." Did you see any persons in the fire, or hear any remarkable noise? "I saw no persons; but I heard the most dreadful screams and lamentations." How did the place upon which you stood appear? "As black as pitch, with a darkness peculiar to itself, so that I could see nothing but the devils that surrounded me, and the world of fire before me." But did you feel any pain? At this question he fell a trembling, turned pale, and seemed to be struck with an universal horror. When he could speak he said, "O yes! I felt much misery, pain and anguish, that had I been in possession of the whole world, I would have given it for a moment's ease." How long do you suppose you remained there? "O, a long time; till an angel came, at whose appearance the devils fled, and I found myself perfectly easy and wonderfully happy." The angel said, "Your wickedness has brought you to this place." I followed him a little way: but he then left me, and the devils came back again with dreadful yells, and dragged me back to the place I was at before. They strove again to

push me into the fire. But I struggled; and they were not suffered to prevail." In what form did the devils appear? "Many of them appeared like bears, lions, and other wild beasts." How long do you suppose you were tormented a second time? He answered, with the same emotion as before." O, a great while! But the angel came again, and the moment I saw him the tormenters fled, and I felt no pain at all; till he gave me up to be tormented a third time, and then my tormenters returned, and all my pain and anguish returned, with the same violence as before." How long in all do you imagine you remained in this place of torment? "It seemed to me to be five or six years." How dreadful must that pain be, which though it really lasted not two days, appeared to endure so many years. O what must those pains be, when continued to all eternity.

Did the angel appear any more; "He did, and to my unspeakable joy, not only the devils fled away, but I was permitted to follow him to the very gates of heaven. Yea, and to look into it." Did you see any persons there? "I saw transparent persons, very beautiful and glorious, and heard them sing in a manner I cannot describe. This I heard long before I came to the gates. I would fain have gone in, but the angel told me, I must go back and tell my brethren what I had seen." I said. "And must I leave my good angel." In saying those words his spirit returned.

Since that time he is greatly changed, attends all the ordinances of God, and has left the company of all his wicked acquaintance. But he seems still ignorant of *the power of religion.*— This is a mystery indeed? It is well if the last end of this man, be not worse than the first!

An astonishing account of an extraordinary beautiful woman, of whom, in the narrative it is intimated, that she had leagued with satan to aid her in becoming the most beautiful woman of Europe. So insatiable is the desire of some ladies to excel in this captivating qualification. With such, God is not well pleased, for such persons adore themselves instead of their Creator.

In the duke of Sully's Memoirs, book the tenth, there is a very remarkable account concerning the lady of the constable of France, then (in the year 1599) in the flower of her age, and supposed to be one of the most beautiful women in Europe. The account was given by several ladies who were then at her house. She was conversing cheerfully with them in her closet, when one of her women came in, who seemed to be under great

emotion, and said, "My lady, a gentleman has just entered your anti-chamber, who is very tall, and quite black, and desires to speak with you. He says it is about affairs of great consequence, which he cannot communicate to any but you." At every circumstance relating to this extraordinary courier, which the woman was ordered to describe minutely, the lady was seen to turn pale, and was so oppressed with horror, that she was hardly able to tell her woman, to intreat the gentleman, in her name, to defer his visit to another time. This message she delivered; but he answered in a tone which filled her with astonishment, "If your lady will not come to me, I will go and seek her in her closet." At last she resolved to go to him; but with all the marks of deep despair. In a short time she returned to her company, bathed in tears and half dead with dismay. She was able only to speak a few words and take leave of them; particularly the three ladies who were her friends, and to assure them she should never see them more. That instant she was seized with exquisite pains: all her beauty was gone. Every feature of her face was changed: and she became a spectacle of horror. At the end of three days she died in the utmost agonies both of body and mind.

"Of this story (the Duke very gravely adds) the wise thought as they ought to think." Suppose the story be true; suppose it be related just as it occurred (and there is no shadow of reason to imagine the contrary,) all wise men ought to think, that God permitted an evil spirit to put an end to the life of an evil woman.

An account of the pleasing and wonderful dream of Mr. John Townsend, of Weymouth, Pennsylvania, June 25, 1809.

[Eng. Meth. Mag.]

At the last visit my dear mother made in Bethlehem, April, 1760 where she stayed four weeks, she often spoke of her death as at no great distance; and frequently said if she could not see me in her last illness, she would beg the Lord's permission to visit me after her decease. I besought her not to do it, alleging my fearful disposition, telling her I was certain I could not support such a visitant. Why, my dear, said she, surely you would not be afraid of a happy spirit. I still affirmed that I could not bear it, and entreated her not to come if she had leave; her answer was. See you I must, and therefore if it

is permitted, I will visit you when asleep, and converse with you in such a manner that you shall have no uneasy sensations.

On the 21st of September, the same year my dear mother departed this life as a happy pardoned, reconciled sinner, and entered into the joy of her Lord. About ten days after her decease, I went to bed very much depressed, and could not be reconciled to my loss, and lamented my stay behind in this vale of tears. In this state of mind I fell asleep, and had the following dream.

It seemed to me that I was walking under a row of trees, and, looking upwards, saw my mother gently descending till she stood before me; her robes were white as snow, and flowed upon her feet, and her countenance shone with so much lustre, that I could not support the brightness long together: it resembled the sun at noon-day, yet I perfectly knew her, and was struck with reverential awe. She seated herself under a tree, and beckoned me to sit by her. I obeyed without speaking, for I was all amazement; she broke silence and said, "My dear child, I have asked our Saviour and have obtained permission to visit you. I have perceived the concern you are under—I am here, and ready to answer any questions you may be desirous to ask." She stopped and I repeatedly looked at her without any sensation of fear. The first question I asked her was, if she had an easy departure; for I knew she had the fear of death remaining after she had obtained true grace. She answered, "My dear, I was insensible to the pains of death, my dear Saviour had taken away sin, which is the sting of death. As soon as my soul left the body, I came, as a poor pardoned sinner, to the throne of grace, and met with a most gracious reception; He (meaning our Lord) then took a book in his hand, and held it open, so that all the saints and angels could read my name, which was written in large characters therein; and then our Lord pronounced these words, 'Mary Attwood, because thou hast kept the words of my patience, I have also kept thee in the hour of temptation. Enter thou into the joy of thy Lord.'"

My mother then paused, and seemed to wait another question, here my curiosity was great concerning her state of blessedness, but fearing to ask a description, I only said are you happy? in hopes she would tell me the manner of her happiness, but, with a sweet serious look and tone of voice, she said, "I am not permitted to tell you what my degree of happiness is—enough, that I am completely happy: more would do me no good, and less would not satisfy me." She then took occasion from my asking this question, to rebuke my curiosity, by charging me never to enter too deeply into conversation on the life to come, as she and I had frequently done. "My dear, (said she,) do not think

too much on the manner and ways of eternity; it is beyond your conception: poor mortals attempt to describe what they cannot comprehend. The tongues of men or of angels cannot describe the inexpressible happiness of the blessed above." She said, I besought our Saviour to support you under your loss. Your companions behaved very tenderly to you. I stood by when they informed you of my decease." She then spoke as follows: "My dear child, I beseech you not to depend, in a light manner, on our Saviour's grace, mercy, and long suffering; for he will not bear so much from his children as from worldlings. You have now lost your mother, and are become an orphan; do not put your trust in any one but our Saviour, take him for your father, your friend, your one and all: he has promised to supply my place unto you, and he will do it a hundred-fold: make him your only object, and have no other; but above all, let his sufferings be of weight to your heart. Jesus' sufferings! Jesus' death and sufferings! (she repeated holding up her hands to heaven,) Jesus' death and sufferings! O what powerful words! We fall prostrate and adore him for his meritorious death and sufferings! Do not be impatient, my dear child, in two or three hours, according to my reckoning, you will be with me." She then seemed desirous to go away: I begged her to stay a little longer: her answer was, "No, though you are my child, I cannot stay from my heaven for your sake." I asked her whether she would not come again? She said "No, this once, but not again." Her last words were, that she was called, and must go to her order. She then ascended in a track of light, I looked after her till she disappeared; and then awoke with so powerful an impression on my mind, that I cannot but think that this was a vision rather than a common dream.

A description of the Clock and Clock-House, at Strasburg in Germany.

[Meth. Mag.—Eng.]

Herein nine things are to be considered, whereof eight are in the wall; the ninth (and that the most wonderful) stands on the ground, three feet from the wall. This is a great globe of the heavens, perfectly described, in which are three motions; one of the whole globe, which displays the whole heavens, and moves about from the east to the west in twenty-four hours: the second is of the sun, which runs through the signs there described, once every year: the third is of the moon, which runs

her course in twenty-eight days. So that in this globe you may view the motions of the whole heavens, the motion of the sun and the moon, every minute of an hour, the rising and falling of every star (amongst which stars are the makers of this work, *Dassipodius* and *Wolkinstenius*) described. The instruments of these motions are hid in the body of a pelican, which is portraited under the globe. The pole is lifted up to the elevation of Strasburg, and noted by a fair star made in brass : the zenith is declared by an angel placed in the midst of the meridian. The second thing to be observed (which is the first on the wall) are two great circles one within another, the one eight feet, the other nine feet broad ; the outmost moves from the north to the south once in a year, and hath two angels, one on the north side, which points every day in the week ; the other on the south side, which points what day shall be one half year after. The inner circle moves from south to north, once in a hundred years, and hath many things described about it ; as the year of the World, the year of our Lord, the circle of the Sun, the processions of the equinoctials, with the change of the solstitial Points, which things fall out by the motions which are called Trepidasions ; the leap year, the moveable feasts, and the dominical letter, or golden number, as it turns every year. There is an immoveable index, which encloses, for every year, all these things within it ; the lower part of which index is joined to another round circle, which is immoveable, wherein the province of Alsatia is fairly described, and the city of Strasburg.

On both sides of these circles, on the wall, the eclipses of the sun and moon are, which are to come for many years, even so many as the wall might contain. The third thing, a little above this, is a weekly motion of the planets, as they name the day ; as, on Sunday, the sun is drawn about in his chariot, accordingly as the day is spent ; and so drawn into another place, that before he be full in, you have Monday, that is, the moon clear forth and the horses of Mars' chariot putting forth their heads : and so it is for every day in the week. On this side there are nothing but dum pictures to garnish the wall. The fourth thing is a dial for the minutes of the hour, so that you see every minute pass. Two beautiful pictures of two children, are joined to either side of this ; he, on the north side has a sceptre in his hand, and when the clock strikes, he orderly tells every stroke ; he, on the south side hath an hour-glass in his hand, which runs just with the clock, and when the clock has stricken, he turns his glass. The first thing above the minute [illegible] is the dial for the hour, containing the half parts also : the outmost circumference contains the hours ; but within it is a curious and perfect astrolabe, whereby is shewn the motion of every planet, his

aspect, and in what sign, what degree, and what hour every one is in, every hour of the day: the opposition likewise of the sun and moon, and the head and tail of the dragon. And because the night darkens not the sun, nor the day the moon, or other planets, therefore their courses are here exactly seen at all times. The sixth thing, is a circle wherein are the two signs of the moon's rising and falling; at two several hollow places it is seen at what state she is; and her age is declared by an index, which is wholly turned about once in every month. The seventh thing, are four little bells, whereon the quarters of the hour are struck; at the first quarter comes forth a little boy, and strikes the first bell with an apple, and so goes and stays at the fourth bell, until the next quarter; then comes a lusty youth, and he with a dart strikes two bells, and succeeds into the place of the child; at the third comes forth a man in arms, with a halberd in his hands, and strikes three bells, he succeeds into the place of the young man; at the fourth quarter, comes an old man with a staff, having a crook at the end, and he with much ado, being old, strikes the four bells, and stands at the fourth quarter until the next quarter: immediately to strike the clock, comes death, in the room above the other, for this is the eighth thing: and this understand, that at each quarter he comes forth, to catch each of those former ages away with him; but at a contrary side, in the same room where he is, comes forth *Christ*, and drives him in: but when the last quarter is heard, *Christ* gives him leave to go to the bell which is in the midst, and so he strikes with his bone, according to the hour; and he stands at the bell, as the old man doth at his quarter-bell, till the next quarter, and then they go in both together. The ninth and last thing in this right line, is the tower at the top of the work, wherein is a noble, pleasant chime, which goes at three, seven, and eleven o'clock, each time a different tune; and at *Christmas*, *Easter* and *Whitsuntide*, a thanksgiving unto *Christ*: and when this chime has done, the cock (which stands on the top of the tower, on the north side of the main work) having stretched out his neck, shook his comb, and clapped his wings twice, crows twice; and this he doth so shrill and naturally, as would make any man wonder: and if they choose, who attended the clock, they can make him crow more times. In this tower, are conveyed all the instruments of those motions, which are in the foresaid things.

A description of the Day of Judgment, the Coming of Christ, and of the General Conflagration.

CERTAINLY there is nothing in the whole course of nature, or

SECOND COMING OF CHRIST

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of human affairs, so great and so extraordinary, as the two last scenes of them, the coming of our Saviour, and the burning of the world. If we could draw in our minds the picture of these, in true and lively colours, we should scarce be able to attend to any thing else, or ever to divert our imagination from these two objects: for what can more affect us, than the greatest glory that ever was visible upon earth, and at the same time, the greatest terror; a God descending at the head of an army of angels, and a burning world under his feet?

These are things truly above expression, and not only so, but so different and remote from our ordinary thoughts and conceptions, that he that comes nearest to a true description of them, shall be looked upon as the most extravagant. 'Tis our unhappiness, to be so much used to little trifling things in this life, that when any thing great is represented to us, it appears fantastical, an idea made by some contemplative or melancholy person. I will not venture therefore, without premising some grounds, out of Scripture, to say any thing concerning this glorious appearance. The coming of our Saviour, being wholly out of the way of natural causes, it is reasonable, we should take all the directions we can from Scripture, that we may give a more fitting and just account of the sacred pomp.

I need not quote those parts of Scripture, that prove the Second Coming of our Saviour in general, or his return to the earth again, at the end of the world, Matt. xxiv. 30, 31, Acts i. 11, and iii. 20, 21; Apoc. i. 6, Heb. ix. 28. No christian can doubt of this, it is so often repeated in the sacred writings; but the manner and circumstances of his coming, or of his appearance, are the things we now enquire into. And, in the first place, we may observe, that the Scripture tells us, our Saviour will come in flaming fire, and with an host of mighty angels; so says St. Paul to the Thessalonians. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." In the second place, our Saviour says, Matt. xvi. 27, "The Son of Man shall come in the glory of his Father, with his angels." From which two places we may learn, first, that the appearance of our Saviour will be with flames of fire. Secondly, with an host of angels. Thirdly, in the glory of his Father: By which glory of the Father, I think it understood, that throne of glory, represented by Daniel for the Ancient of days. For our Saviour speaks here to the Jews, and probably in a way intelligibly to them; and the glory of the Father, which they were most likely to understand, would be either the glory wherein God appeared at Mount Sinai, upon the giving of the law, whereof the apostle speaks largely to the He-

Hebrews, chap. xii. 18—21; or that which Daniel represents him in, at the day of judgment, and this latter being more proper to the subject of our Saviour's discourse, it is more likely, this expression refers to it. Give me leave, therefore to set down that description of the Father upon his throne, from the prophet Daniel vii. 9, "And I beheld till the thrones were set,* and the Ancients of days did sit, whose garment was white as snow, and the hair of his head, like the pure wool: his throne was like the fiery flame, and his wheels like the burning fire." A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." With this throne of the glory of the Father, let us, if you please, compare the throne of the Son of God as it was seen by St. John in the Apocalyse, chap. iv. 2, &c. "And immediately I was in the spirit, and, behold, a throne was set in heaven, and one sat on the throne. And there was a rainbow round about the throne, in appearance like to an emerald. And out of the throne proceeded lightnings, and thunderings, and voices, &c. and before the throne was a sea of glass like unto crystal."

In the representations, you have some beams of the glory of the Father and of the Son, which may be partly a direction to us, in conceiving the lustre of our Saviour's appearance. Let us further observe, if you please, how external nature will be affected at the sight of God, or of his approaching glory. The Scripture often takes notice of this, and in terms very high and eloquent. The Psalmist seems to have loved that subject above others: to set out the greatness of the day of the Lord, and the consternation of all nature at that time. He throws about his thunder and lightning, makes the hills to melt like wax at the presence of the Lord, and the very foundations of the earth to tremble, as you may see in the 18th Psalm, and the 97th, and 104, and several others which are too long to be here inserted. So the prophet Habakkuk, in his prophetic prayer, chap. iii, hath many ejaculations to the like purpose. And the prophet Nahum says, "The mountains quake at him, and the earth is burnt up at his presence: yea, the world and all that dwell therein."

But more particularly, as to the face of nature, just before the coming of our Saviour, that may be best collected from the signs of his coming. Those all meeting together, help to prepare and make ready a theatre, fit for an angry God to come down upon. The countenance of the heavens will be dark and gloomy; and a veil drawn over the face of the Sun. The earth in a disposition every where to break into open flames. The

* It is rendered in the English, cast down.

tops of the mountains smoking; the rivers dry: earthquakes in several places; the sea sunk and retired into its deepest channels, and roaring as against some mighty storm. These things will make the day dead and melancholy; but the night scenes will have more of horror in them, when the blazing stars appear, like so many furies, with their lighted torches threatening to set all on fire. For I do not doubt but the comets will bear a part in this tragedy, and have something extraordinary in them at that time; either as to number, or bigness or nearness to the earth. Besides, the air will be full of flaming meteors, and of unusual forms and magnitudes; balls of fire rolling in the sky, and pointed lightnings darted against the earth; mixt with claps of thunder, and unusual noise from the clouds. The moon and the stars will be confused and irregular, both in their lights and motions; as if the whole frame of the heavens was out of order, and all the laws of nature were broken or expired.

When all things are in this languishing or dying posture, and the inhabitants of the earth under the fear of their last end, the heavens will open on a sudden, and the glory of God will appear. A glory surpassing the sun in its greatest radiancy; which though we cannot describe, we may suppose it will bear some resemblance, or proportion, with those representations that are made in Scripture, of God upon his throne. This wonder in the heavens, whatsoever its form may be, will presently attract the eyes of all the christain world. Nothing can more affect them than an object so unusual, and so illustrious; and that brings along with it their last destiny, and will put a period to all human affairs.

Some of the ancients have thought, that this coming of our Saviour, would be in the dead of the night, and his first glorious appearance in the midst of darkness, 2 Peter iii. 10. God is often described in Scripture, as light or fire, with darkness round about him. "He bowed the heavens, and came down, and darkness was under his feet. He made darkness his secret place. His pavilllon round about him were dark waters and thick clouds of the skies. At the brightness that was before him, the thick clouds passed," Psalm xviii. 9, 11, 12. And when God appeared upon Mount Sinai, the "mountains burnt with fire unto the midst of heaven, with darkness, clouds, and thick darkness," Deut. iv. 11; or, as the apostle expresses it, "with blackness, and darkness, and tempest," Heb. xii. 18. Light is never more glorious than when surrounded with darkness; and it may be, the sun at the time, will be so obscure, as to make little distinction of day and night. But, however, this divine light overbears, and distinguishes itself from common light, though it be at mid-day. It was about noon that the light

shined from heaven, and surrounded St. Paul, Acts xxii. 6.—And it was in the day-time that St. Stephen saw the heavens opened, Acts vii. 55, 56, "Saw the glory of God, and Jesus standing at the right hand of God." This light which flows from a more vital source, be it day or night, will always be predominant.

That appearance of God upon Mount Sinai, which we mentioned, if we reflect upon it, will help us a little to form an idea of the last appearance. When God had declared that he would come down in the sight of the people, the text says, "There were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire. And the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly." If we look upon this Mount as an epitome of the earth, this appearance gives us an imperfect resemblance of that which is to come. Here are the several parts, or main strokes of it; first, the heavens and the earth in smoke and fire; then, the appearance of the Divine glory, and the sound of a trumpet in the presence of angels. But as the second coming of our Saviour is a triumph over his enemies, and an entrance into his kingdom, and is acted upon the theatre of the whole earth; so we are to suppose, in proportion, all the parts and circumstances of it, more great and magnificent.

When, therefore, this mighty God returns again to that earth, where he had been once ill treated, not Mount Sinai only, but all the mountains of the earth, and all the inhabitants of the world, will tremble at his presence. At the first opening of the heavens, the brightness of his person will scatter the dark clouds, and shoot streams of light throughout all the air. But that first appearance being far from the earth, will seem to be only a great mass of light, without any distinct form; till by nearer approaches, this bright body shews itself to be an army of angels with this King of kings for their leader. Then you may imagine, how guilty mankind will tremble and be astonished; and while they are gazing at this heavenly host, the voice of the archangel is heard, the thrill sound of the trumpet reaches their ears, and this gives the general alarm to all the world: For he cometh, for he cometh, they cry, to judge the earth. The crucified God is returned in glory, to take vengeance upon his enemies: not only upon those who pierced his sacred body with nails, and with a spear, at Jerusalem; but those also that pierce him every day by their profaneness, and hard speeches, concerning his person, and his religion. Now they see that

God whom they have mocked and blasphemed, laughed at his meanness, or at his threatenings; they see him, and are confounded with shame and fear; and in the bitterness of their anguish and despair, call for the mountains to fall upon them, Rev. vi. 16, 17. "Flee into the clefts of the rocks, and into the caves of the earth, for fear of the Lord;" Isa. ii. 10, "and the glory of his Majesty when he ariseth to shake terribly the earth."

As it is not possible for us to express or conceive the dread and majesty of this appearance; so neither can we, on the other hand, express the passions and consternation of the people that behold it. These things exceed the measure of human affairs, and of human thoughts; we have neither words nor comparisons to make them known by. The greatest pomp and magnificence of the emperors of the east, in their armies, in their triumphs, in their inaugurations, are but like the sports and entertainment of children, if compared with this solemnity. When God condescends to an external glory, with a visible train and equipage; when from all the provinces of his vast and boundless empire, he summons his nobles, as I may so say, the several orders of angels and archangels, to attend his person; though we cannot tell the form or manner of his appearance, we know there is nothing in our experience, or in the whole history of this world, that can be a just representation of the least part of it. No armies so numerous as the host of heaven. And in the midst of those bright legions, in a flaming chariot will sit the Son of man, when he comes to be glorified in his saints, and triumph over his enemies: and instead of the wild noises of the rabble, which make a great part of our worldly state, this blessed company will breathe their hallelujahs into the open air, and repeated acclamations of "Salvation to God, which sits upon the throne, and to the Lamb," Apoc. vii. 10. "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," chap. xii. 10.

But I leave the rest to our silent devotion and admiration.—Only give me leave, whilst this object is before our eyes, to make a short reflection upon the wonderful history of our Saviour, and the different states which that sacred person, within the compass of our knowledge, hath undergone. We now see him coming in the clouds, in glory and triumph, surrounded with innumerable angels: This is the same person, who so many hundreds of years ago, entered Jerusalem with another sort of equipage, mounted upon an ass's colt, while the little people and the multitude cried, "Hosanna the son of David." Nay, this is the same person, that, at his first coming into the world, was laid in a manger, instead of a cradle, a naked babe dropt in

a crib at Bethlehem, Luke ii. 12, his mother not having wherewithal to get her a better lodging, where she was to be delivered of this sacred burthen. If this Divine person had fallen from the clouds in a mortal body, clothed in flesh and blood, and spent his life here amongst sinners; that alone had been an infinite condescension: but as if it had not been enough to take upon him human nature, he was content, for many months, to live the life of an animal or plant, in the dark cell of a woman's womb. "This is the Lord's doings, it is marvellous in our eyes!"

Neither is this all that is wonderful in the story of our Saviour. If the manner of his death be compared with his present glory, we shall think either the one or the other incredible.—Look up first into the heavens; see how they bow under him, and receive a new light from the glory of his presence; then look down upon the earth, and see a naked body, hanging upon a cursed tree in Golgotha, crucified between two thieves, wounded, spit upon, mocked, abused. Is it possible to believe, that one and the same person can act or suffer such different parts? That he, who is now Lord and Master of all nature, not only of death and hell, and the powers of darkness, but of all principalities in heavenly places, is the same infant Jesus, the same crucified Jesus, of whose life and death the christian records gives us an account? The history of this person, is the wonder of this world; and not of this world only, but of the angels above, that desire to look into it, 1 Peter i. 11, 12.

Let us now return to our subject. We left the earth in a languishing condition, ready to be made a burnt offering, at the beck of its offended Lord. When Sodom was to be destroyed, Abraham interceded with God, that he would spare it for the righteous' sake; and David interceded to save his guiltless people from God's judgments and the destroying angel: But here is no intercessor for mankind in this last extremity; none to interpose, where the mediator of our peace, is the party offended. Shall then, the righteous perish with the wicked? "Shall not the Judge of all the earth do right?" Or if the righteous be translated and delivered from this fire, what shall become of innocent children and infants? Must these all be given up to the merciless flames, as a sacrifice to Moloch? And their tender flesh, like burnt incense, send up fumes to feed the nostrils of evil spirits? Can the God of Israel smell a sweet savour from such sacrifices? The greater half of mankind is made of infants and children, and if the wicked be destroyed, yet these lambs, what have they done? Are there no bowels of compassion for such an harmless multitude? Yes, the righteous Lord, who loveth righteousness, will say as Daniel said

in the days of his flesh, suffer the little children to come unto me, for of such is the kingdom of heaven. But not so with the wicked whose resurrection is now effected. They now begin to realise that scripture spoken by the prophet Daniel, that they shall rise with *shame* and everlasting *contempt*. Now roars the deafning, jarring, appalling thunders of Gabriel's trump to earth's remotest bounds—now God begins to rain snares, fire and brimstone upon the ungodly. That flood of fire begins to pour from heaven which is to consume this holocaust.

Imagine all nature now standing in a silent expectation to receive its last doom; the tutelary and destroying angels to have their instructions; every thing to be ready for the fatal hour; and then after a little silence, all the host of heaven to raise their voice, and sing aloud, "Let God arise, let his enemies be scattered: As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God." And upon this, as upon a signal given, all the sublunary world breaks into flames, and all the treasuries of fire are opened in heaven, and in earth.

The conflagration begins. If one should now go about to represent the world on fire, with all the confusions that necessarily must be in nature, and in mankind upon that occasion, it would seem to most men a romantic scene: yet, we are sure there must be such a scene. "The heavens will pass away with a great noise, and the elements will melt with a fervent heat, and all the works of the earth will be burnt up." And these things cannot come to pass without the greatest disorders imaginable, both in the minds of men, and in external nature, and the saddest spectacles that eye can behold. We think it a great matter to see a single person burnt alive; here are millions shrieking in the flames at once. 'Tis frightful to us to look upon a great city in flames, and to see the distractions and misery of the people; here is an universal fire through all the cities of the earth, and an universal massacre of their inhabitants. Whatsoever the prophets foretold of the destructions of Juda, Jerusalem, or Babylon, (Isa. xxiv. Jer. li. and Lamentations,) in the highest strains, is more than literally accomplished in this last and general calamity; and those only that are spectators of it, can make its history.

The disorders in nature, and the inanimate world, will be no less strange and unaccountable, than those in mankind. Every element and every region, so far as the bounds of this fire extend, will be in a tumult and a fury, and the whole habitable world running into confusion. A world is sooner destroyed than made, and nature relapses hastily into that chaos state, out

of which she came by slow and leisurely motions; as an army advances into the field by just and regular marches, but when it is broken and routed, it flies with precipitation, and one cannot describe its posture. Fire is a barbarous enemy, it gives no mercy; there is nothing but fury and rage, and ruin and destruction, wheresoever it prevails. A storm or hurricane, though it be but the force of air, makes a strange havoc where it comes; but devouring flames, or exhalations set on fire, have still a far greater violence, and carry more terror along with them. Thunder and earthquake are the sons of fire, and we know nothing in all nature more impetuous or more irresistibly destructive than these two. And accordingly in this last war of the elements, we may be sure they will bear their parts, and do great execution in the several regions of the world. Earthquakes and subterraneous eruptions will tear the body and bowels of the earth, and thunders and convulsive motions of the air rend the skies. The waters of the sea will boil and struggle with streams of sulphur that run into them, which will make them fume and smoke, and roar beyond all storms and tempests; and these noises of the sea will be answered again from the land, by falling rocks and mountains. This is a small part of the disorders of that day.

But it is not possible from any station, to have a full prospect of this last scene of the earth, for it is a mixture of fire and darkness. This new temple is filled with smoke, while it is consecrating, and none can enter into it. But I am apt to think, if we could look down upon this burning world, from above the clouds, and have a full view of it in all its parts, we should think it a lively representation of hell itself. For fire and darkness are the two chief things by which that state, or that place uses to be described; and they are both here mingled together, with all other ingredients that make that tophet that is prepared of old. Here are lakes of fire and brimstone, rivers of melted glowing matter; ten thousand volcanos vomiting flames all at once: thick darkness, and pillars of smoke twisted about with wreaths of flame, like fiery snakes; mountains of earth thrown into the air, and the heavens dropping down in lumps of fire. These things will be literally true concerning that day and that state of the earth.

But if we suppose the storm over, and that the fire hath got a complete victory over all other bodies, and subdued every thing to itself; the conflagration will end in a deluge of fire, or in a sea of fire, covering the whole globe of the earth; for when the exterior region of the earth is melted into a fluor, like molten glass or running metal, it will according to the nature of other

fluids, fill all vacuities and depressions, and fall into a regular surface, at an equal distance every where from its centre.

Where are now the great empires of the world, and their great imperial cities? Their pillars, trophies, and monuments of glory? Shew me where they stood, read the inscription, tell me the Victor's name. What remains, what impressions, what difference or distinction do you see in this mass of fire? Rome itself, eternal Rome, the great city, the empress of the world, whose domination and superstition, ancient and modern, make a great part of the history of this earth; what is become of her now? She laid her foundation deep, and her palaces were strong and sumptuous: She glorified herself, and lived deliciously; and said in her heart, I sit a queen, and shall see no sorrow. But her hour is come, she is wiped away from the face of the earth, and buried in perpetual oblivion. But it is not cities only, and works of men's hands, but the everlasting hills, the mountains and rocks of the earth are melted as wax before the sun; and their place is no where to be found. Here stood the Alps, a prodigious range of stone, the load of the earth, that covered many countries, and reached their arms from the ocean to the Black Sea: this huge mass of stone is softened and dissolved as a tender cloud into rain. Here stood the African mountains, and Atlas, with his top above the clouds. There was frozen Caucasus, and Taurus, and Imaus, and the mountains of Asia. And yonder towards the north, stood the Riphæan hills, clothed in ice and snow. All these are vanished, dropt away as the snow upon their heads, and swallowed up in a red sea of fire. The earth will now undoubtedly assume that form and condition which is intimated (that it will assume on that day of fire) Rev. xx. 14. *And death and hell were cast into the lake of fire. This is the second death.* It is plain therefore, that he of whom it is said—strong is the Lord God who judgeth her—will at this period of the earth's dissolution, sling it as out of the midst of a sling, from its orb, into the lake of fire which, no doubt, is somewhere located in the great field of space, and flames and sparkles as a comet, or burns as a sun to some other system, or rolls as a globe of darkness, encompassed with its own smoke and horror. How can it be otherwise since this lake of fire is spoken of in the scriptures, as being the place *prepared for the devil and his angels*, and therefore a work *Created*, and if so, it possesses *location* and occupies *space*. How dreadful will this day of vengeance be to those who had pleasure in unrighteousness, when the earth shall take its eternal farewell of its cooling breezes, and of its fountains of waters, its verdent forests and flowery mountains, to sink into that sea of fire whose burnings shall not be quenched. Great

and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who would not fear thee, O Lord, and glorify thy name, for thy judgments are made manifest.

THE INFIDEL'S CHEMICAL MISTAKE DETECTED.

"GOLD THAT PERISHETH." ST. PETER.

On this passage of Holy writ Infidels have remarked that St. Peter expressed himself unphilosophically when he intimated that Gold was Perishable; Dr. A. Clarke's note on this passage is well worthy attention.

As the apostle, on verse 7. mentions gold, and gold chemically examined and tried: and as this figure frequently occurs in the Sacred Writings; I think it necessary to say something here of the nature and properties of that metal.

Gold is defined by chemists to be the most perfect, the most ductile, the most tenacious, and the most unchangeable of all metals. Its specific gravity is about 19.3. A cubic foot of pure gold, cast and not hammered, weighs 1348*lb*. In its native state, without mixture, it is yellow; and has no perceptible smell nor taste. When exposed to the action of the fire, it becomes red hot before it melts; but its melting suffers no alteration; but if a strong heat be applied while in fusion, it becomes of a beautiful green colour. The continual action of any furnace, howsoever long applied, has no effect on any of its properties. It has been kept in a state of fusion for several months, in the furnace of a glasshouse without suffering the smallest change. The electric and galvanic fluids inflame and convert it into a purple oxyd, which is volatilized in the form of smoke. In the focus of a very powerful burning-glass it becomes volatilized, and partially vitrified; so that we may say with the apostle, that, though gold is tried by the fire, abides the action of all culinary fires, howsoever applied, yet it perisheth by the celestial fire and the solar influence, the rays of the sun, collected in the focus of powerful burning-glass, and the application of the electric fluid, destroy its colour, and alter and impair all its properties. This is but a late discovery; and, previously to it, a philosopher would have ridiculed St. Peter for saying, gold that perisheth.

Gold is so very tenacious that a piece of it drawn into wire, one-tenth of an inch in diameter, will sustain a weight of 500*lb*. without breaking.

One grain of gold may be so extended, by its great malleability, as to be easily divided into two millions of parts ; and a cubic inch of gold into nine thousand, five hundred, and twenty-three millions, eight hundred, and nine thousand, five hundred and twenty-three parts ; each of which may be distinctly seen by the naked eye !

A grain and a half of gold may be beaten into leaves of one inch square ; which if intersected by parallel lines, drawn at right angles to each other, and distant only the 100dth part of an inch, will produce twenty-five millions of little squares, each of which may be distinctly seen without the help of glasses !

The surface of any given quantity of gold, according to Mr. Magellan, may be extended by the hammer 150,092 times!

Eighty books, or two thousand leaves, of what is called leaf-gold, each leaf measuring 3.3 square inches, viz. each leaf containing 10.89 square inches, weighs less than 384 grains ; each book, therefore, or twenty-five leaves, is equal to 272.23 inches, and weighs about 4.8 grains ; so that each grain of gold will produce 56.718, or nearly fifty-seven square inches !

The thickness of the metal thus extended, appears to be no more than the one 283.050th of an inch ! One pound, or sixteen ounces of gold, would be sufficient to gild a silver wire sufficient, in length, to encompass the whole terraqueous globe or, to extend 25,000 miles !

Notwithstanding this extreme degree of tenuity, or thinness, which some carry much higher ; no pore can be discerned in it by the strongest magnifying powers ; nor is it pervious to the particles of light ; nor can the subtlest fluids pass through it ! Its ductility has never yet been carried to the uttermost pitch ; and to human art and ingenuity is, probably, unlimited.

THE ROCK IN HOREB.

An account of the identical rock which was smitten by Moses, from which flowed a running brook.

[Eng. Meth. Mag.]

The famous Rock in Horeb, antiently called Massah, or Meribath ; and at present the stone of Moses, and the stone of the fountains ; (being that which Moses struck with his rod, in order to give water to the children of Israel in the wilderness, Exod. 17) is preserved to this day, without the least injury from time

or accidents; and is certainly a fragment from Mount Sinai; as appears from Dr. Shaw's description of it. "It is (says he) a block of granite marble, about six yards square, lying tottering as it were, and loose in the middle of the valley of Rephidim, and seems to have formerly belonged to mount Sinai, which hangs in a variety of precipices, all over the plain." (Shaw's Travels p. 352.)

It may not be unacceptable to the reader, to continue the description of this rock; which is as follows: "The waters which gushed out, and the stream, which flowed withal (Psalm lxxviii. 20.) have hollowed, across one corner of this rock, a channel, about two inches deep, and twenty wide, appearing to be incrusted all over, like the inside of a tea-kettle, that hath been long in use. Besides several mossy productions, that are still preserved by the dew, we see all over this channel a great number of holes; some of them four or five inches deep, and one or two in diameter, the lively and demonstrative tokens of their having been formerly so many fountains.

It likewise may be farther observed, that art or chance could, by no means, be concerned in the contrivance; for, every circumstance points out to us a miracle; and, in the same manner with the rent in the rock of mount Calvary at Jerusalem, never fails to produce a religious surprise in all who see."

Similar to which, is Dr. Pocock's account of this rock; and also that of the Prefetto's of Egypt; each of which the reader may see inserted in the Bishop of Clogher's translation of a manuscript journal from Grand Cairo to mount Sinai, page 14, 2d edition.

It may be observed farther, that, in considering this rock, as a fragment, the miracle, of the water's flowing out of it, will appear much greater, than if it had been in its natural bed, or united to the solid orb of the earth, for, it is not uncommon, in breaking up, or only boreing through the regular strata of the earth, to enter into a natural fissure, which, communicating with the abyss, is always full of water; and when such is broken into, a stream of water will immediately issue out, and continue flowing: but as this rock was separate, and detached from the regular and undisturbed strata; and lying loose upon the surface of the earth, it cannot be supposed to have had any communication with the natural fissures; and, therefore, the water, that proceeded from it, must have been owing to a supernatural cause, which is agreeable to what an ancient traveller (M. Beaumgarton, a German nobleman, who travelled into Arabia in the year 1507: see his travels in Churchill's collection of voyages, vol. 1. p. 337,) remarks: which miracle (of the water's flowing out of the above mentioned rock) was the more

wonderful, because this stone, though it is separated from the rest of the rock; and is almost of a square figure; yet is fixed in the ground by only one pointed corner; and, consequently, not in so fit a posture to extract moisture from the earth; and therefore its sending forth such abundance of water must have been the work of an Almighty hand."

We may add likewise, that this stone was so small, exposed in such a manner, and situated in such a tottering condition, that it might easily be viewed on all sides; and even turned upside down, had the people, who attended Moses, suspected any cheat, or imposture in this affair. And, in order to take off all suspicion of this kind, might be one reason, why God made choice of such a stone as this, for the operation of this miracle; which was so extraordinary, and attended with such indubitable proof, that the persons, who had just before murmured, and questioned the divine mission of Moses; now entirely acquiesced in it.

And, if such persons as Corah, Dathan, Abiram, and their companies (who were ready on every occasion to find fault with Moses, and dispute his authority) were satisfied; surely our present unbelievers (who lay claim to great modesty and reason) ought to be so, since the miracle was examined by their own set of people; and they may have occular demonstration of the truth of it at this day.

A WONDERFUL PROVIDENCE.

The narrative and wonderful suffering of AMBROSE GWINETT, *who was condemned for a supposed murder and hanged and gibbetted, but was restored to life, and lived to endure much suffering for many years.*

[Eng. Meth. Mag.]

I was born of reputable parents in the city of Canterbury, where my father, living at the sign of the Blue Anchor, dealt in slops. He had but two children, a daughter and myself, and having given me a good education, at the age of sixteen he bound me apprentice to Mr. George Roberts, an Attorney in our town, with whom I stayed four years and three quarters.

My sister being grown up, had now been married something more than a twelvemonth to one Sawyer, a seafaring man, who having got considerable prizes, my father also giving him two hundred pounds with my sister, quitted his profession and set

up a public house within three miles of the place of his nativity, which was Deal.

I had frequent invitations to go and pass a short time with them; and in the autumn of the year 1709, having obtained my master's consent, I left the city of Canterbury on foot, the 17th day of September.

Through some unavoidable delays on the road, the evening was considerably advanced before I reached Deal; and so tired was I, that, had my life depended on it, I could not have got as far as my sister's that night. At this time there were many of her majesty's ships lying in the harbour; for the English were then at war with the French and Spaniards: besides which, I found this was the day for holding the yearly fair, so that the town was filled to that degree, that a bed was not to be got for love or money. I went seeking a lodging from house to house, to no purpose, till being quite spent, I returned to the public house where I had first made enquiry, desiring leave to sit by their kitchen fire, and rest myself till morning.

The publican and his wife happened to be acquainted with my brother and sister, and finding by my discourse, that I was a relation of theirs, and going to visit them, the landlady presently said she would endeavour to get a bed; and going out of the kitchen she quickly after called me into a back parlour. Here I saw sitting by the fire a middle aged man in a night-gown and cap, who was reckoning money at a table. Uncle, said the woman, as soon as I entered, this is a brother of our friend Mrs. Sawyer; he cannot get a bed any where, and is tired after a long journey. You are the only one that lies in this house alone: will you give him part of yours? To this the man answered, that she knew he had been out of order; that he was blooded that day, and consequently a bedfellow could not be very agreeable; however, said he, rather than the young man shall sit up, he is welcome to sleep with me. After this we sat awhile together, when having put his money in a canvas bag, into the pocket of his night gown, he took the candle and I followed him up to bed.

How long I slept, I cannot exactly determine: but I conjecture it was about three o'clock in the morning when I awoke with a violent cholic. My bedfellow who was awake, observing that I was very uneasy, asked me what was the matter? I informed him, and begged he would direct me to the necessary. He told me, when I was down stairs, I must turn on my right hand, and go straight into the garden at the end of which it was, just over the sea; but added, as you may possibly find some difficulty in opening the door, the string being brok-

which pulls up the latch, I will give you a penknife which you may open it with through a chink in the boards. So saying, he put his hand into his waistcoat pocket, which lay on the bed, and gave me a middling sized penknife.

I hurried on a few of my clothes, and went down stairs. On unclasping the penknife to open the door of the necessary a piece of money which stuck between the blade and the groove in the handle fell into my hand. I did not examine what it was, nor indeed could I well see, there being but a very faint, moon light, so I put them together carelessly in my pocket.

I apprehend I staid in the garden pretty near a quarter of an hour. When I returned to the chamber, I was surprised to find my bedfellow gone. I called several times, but receiving no answer, I went to bed, and again fell asleep.

About six o'clock I arose, nobody yet being up in the house. The gentleman was not yet returned to bed, or, if he was, had again left it. I dressed myself with what haste I could, being impatient to see my sister, and the reckoning being paid over night, I let myself out at the street door.

Having got to my sister's, she and her husband received me. About eleven o'clock in the forenoon, when standing at the door, my brother-in-law being by my side, we saw three horsemen galloping towards us. As soon as they came up to the house, they stopped and one of them alighting, suddenly seized me by the collar, crying, You are the queen's prisoner. I desired to know my crime. He said, I should know that as soon as I came to Deal, where I must immediately go with them. One of them, then told my brother that the night before, I had committed a murder and robbery.

Presently a warrant was produced, and I was carried back to Deal, attended by the three men; my brother with another friend accompanying us, who knew not what to say, nor how to comfort me.

Being arrived in town I was immediately hurried to the house where I had slept. We were met at the door by a crowd of people, every one crying, Which is he! Which is he! As soon as I entered, I was accosted by the publican's wife in tears, O cursed wretch! What hast thou done! Thou hast murdered and robbed my poor, dear uncle, and all through me who put thee to lie with him. But where hast thou hid his money? and what hast thou done with his body? Thou shalt be hanged on a gallows as high as a may-pole. My brother begging her to be pacified, I was taken into a private room. They then asked me, where I had put the money? and how I had disposed of the body? I asked them what money? and whose body they meant? They then said I had killed the

person I had lain with the preceding night, for the sake of a large sum of money I had seen with him. I fell down upon my knees, calling God to witness, I knew nothing of what they accused me. Then somebody cried, carry him up stairs, and I was brought into the chamber where I had slept. Here the man of the house went to the bed, and turning down the clothes, showed the sheets, pillow and bolster dyed in blood. He asked me did I know any thing of that? I declared to God I did not. A person in the room said, young man, something very odd must have past here last night; for lying in the next chamber, I heard groanings, and going up and down stairs more than once or twice. I then told them the circumstance of my illness, and that I had been up and down myself, with all that passed between my bedfellow and me. Somebody proposed to search me; several began to turn my pockets inside out, and from the waistcoat tumbled the penknife and the piece of money already mentioned, which I had entirely forgot. Upon seeing these the woman immediately screamed out, O God! there's my uncle's penknife! Then taking up the money, and calling to the people about her, Here said she, is what puts the villain's guilt beyond a doubt. I can swear to this William and Mary's guinea; my uncle has long had it by way of pocket-piece, and engraved the first letters of his name upon it. She then began to cry afresh, while I could do nothing but continue to call Heaven to witness that I was as innocent as the child unborn. The constable who had heard me mention the having gone down into the garden, told the people I must have thrown the body down the necessary, and going thither, Here, said he, after having cut the throat, he has let the body down into the sea. This every body immediately assented to. Then, said the master of the house, it is in vain to look for the body any further: for there was a spring tide last night which has carried it off.

The consequence of these proceedings was, an immediate examination before a Justice of the peace; after which I suffered a long and rigorous imprisonment in the county town of Maidstone. For sometime, my father, my master and my relations were inclined to think me innocent, because I declared I was so, as well I might, and in compliance with my earnest request, an advertisement was published in the London Gazette, representing my deplorable circumstances, and offering a reward to any person who could give tidings of Mr. Richard Collins, (the man I was supposed to have murdered) either alive or dead. No information, however, of any kind coming to hand, at the assizes I was brought to trial, and circumstances appearing strong against me, I received sentence to be carried in a cart

on the Wednesday fortnight following to the town of Deal, and there to be hanged before the innkeeper's door where I had committed the murder; and then to be hung in chains within a stone's throw of my brother's house.

The Monday was now arrived before the fatal day which was to be put to my miseries. I was called down into the court of the prison; but I own I was not a little shocked, when I found it was to be taken measure of for my irons, in which I was to be hung after execution. A fellow-prisoner appeared before me in the same woful plight, (he had robbed the mail) and the smith was measuring him when I came down; while the gaoler, with as much calmness as if he had been ordering a pair of stays for his daughter, was giving directions in what manner the irons should be made, so as to support the man who was remarkably heavy and corpulent.

Between this and the day of execution, I spent my time alone in prayer and meditation.

At length Wednesday morning came, and about three o'clock I was put in a cart; but sure such a day of wind, rain and thunder, never blew out of the heavens. When we arrived at Deal, it became so violent that the sheriff and his officers could scarce sit on their horses: for my own part, I was insensible of every object about me. But I heard the sheriff whisper to the executioner, to make what despatch he could, who without the least emotion, tucked me up like a log of wood, as if unconscious of what he was doing.

I can give no account of what I felt when hanging, only remember, after being turned off, something appeared about me like a blaze of fire; nor do I know how long I hung: nay, even the violence of the weather favoured me greatly in that circumstance.

What I am now going to relate, I learned from my brother, which was, That having hung half an hour, the sheriff's officers all went off, and I was cut down by the executioner; but when he came to put the irons upon me, it was found that those prepared for the other man, which were too large for me, had been sent instead of mine: this they remedied by stuffing rags between my body and the hoops, after which I was taken to the place appointed, and hung on a gibbet ready prepared.

The cloth over my face being slightly tied, was soon detached by the wind, and probably its blowing on my face expedited my recovery; certain it is, that in this situation I came to myself.

The gibbet being placed at one corner of a field, where my sister's cows were, a lad came to drive them home for evening-milking. The creatures which were feeding almost under me,

brought him near the gibbet. In the very moment he looked up, he saw me open my eyes, and move my under jaw. He immediately ran home to inform the people at his master's. At first they hardly believed his story; but at length, my brother and others came out, and by the time they got to the field, I was so much alive, that my groans were very audible.

In their confusion, the first thing they thought of was a ladder. One of my brother's men getting up, put his hand to my stomach, and felt my heart beating strongly. But it was found impossible to detach me from the gibbet, without cutting it down. Accordingly a saw was got for that purpose; and in less than half an hour, having freed me from my irons, they got me bled and put into a warm bed.

It is amazing that though above eight persons were entrusted with this transaction, and I remained three days in the place after it happened, not one betrayed the secret. Early next morning it was known that the gibbet was cut down, and it occurred to every body that it was done by my relations, to draw a veil over their shame, by burying the body; but when my brother was summoned before the mayor, and denied knowing any thing of the matter, little more stir was made about it; because he was respected by all the neighbouring gentlemen, and especially, because I persisted in being innocent of the fact for which I suffered.

Being thus delivered from an ignominious death, the next difficulty was, how to dispose of my life now I had regained it? To stay in England was impossible, without exposing myself to the terrors of the law. In this dilemma a fortunate circumstance occurred. There had lain at my brother's house, some of the principal officers of a privateer that was preparing for a cruize, and just then ready to sail. The captain took me on board with him; and proper necessaries being provided for me, my sister giving me ten guineas in my pocket, recommended me to the protection of God and the worthy commander, who received me in the light of his clerk, and a sort of under-assistant to his purser.

Having been six months out upon a cruize, and having had but indifferent success, being on the coast of Florida, then in the hands of the Spaniards, we fell in with a squadron of their men of war; and being consequently taken without striking a stroke, we were all brought prisoners into the harbour of St. Helen's. I was now really tired of life, and should have been glad to have ended it in the dungeon, where, with forty others of my countrymen, the enemy had put me; but after three years confinement, we were let out, in order to be put on board transports, to be conveyed to Pennsylvania, and from

thence to England. This was a disagreeable sentence to me, taking it for granted that a return home would be a return to the gallows. Being therefore, a tolerable master of the Spanish language, I solicited to be left behind; which favour I obtained, by means of the master of the prison: who not only took me into his house, as soon as my countrymen were gone; but, in a short time, procured me a small salary from the governor, for being his deputy.

Indeed, at this particular time the office was by no means agreeable. The coast had been long infested with pirates, the most desperate gang of villains that can be imagined; and scarce a month passed, but one or other of their vessels fell into the governor's hands, when the crew as constantly was put under my care. Once I very narrowly escaped being knocked on the head by one of the ruffians, and having the keys taken from me: another time I was shot at. It is true, in both cases the persons suffered for their attempt, and in the last, I thought a little too cruelly; for the person that let off the carbine, was not only put to the torture to confess his accomplices, but afterwards broke on the wheel where he was left to expire, the most shocking spectacle I ever beheld.

I had been in my office about three months, when a ship arrived from Port Royal, another Spanish settlement on the coast, and nine English prisoners on board. As they were coming from the port, to the governor's house, I thought something struck me in the face of one of them, that I had been before acquainted with. I could not then stop them; but in about an hour after, they were brought to the prison, till the governor signified his further pleasure.

As soon as the poor creatures found I was an Englishman, they were extremely happy. I now had an opportunity of taking notice of the man whose face I thought I knew, when I was more confirmed that I was not mistaken. At last it came to my mind, that this was the man for whose supposed murder I suffered so much in England.

The next morning I told them, if any of them had a mind to go about the town I would procure them permission, and go with them. This man said he would go. The three other prisoners that went along with us, walked a little before. I then looked him in the face, and said, Sir, were you ever at Deal? At that instant, putting his hand on my shoulder, tears came into his eyes. Sir, said I, if you are the man I take you for, you here see one of the most unfortunate of humankind. Pray, is your name Richard Collins? He said, Yes. I replied, then I was hanged and gibbetted on your account in England.

After our mutual surprise, he made me give him a circumstantial account of every thing that happened to me, from the time we parted. When I came to the circumstance of my being hanged, and afterwards hung in chains, I could hardly prevail on him to believe my relation, till backed by the most solemn asseverations, pronounced in the most serious manner. When I had done, Well, said he, young man, (for I was then but in my 25th year; he might be about three and forty) if you have sustained misfortunes on my account, do not imagine, (though I cannot lay them at your door) that I have been without my sufferings. God knows my heart, I am exceeding sorry for the injustice which has been done you; but the ways of Providence are unsearchable. He then informed me by what accident all my troubles had been brought about.

When you left me in bed, said he, having waked with an oppression I could not account for, I found myself exceedingly sick and weak, I groaned and sighed, and thought myself going to die, when, accidentally putting my hand to my left arm, in which I had been bled the morning before, I found the bandage having slipped, the orifice was opened, and a great flux of blood ensued. This immediately accounted for the condition I found myself in. I thought, however, I would not disturb the family, which had gone to bed very late. I therefore mustered all my strength and got up, with my night gown loose about me, in order to go to the man who had bled me, to have my arm tied up again. When I got into the street, a band of men, armed with cutlasses and hangers, came and seized me, and hurried me to the beach. I begged and prayed, but they soon silenced my cries, by clapping a gag in my mouth. At first, I took them for a press gang, though I soon found they were a gang belonging to a privateer, aboard which they immediately hurried me. But before I got thither, loss of blood occasioned me to faint away. The surgeon of the ship, I suppose, tied up my arm; for when my senses returned, I found myself in a hammoc, and somebody feeling my pulse. The vessel being then under way, I asked where I was? They said I was safe enough. I immediately called for my night gown, which was brought me; but of a considerable sum of money that was in the pocket, I could get no account. I complained to the captain of the robbery his men had committed; but he laughed, and said I should soon have prize-money enough: so I was obliged to submit, to and for three months was forced to work before the mast. At last we met the same fate that you did: and by adventures parallel to your own, you see me here, on my re-

turn to our native country; and if you will accompany me I shall think myself happy.

There was nothing now to prevent my returning to England; and the ship being to sail in ten days, Mr. Collins and I determined to embark in it. When I told my master my resolution, he did not dissuade me from it; because it gave him the opportunity of getting the office I held for a kinsman of his, to whom that very day I delivered up my trust. And here Providence was no less remarkable to me than in other particulars of my life; for that night the pirates seized on the young man, while locking up the wards, took the keys from him, and left him for dead: and before the alarm could be given, five of them made their escape, by means of piratical boats that kept hovering about the coast.

On the 18th of November, 1712, I sent my trunk on board the Nostra Senora, Michael Deronza, master. About seven o'clock that evening, being in company with Signor Gaspar, my master, a lad came up, and said, the boat had been waiting for me; and that Mr. Collins was on board. I ran into the house to take leave of the family. I then made what haste I could to the quay, but found the boat had put off, and left word that I should overtake them at a little bay. I ran along the shore, and imagined I had a sight of the boat, and halloed as loud as I could; they answered, and put about to take me in: but we had scarce got fifty yards from land, when, on looking for Mr. Collins, I missed him; and then I found that instead of getting on board my own boat, which I could see a considerable way a-head, I had got into a boat belonging to the pirates. I attempted to leap overboard, but was prevented by one of the crew, who gave me a stroke on the head, which laid me senseless.

With these pirates I continued some years, till they upon a dispute, threw me overboard. I was saved by a boat belonging to a Spanish ship. After various misfortunes, our ship was taken by an Algerine rover; the greatest part of the crew was killed, and the rest taken prisoners, among which I was one, having lost one of my legs in the action.

After this, I passed a long and painful slavery in Algiers, till with other English captives, I was released by agreement between the Dey of Algiers, and his Britannic majesty. In the year 1730, I returned to England. The first thing I did was to enquire after my relations, but all those nearest to me were dead; and I found Mr. Collins had never returned home, who I suppose died in his passage. By all these hardships I was so enfeebled, that I could not work; and therefore I was forced to get my living by begging.

An interesting account of the manner of embalming, as practised by the ancients.

[By Adam Clarke, LL. D.]

The physicians.] *Rophim*, the healers, those whose business it was to heal or restore the body from sickness by the administration of proper medicines; and when death took place, to heal or preserve it from dissolution, by embalming; and thus give it a sort of immortality, or everlasting duration. The original word *chanat*, which we translate to embalm, has undoubtedly the same meaning with the Arabic *hanata*, which also signifies to embalm, or to preserve from putrefaction, by the application of spices, &c. and hence *hantat*, an embalmer. The word is used to express the reddening of leather; and probably the ideal meaning may be something analogous to our tanning, which consists in removing the moisture, and closing up the pores, so as to render them impervious to wet. This probably is the grand principle in embalming, and whatever effects this, will preserve flesh as perfectly as skin. Who can doubt that a human muscle, undergoing the same process of tanning as the hide of an ox, would not become equally incorruptible. I have seen a part of the muscle of a human thigh, that having come into contact with some tanning matter, either in the coffin, or in the grave, was in a state of perfect soundness, when the rest of the body had been long reduced to earth; and it exhibited the appearance of a thick piece of well tanned leather.

In the art of embalming the Egyptians excelled all nations in the world: with them it was a common practice. Instances of the perfection to which they carried this art, may be seen in the numerous mummies, as they are called, which are found in different European cabinets, and which have been all brought from Egypt. This people not only embalmed men and women, and thus kept the bodies of their beloved relatives from the empire of corruption, but they embalmed useful animals also. I have seen the body of the Ibis thus preserved; and though the work had been done for some thousands of years, the very feathers were in complete preservation, and the colour of the plumage discernible. The account of this curious process, the article used, and the manner of applying them, I subjoin from Herodotus and Diodorus Siculus, as also the manner of their mournings and funeral solemnities, which are highly illustrative of the subjects in this chapter.

When any man of quality dies, says Herodotus, all the women of that family besmear their heads and faces with dirt; then

leaving the body at home, they go lamenting up and down the city with all their relations; their apparel being girt about them, and their breasts left naked. On the other hand, the men, having likewise their clothes girt about them, beat themselves.—These things being done, they carry the dead body to be embalmed; for which there are certain persons appointed who profess this art. These, when the body is brought to them, show to those that bring it, certain models of dead persons in wood, according to which any of the deceased may be painted. One of these they say is accurately made like to one, whom, in, such a matter, I do not think lawful to name; (probably Osiris, one of the principal gods of Egypt, is here intended,) then they shew a second inferior to it, and of an easier price; and next a third cheaper than the former, and of a very small value; which being seen, they ask them after which model the deceased shall be represented. When they have agreed upon the price, they depart; and those with whom the dead corpse is left, proceed to embalm it after the following manner: first of all, they with a crooked iron draw the brain out of the head through the nostrils, next with a sharp Ethiopic stone, they cut up that part of the abdomen called the *ilia*, and that way draw out all the bowels, which having cleansed and washed with palm-wine, they again rinse and wash with wine perfumed with pounded odours; then filling up the belly with pure myrrh and cassia grossly powdered, and all other odours except frankincense, they sew it up again. Having so done, they salt it up close with nitre, seventy days; for longer they may not salt it. After this number of days are over, they wash the corpse again, and then roll it up with fine linen, all besmeared with a sort of gum, commonly used by the Egyptians instead of glue.

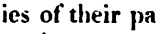
Then is the body restored to its relations, who prepare a wooden coffin for it in the shape and likeness of a man, and then put the embalmed body into it, and thus inclosed, place it in a repository in the house, setting it upright against the wall. After this manner, they, with great expense, preserve their dead; whereas those, who to avoid too great a charge, desire a mediocrity, thus embalm them: they neither cut the belly nor pluck out the entrails, but fill it with clysters of oil of cedar injected up the *anus*, and then salt it the aforesaid number of days. On the last of these they press out the cedar clyster, by the same way they had injected it, which has such virtue and efficacy that it brings out along with it the bowels wasted, and the nitre consumes the flesh, leaving only the skin and bones: having thus done, they restore the dead body to the relations, doing nothing more. The third way of embalming is for those of yet meaner circumstances; they with lotions wash the belly, then

dry it up with salt for seventy days, and afterwards deliver it to be carried away. Nevertheless, beautiful women and ladies of quality were not delivered to be embalmed till three or four days after they had been dead;" for which Herodotus assigns a sufficient reason, however degrading to human nature. "But if any stranger or Egyptian was either killed by a crocodile, or drowned in the river, the city where he was cast up was to embalm and bury him honourably in the sacred monument, whom no one, no, not a relation or friend, but the priests of the Nile only might touch; because they buried one who was something more than a dead man." Herod. Euterpe, 120. edit. *Gale*.

Diodorus Siculus relates the funeral ceremonies of the Egyptians more distinctly and clearly, and with some very remarkable additional circumstances. "When any one among the Egyptians die," says he, "all his relations and friends, putting dirt upon their heads, go lamenting about the city, till such time as the body shall be buried: in the mean time, they abstain from baths and wine, and all kinds of delicate meats, neither do they, during that time, wear any costly apparel. The manner of their burials is threefold; one very costly, a second sort less chargeable, and a third very mean. In the first, they say, there is spent a talent of silver; in the second, twenty *minæ*; but in the last, there is very little expense. Those who have the care of ordering the body, are such as have been taught that art by their ancestors. These shewing each kind of burial, ask them after what manner they will have the body prepared; when they have agreed upon the manner, they deliver the body to such as are usually appointed for this office. First, he who has the name of scribe, laying it upon the ground, marks about the flank on the left side how much is to be cut away; then he who is called *paraschistes*, the cutter or dissector, with an Ethiopic stone, cuts away as much of the flesh as the law commands, and presently runs away as fast as he can; those who are present pursuing him, cast stones at him, and curse him, hereby turning all the execrations, which they imagine due to his office, upon him. For whosoever offers violence, wounds, or does any kind of injury to a body of the same nature with himself, they think him worthy of hatred; but those who are called *taricheutæ*, the embalmers, they esteem worthy of honour and respect; for they are familiar with their priests, and go into the temples as holy men, without any prohibition. As soon as they come to embalm the dissected body, one of them thrusts his hands through the wound into the abdomen, and draws forth all the bowels but the heart and kidnies, which another washes and cleanses with wine, made of palms and aromatic odours. Lastly, having wash-

ed the body, they anoint it with oil of cedar and other things for about thirty days, and afterwards with myrrh, cinnamon, and other such like matters; which have not only a power to preserve it a long time but also give it a sweet smell, after which they deliver it to the kindred in such manner, that every member remains whole and entire, and no part of it changed, but the beauty and shape of the face, seem just as they were before; and the person may be known, even the eyebrows and eyelids remaining as they were at first. By this means many of the Egyptians, keeping the dead bodies of their ancestors in magnificent houses, so perfectly see the true visage and countenance, of those that died many ages before they themselves were born, that in viewing the proportions of every one of them, and the lineaments of their faces, they take as much delight as if they were still living among them. Moreover the friends and nearest relations of the deceased, for the greater pomp of the solemnity, acquaint the judges and the rest of their friends with the time prefixed for the funeral or day of sepulture, declaring that such a one (calling the dead by his name) is such a day to pass the lake, at which time above forty judges appear, and sit together in a semicircle, in a place prepared on the hither side of the lake, where a ship, provided before hand by such as have the care of the business, is haled up to the shore, and steered by a pilot whom the Egyptians in their language called Charon. Hence they say, Orpheus upon seeing this ceremony, while he was in Egypt, invented the fable of hell, partly imitating therein the people of Egypt, and partly adding somewhat of his own. The ship being thus brought to the lake side, before the coffin is put on board, every one is at liberty by the law to accuse the dead of what he thinks him guilty. If any one proves he was a bad man, the judges gives sentence, that the body shall be deprived of sepulture; but in case the informer be convicted of false accusation, then he is severely punished. If no accuser appear, or the information prove false, then all the kindred of the deceased leave off mourning, and begin to set forth his praises, yet say nothing of his birth, (as the custom is among the Greeks) because the Egyptians all think themselves equally noble; but they recount how the deceased was educated from his youth, and brought up to man's estate, exalting his piety towards the gods, and justice towards men, his chastity and other virtues wherein he excelled; and lastly pray and call upon the infernal deities (the gods below) to receive him into the societies of the just. The common people take this from the others, and consequently all is said in his praise by a loud shout, setting likewise forth his virtues in the highest strains of commendation, as one that is to live forever with the infernal

gods. Then those that have tombs of their own, inter the corpse in places appointed for that purpose, and they that have none, rear up the body in its coffin against some strong wall of their house. But such as are denied sepulture on account of some crime or debt, are laid up at home without coffins; yet when it shall afterwards happen, that any of their posterity grows rich, he commonly pays off the deceased person's debts, and gets his crimes absolved, and so buries him honourably; for the Egyptians are wont to boast of their parents and their ancestors that were honourably buried. It is a custom likewise among them to pawn the dead bodies of their parents to their creditors, but then those that do not redeem them fall under the greatest disgrace imaginable, and are denied burial themselves at their deaths." See the Necrokedia, or art of embalming by Greenhill, 4to. pl. 421. who endeavoured in vain to recommend and restore the art. But he could not give his countrymen Egyptian manners; for a dead carcase is to the British, an object of horror; and scarcely any except a surgeon or an undertaker, cares to touch it.



An account of the Asiatic Locust, and of its terrible voraciousness.

[By Adam Clarke, LL. D.]

To-morrow will I bring the locusts]—The word *arbeh*, a locust, is probably from the root *rabah*, he multiplied, became great, mighty, &c. because of the immense swarms of these animals, by which different countries, especially the East are infested. The locust, in entomology, belongs to a genus of insects known among naturalists by the term *grylli* and includes three species, crickets, grasshoppers, and those commonly called locusts; and as they multiply faster than any other animal in creation, they are properly entitled to the name *arbeh*, which might be translated the numerous or multiplied insect. See this circumstance referred to Judg. vi. 5. vii. 12. Psal. cv. 34. Jer. xlvi. 23. li. 14. Joel i. 6. Nahum iii. 15. Judith ii. 19, 20. where the most numerous armies are compared to the *arbeh* or locust. The locust has a large open mouth; and in its two jaws, it has four incisive teeth, which traverse each other like scissors, being calculated, from their mechanism, to gripe or cut. Mr. Volney, in Travels in Syria, gives a striking account of this most awful scourge of God:

"Syria partakes together with Egypt and Persia, and almost all the whole middle part of Asia, in that terrible scourge, I

mean those clouds of locusts of which travellers have spoken; the quantity of them is incredible to any person who has not himself seen them, the earth being covered by them for several leagues round. The noise they make in browsing the plants and trees, may be heard at a distance, like an army plundering in secret. Fire seems to follow their tracks. Wherever their legions march, the verdure disappears from the country, like a curtain drawn aside; the trees and plants despoiled of their leaves, make the hideous appearance of winter instantly succeed to the bright scenes of spring. When these clouds of locusts take their flight, in order to surmount some obstacle, or the more rapidly to cross some desert, one may literally say that the sun i darkened by them."

Baron de Tott gives a similar account: "Clouds of locusts frequently alight on the plains of the Noguais, (the Tartars) and giving preference to their fields of millet, ravage them in an instant. Their approach darkens the horizon, and so enormous is tl eir multitude, it hides the light of the sun. They alight on the fields, and there form a bed of six or seven inches thick. To the noise of their flight, succeeds that of their devouring actively, which resembles the rattling of hail stones; but its consequences are infinitely more destructive. Fire itself eats not so fast; nor is there any appearance of vegetation to b found when they again take their flight, and go elsewhere to produce new disasters."

Dr. Shaw, who witnessed most formidable swarms of these in Barbary, in the years 1724 and 1725, gives the following account of them: "They were much larger than our grasshoppers, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was towards the latter end of March. In the middle of April, their numerous swarms, like a succession of clouds, darkened the sun. In the Month of May, they retired to the adjacent plains to deposit their eggs: these were no sooner hatched, in June, than the young brood first produced, while in their catterpillar or worm-like state, formed themselves into a compact body of more than a furlong square, and marching directly forward, climbed over trees, walls, and houses, devouring every plant in their way. Within a day or two, another brood was hatched, and advancing in the same manner, gnawed off the young branches and bark of the trees left by the former, making a complete desolation. The inhabitants to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water, or else heaped up therein heath, stubble, &c. which they set on fire, but to no purpose; for the trenches were quickly filled up, and the fires extinguished, by infinite swarms succeed-

ing one another: while the front seemed regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. In a month's time they threw off their worm-like state; and in a new form, with wings and legs, and additional powers, returned to their former voracity."—Shaw's Travels.

AN AWFUL PROVIDENCE.

God is greatly to be feared in the Assembly of His Saints.

[Eng. Meth. Mag.]

At Amsterdam, in Holland, occured the following remarkable event in the 17th century. As Mr. Fleming, a pious and godly minister, was preaching on a Lord's day to his congregation, there was observed amidst the multitude three young gentlemen, whose behaviour, during divine service, was so indecorous and infamous, that it not only attracted the notice of the people, but also excited the attention of the minister, who, after a little time, reproved them in public, desiring at least that they would behave decently while under the sacred roof. This gentle admonition seemed rather to increase than check their misbehaviour, and they most daringly offered still greater contempt to the preaching of the word which they signified by pealing oranges, cracking nuts, making wry mouths at the minister. The serious preacher was moved a second time to admonish them, at which they appeared still more enraged than before, persisting in their shameful and profane practices. He was then so impressed and shocked at their hardened behaviour, that in the midst of the discourse, he made a solemn pause, turned and looked them full in the face for some time, apparently with much agitation in his countenance, and then spoke to the three young men in the following awful and solemn manner: "I am sorry to be the author of such a dreadful, alarming message to you, and I have begged of the Lord to excuse me from it, but he will not, therefore I must not shrink from the painful duty of declaring the awful and confirmed impression on my mind. I now tell you that you have not a week longer to live in this world."—This direful sentence, proceeding from the mouth of a man, somewhat excited the doubtful apprehensions of the congregation, who thought it proceeded from precipitancy and rashness, and some of his intimate friends were of opinion, that religion would suffer reproach for it, especially if it should not prove true. The minister said, "Let the event prove the truth of it.

for I am persuaded I was moved by the Spirit of God to say what I did, as prophetic of their awful end."

Monday passed, and nothing occured: but on the Tuesday, one of the young men went on board a vessel to prosecute an intended voyage, (as had been fixed previous to the affair,) but in consequence of a violent storm that arose the ship was driven on shore, whereby the poor unhappy wretch was launched into an awful eternity. On Wednesday, another of the young men was concerned in a quarrel with some person, the issue of which was fighting a duel with swords, wherein this unhappy victim fell. On Thursday, the only surviving one was taken suddenly ill, at which he begun to be terrified, as two of his sinful companions were already cut off. He then sent for the same minister whom he had ridiculed the preceding Sabbath. When Mr. Fleming arrived at his house, he asked the young man what he wanted him for; the young man begged he would pray with him; when the minister requested to know what he would have him petition for, the other told him, "for his life:" "that is not in my power to do," said he "for I am sure you will die." "Then," said he, "beg or pray for the life of my soul, if you please." The minister so far consented as to kneel down by his bed-side, in which posture he continued for a considerable time, and then arose without speaking a word. He then said to the young man, that he found his lips so sealed that he could not utter a syllable on his behalf, and so took his leave of him, when, soon after, the young man died in horror and despair, which closes the sad and awful catastrophe.

WORKS OF GOD DISPLAYED.

THE INDIAN ICHNEUMAN.

THE *Indian Ichneuman* is a small creature, whose appearance is not unlike a weasel. It is of infinite use to the natives, from its inveterate enmity to serpents, which would otherwise render every footstep of the traveller dangerous. The proofs of sagacity in this little animal, are truly surprising, and afford a beautiful instance of the wisdom, with which Providence has fitted the powers of every creature to its particular situation on the globe, and rendered them subservient to the use of man. The diminutive Ichneuman attacks without dread, that most fatal of serpents, the Naja, or Cobra de Capello; and should it receive a wound in the combat, instantly retires, and is said to obtain an antidote from a certain herb, (according to Sparmann, the Ophi-

orhiza,) after which it returns to the attack, and seldom fails of victory. An experiment was tried at Columbo, to ascertain the reality of this circumstance. The Ichneuman provided for the purpose, was first shewn the snake in a close room. On being placed on the ground, he did not shew any inclination whatever to attack his enemy, but ran jumping about the room to discover if there was any hole or aperture, by which he might get out: on finding none, he returned hastily to his master, and hiding himself in his master's bosom, could not, by any means be induced to quit it, or to face the snake. On being carried out of the house, however, and laid down near his antagonist, in an open place, he instantly flew at the snake, and soon destroyed it. He then suddenly disappeared for a few minutes, and again returned, as soon as he had found the herb and eaten of it. It has recourse to the herb on all occasions, when engaged with a snake, whether poisonous or not. The snake procured for this experiment was of the harmless kind. It is likewise a great destroyer of the eggs of crocodiles, which it digs out of the sand, and even kills multitudes of the young of those terrible reptiles: it was not, therefore, without some reason that the ancient Egyptians ranked the Ichneuman among their deities.

The description of this little reptile will naturally excite in the mind of the Christian, some profitable reflections. First, we see the great enemy of the Ichneuman is the serpent, and though so exceedingly formidable, is soon conquered by this apparent insignificant animal. The original and great enemy of man, is represented as the old serpent, the devil: the vast diversity of stratagems and devices he exercises to destroy human beings, render him awfully formidable; yet, when man resists, the arch foe is soon put to flight. Again—the Ichneuman, by having recourse to a peculiar herb, is enabled to overcome the most dangerous serpent, in defiance of its utmost strength and venom. It is by the Christian having recourse to the throne of grace, where he receives that salutary encouragement *My grace is sufficient for thee*, that he is not only able to conquer the potent adversary, but to triumph and glory in tribulation Furthermore, when the Ichneuman had not free access to his valuable panacea, he durst not venture to attack his enemy; he was obliged to take refuge in the bosom of his master. What a poor defenceless creature is the christian, at a distance from his divine panacea, and where should the christian find refuge, in the time of danger, but in the bosom of his Lord.

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